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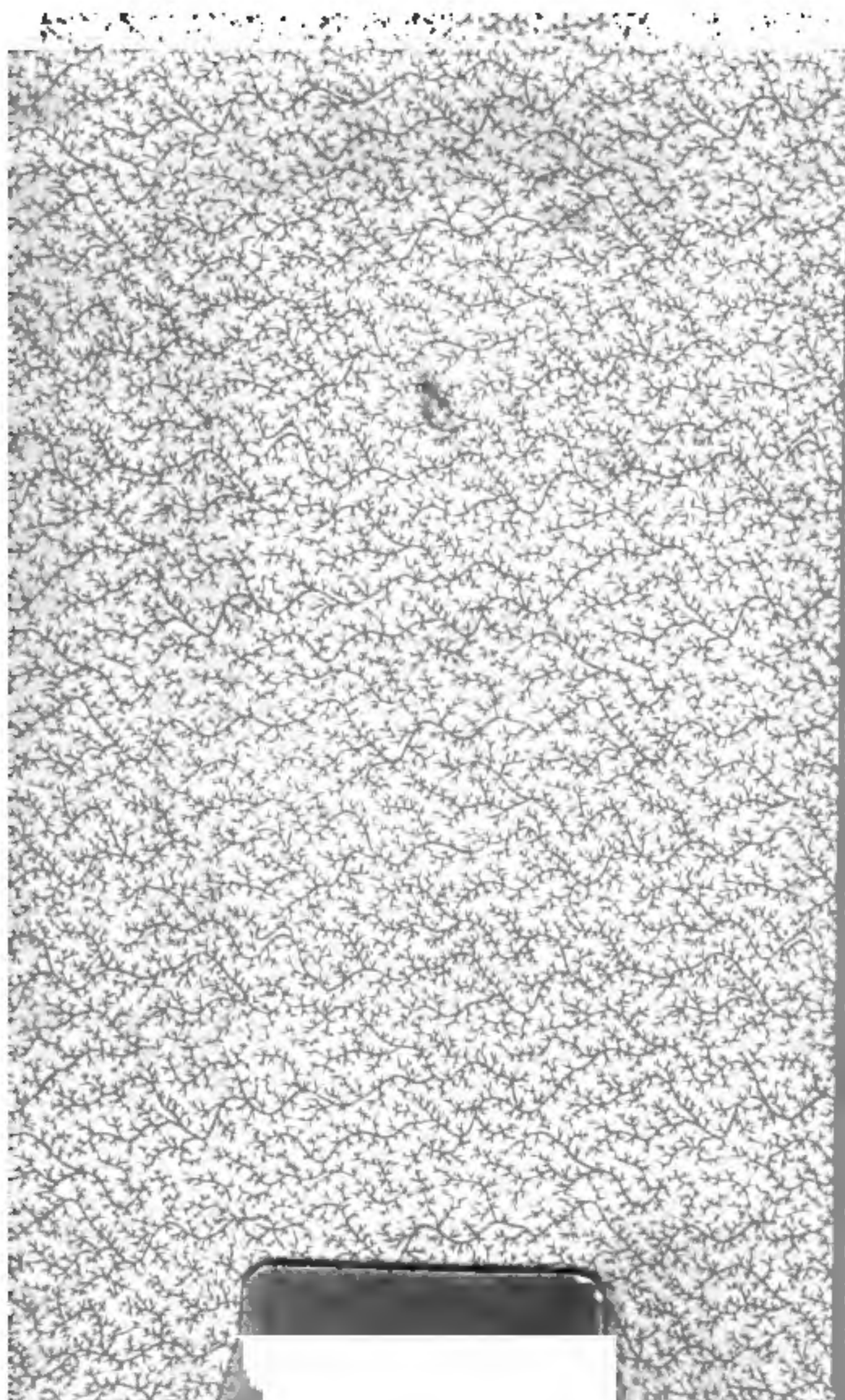
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John Milton

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THE
COMPLETE
POETICAL WORKS

OF
JOHN MILTON:

WITH
EXPLANATORY NOTES, AND A LIFE OF THE AUTHOR,

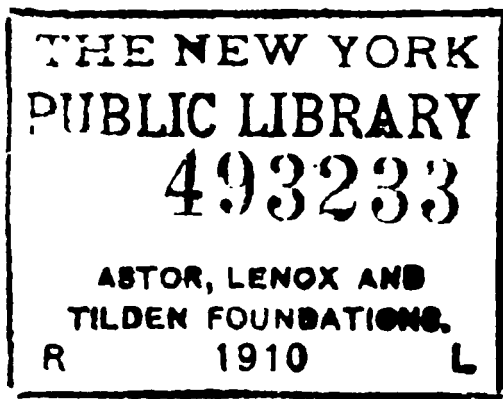
BY THE
REV. H. STEBBING, A. M.

TO WHICH IS PREFIXED.
DR. CHANNING'S ESSAY
ON THE
POETICAL GENIUS OF MILTON.

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MEMOIR

OF

MILTON'S LIFE AND WRITINGS.

THE celebrated subject of this Memoir was born Dec. 9, 1608. His father, who was a scrivener, soon after obtained a sufficient fortune to retire from his profession, but resided, at the birth of the poet, in Breadstreet, London. After having received considerable advantage from the instructions of private tutors, Milton was sent to St. Paul's school, where he made a remarkable progress in classical literature; and from whence he was sent to Christ's College, Cambridge. In 1628 he took his B.A., and in 1632 his M.A. degree; after receiving which, and declining to take holy orders, he retired to his father's house at Horton, near Colebrooke, in Buckinghamshire. During the five years he resided here, he pursued his studies with an ardour and diligence which have seldom been equalled; and besides making many acquisitions in learning, he produced his exquisite poems of *Comus*, *Lycidas*, and some other minor pieces.

About the year 1638, his mother died, and he obtained the consent of his father to make a tour on the continent; he accordingly set forth, and very few travellers could be found possessing the qualifications for profiting by their journey which Milton had acquired in his retirement. In the different parts of the continent, therefore, which he visited, he was received with the greatest attention by the most celebrated men of the age, and he returned to England, after an absence of fifteen months, with the acquisition of many honourable friendships, and an important addition to his stock of knowledge and accomplishments. It had been his intention to prolong his tour by a visit to Greece, but the civil commotions which preceded the establishment of the

Commonwealth were commencing, and he conceived it his duty to lift up his voice in a struggle to which his love of liberty gave the highest interest.

Almost immediately after Cromwell had obtained an established ascendancy, Milton was appointed Latin secretary to the government, and in this situation, besides performing the proper duties of his office, he distinguished himself by several works written in defence of republican principles, and of the conduct of the men who had rendered themselves most conspicuous in the late contest. Before, however, he acquired this situation, he passed through some troubles of a domestic nature, which it is probable, materially influenced many of his subsequent feelings and opinions. In the year 1643, he had married the daughter of a gentleman of the name of Powell, a magistrate in Oxfordshire. Unfortunately for the parties, they each belonged to factions, over which political rancour exercised entire control, and Milton had scarcely been united a month, when his wife requested permission to visit her relatives. She obtained her desire, but soon after intimated that she never intended returning. This circumstance gave birth to our author's celebrated writings on the subject of divorce; and he was on the point of marrying again, when his repentant wife sought a reconciliation, and she was restored to favour. At this time also he took pupils, and by the income he thus obtained, he was enabled to support not only his family, but the father and mother of his wife, who subsequently suffered in common with the rest of the royalist party.

About the year 1639, after having been for some time labouring under an affection of the eyes, he was afflicted with the total loss of his sight, which he never recovered. But this caused no diminution to his zeal for learning, and as soon as he found himself free from the burden of public controversy, he commenced a History of England, which, however, he carried no farther than the Norman Conquest. He also prepared some portion of a Latin Thesaurus, which was published in the Cambridge Dictionary of 1693. But events were about to happen, which

however inimical to the temporal prosperity of Milton, were, it is probable, of the utmost use in concentrating the powers of his mind on an object sufficiently noble for their employment. By the restoration of the royal family he lost his office, was driven into obscurity, and was for some time in hourly danger of suffering for the active part he had taken in the councils of the revolutionary government. But fortunately for the interests of literature, his noble genius was no longer to be occupied in the defence of political factions, or in the preparation of treaties. He was henceforth to be left in solitude, and in the undisturbed peace of his obscure home, to hold communion with his own spirit, which had been gathering strength from worldly trouble, and with the great and awful spirit of truth which converted the splendid workings of his imagination into revelations of her hidden glory. The conception of the *Paradise Lost* was not one of those flashes of genius which it would be impossible, perhaps, to trace to their cause. It had been long growing and developing in his mind, and when the particular form of the work was determined, the vast and glorious assemblage of thoughts and visions which had been long present to his intellect, arranged themselves in a beautiful and perfect order—the creative faculty of the poet had been at work, and it wanted but the repose which is necessary to judgment to connect imagination with design. But there is an inspiration proper to the highest order of poets, which Milton enjoyed in a supreme degree, and the possession of which he signified by those intimations he so fondly gave of his communion with celestial visitants in his lonely chamber, and in the stillness and darkness of the night. To this mysterious elevation of nature, if it be nothing else, or to this divine gift of clear intellectual vision, are to be ascribed the deep and solemn tones of his lyre, the grandeur and splendour of his representations, the power with which he calls up from the unfathomable depths of chaos and eternity spirits of good and evil, the glory with which every scene and object he describes is bedropped, and the calm authoritative language with which

he inculcates the unchanging beauty of virtue. We have here also, it may be conjectured, a reason why *Paradise Lost*, and I believe it has been the case with all great poems, was the work of Milton's declining years. It was produced when every turbulent feeling of youth was subsided; when experience had had her perfect work, and when his soul could listen in quiet to the voice of the charmer, wisdom. Many of its most brilliant passages might have been produced in earlier years, but it could only be when the waywardness of thought was subdued, and the human spirit stood free from temporal hopes and wishes, that it could bear such a weight of glory; that it could look long and steadily upon the majestic vision with which it was encompassed.

Paradise Lost was completed in the year 1665, when Milton was verging towards sixty. He had at that period been suffering for several years under the distressing deprivation of sight, and an acute gout, from the torture of which he was seldom free. His fortunes also had been almost continually fluctuating, and he had witnessed as many domestic changes as fall to the lot of most men. His first wife died in child-bed, and he shortly after married the daughter of a Captain Woodcock, whom he lost in the same manner as he had done his former wife, before their union had been completed a year. From the unprotected state, however, to which he felt himself reduced by his blindness, he was tempted to enter the matrimonial state again, and he married a lady of the name of Minshull, who survived him. While these events were occurring, he changed his residence to every part of London, till at length he finally settled himself in a house in Bunhill-row.

Several difficulties, it is said, were found to prevent the publication of the *Paradise Lost* after its completion. These were partly owing to the power of the licenser, who could raise whatever objections he chose to the printing of any work, and partly to the niggardliness of the booksellers and the character of the public mind at the period. The latter, it is probable, was the greatest obstacle which an author in those days had to encounter. There was no

LIFE AND WRITINGS.

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reading populace, no book-clubs, provincial libraries, or facilities for circulating literary works through the mass of the public ; intelligence was in general confined to the small portion of the community who were possessed of fortune and talents, and the productions of taste had, consequently, to wait for the slow succession of those select readers before they could obtain a decided establishment in the list of classical works. There were, it is true, literary productions in the reign of Charles the Second, which acquired a reputation that might be called popular, but they were such as appealed, by their ribaldry and loose sentiments, to the lowest of men's passions, and were, therefore, equally sure of vulgar, as of fashionable attention. The poetry of Milton, on the contrary, touched upon no topic which the lewd spirit of the age could relish ; it fed no unhallowed desire, perverted no principle of morality, and gave splendour to no character which was not rendered illustrious by holiness. The comedies of the most popular authors of the period, and the licentious verses of the wits of Charles's court, were greedily devoured by all classes, but no purity of taste was required to enjoy them, and no depth of thought to fathom their meaning. Milton's verse was a magic stream that had music for but few ears, and the levity and vicious abandonment of the times had degraded king, courtiers, and people, to the lowest character of vulgarity. Hence the comparative neglect which attended the original publication of *Paradise Lost* ; hence the fear of the bookseller to give more than five pounds for the copyright, and the slowness of its sale, compared with that of works infinitely inferior in merit.

When, however, these circumstances are considered, there was no particular bad fortune attending the publication of this poem. It was sold, in the first instance, to one Simmons, a printer, and the real wonder is, that it was disposed of for no more than five pounds, with the agreement that five more should be paid after the sale of thirteen hundred of the first edition, and the same sum after the sale of as many of the second ; which stipulation was also

to extend to the third edition. All that Milton lived to receive was ten pounds, as he died the same year the second edition was published. It is impossible not to be forcibly struck with this remarkable circumstance, but when the period in which the work was published, and its particular character, are considered, its reaching to three editions in ten years is a sufficient proof that it suffered no greater neglect than may be accounted for by obvious causes. In the history of literature there is more than a single instance of failure which the unfortunate author could attribute only to his own bad luck, which resulted from his want of means to make his work known, or the neglect which a production of the greatest merit will often suffer, when a writer has not the advantages of a previously acquired reputation. Many are the works of genius which have been permitted to pass at once into oblivion from some such causes as these, and the authors of which have pined in broken-heartedness after a reputation which they only wanted some favourable accident to receive, possessing the golden ore, but wanting the amalgam that should make it valuable in the world. But Milton lost not a particle of success in this manner; the times were against him, not fortune; and his labours were as amply rewarded by public fame as any author of such a work as *Paradise Lost* could have expected.

About three years after the publication of *Paradise Lost*, the *History of England*, which had been written many years before, was printed, and in the following year, 1671, *Paradise Regained* and *Samson Agonistes*. The former of these poems was owing to the advice of Elwood, a Quaker, who had been a pupil of Milton's, and to whom he had shewn his larger work in manuscript. On returning it the former observed, 'Thou hast said much of *Paradise Lost*, but what hast thou to say of *Paradise Found*?' 'He made no answer,' continues Elwood, in his account of this conversation, 'but sat some time in a muse; then broke off that discourse, and fell upon another subject.'

The temperate mode of living which Milton had

early adopted, was a evening
by a long and healthy life of the
hereditary gout, and his cease-
ceasing application, all contribut-
constitution which had never been robust
of letters either have ever suffered so as
the wear and tear of public life. From what
known of Milton's character there is reason to think
that the ordinary passions of our nature were, from
the first dawn of manhood, subdued in his bosom.
There was a calmness and tranquillity, amounting
to sternness, in his conduct and measure. He was
sincere and constant in his friendships, he wrote
to and of his friends with classical precision, and
seemed to find a greater relish in the intercourse
when the learned spirit of antiquity assisted it.
Love of woman never warmed him sufficiently to
make him for a moment forget the severe assertion
of authority, and in his character of child and father
no melting tenderness, no irresistible flow of domestic
joy, entered into its composition. It would, perhaps
be refining too much, but I am inclined to think that
this austerity of nature may be observed in the
coldness with which he seems to have regarded the
objects to which private memory gives a sanctity
and beauty. His poems are singularly devoid of any
occasional interest derived from this source. There
are no signs of that deep rich stream of inner
feeling which memory calls up in gentler breasts.
We hear him uttering no lament over things which
have passed away, because they were associated
with some home-thought, or old familiar object.
Whenever he leaves the present for the past, it is
to hasten far beyond the bounds where history ceases
to have a daily interest; it was not with the gene-
ration of his fathers, but with the patriarchs of the
world he held communion, and when his heart
warmed at any recollection of the past, it was his
admiration, not his sympathy, that was awakened.
The ordinary passions of our nature had, therefore,
not much influence over Milton. Those which fever
the heart had little, those which contract it had
less. But there was one grand and mighty feeling

OF MILTON'S

of strong excitement
adued; it was his ardent
aspiration after a liberty
render all men equal by exalting all.
quill meditations, in the loneliest retire-
home, when oppressed with care and
and wearied with the vicissitudes of fortune
his passion was still as burning as in his earliest
youth; the evil days and times on which he was
fallen bowed his spirit, but diminished not its thirst
for freedom; and when he saw his fondest hopes
disappointed in the destruction of the commonwealth,
he appears to have cherished a bitterness of feeling,
as well as a heavy wearing sorrow, that must have
materially assisted in shortening his days. The death
of this illustrious man took place on the 10th of
November, 1674, at his residence in Bunhill-row. He
was buried in St. Giles's, Cripplegate, in the chancel
of the church, and the funeral was attended by a
great number of noblemen, as well as by a large
concourse of the populace. In 1737 a monument was
raised to his memory in Westminster Abbey, and a
few years back another small one was placed in the
church where he lies interred.

Milton's person is described as of the middle size,
and his countenance as remarkable for mildness and
beauty of expression. When at Cambridge, he was
called the lady of Christ's College, and there is an
anecdote told of his having captivated, by his singular
beauty, the heart of some unknown female of rank,
who happened to see him sleeping under a tree. In
his advanced age he suffered so acutely that his
hands became almost deformed with chalk stones,
and his face of a sickly paleness. His habits were,
as it has been said, extremely temperate, and those
of a diligent student, to the last year of his life. He
was accustomed to retire to rest about nine, and to
rise at four in the summer and five in winter. The
first thing which he did on getting up, was to hear
a chapter of the Hebrew Bible read to him; he then
studied the subjects he was occupied upon till twelve-
after which he took an hour's exercise, and then
dined. With playing on the organ, an hour or two's

further study, and the conversation with his friends, the remainder of the day was concluded, and having eaten a few olives, smoked his pipe, and drunk a glass of water, he retired to rest.

Milton had five children; four by his first and one by his second wife; of these, the three daughters whom he had by the former survived him, the others died in infancy. The last surviving of the daughters died in August, 1727. She was married to a Spitalfields' weaver of the name of Clarke, by whom she had seven sons and three daughters. Of these only two had children; and there is at present no lineal descendant of the poet living.

But I turn from this brief review of the poet's life to as brief a consideration of the magnificent talents by which his immortality is established. The genius of Milton has not yet, perhaps, met with its proper observer. His great fame has made him too sacred an object in the eyes of general readers to let them think of any thing but implicit veneration; and the men of letters who have been professedly his critics, have been more intent on correcting or illustrating the text by their learning than on unfolding the veil which partially hides the grandeur and uncomprehended beauty of all true poetry. Almost the only one among them who has written with the express purpose of employing a more general and philosophical species of criticism is Addison, a man of elegant taste and accomplished mind, but possessing little of that depth of thought, or vigour of intellect, which is necessary to the character of a critic. Johnson, again, strong as was his mind, was as little fitted for the office he had assumed; for he was as deficient in depth of perception and feeling as Addison was in intellectual power. Much, therefore, as has been done towards illustrating the works of Milton, the praise or blame he has received has not proceeded from any very elevated principles of criticism.

Milton is the most learned of our English poets. There is no work of either this or any other country on which so much profound erudition has been expended as on *Paradise Lost*. The learning of all

ages, the opinions of the wisest men, the superstitions of the most benighted nations, the truths of philosophy and science, and the most solemn mysteries of religion, were all explored by the great author, and he poured out the whole vast treasure of his mind into the golden vase his imagination had formed. But to decide upon the true character of his genius, we must not be content with the examination of his larger works. They were composed after his mind was more than furnished, after it was enveloped with learning; and it is sometimes, therefore, not clear whether knowledge have not mastered thought instead of being its auxiliary.

From the earlier poems of Milton we are able to discover, with some degree of certainty, the principal and original characteristics of his genius. In them we trace the love of truth, the creative imagination, the power over language, which form the features of his subsequent productions. But we see them in their origin. With him the love of truth was the offspring of a tranquil but noble soul, and from the dawning of his mind it was the object he most earnestly sought. But he sought it chiefly among books, or among those who derived their materials of thinking solely from them. The fashion of the times was not in favour of original thinking, and hence he, like the other great men of the period, principally employed himself in heaping together all the knowledge which the accumulated learning of ages could afford. One consequence of this was the subjection of passion, thought, and feeling, to memory; and there is, therefore, to be discovered no beauty of a sentimental kind, even in his freshest and earliest poems. The same cause will also account for the absence of that heart-reaching, spiritual eloquence with which poetry sometimes awakens us. There are scarcely any thoughts to be found in Milton which can be ascribed to his sympathy with individual suffering, or to his consideration of human nature in its simple but deep workings. He gave himself no time for this unincumbered view of humanity. He sought the true philosophy of nature, but it was in the

history of sects and kingdoms; and he learnt to excite wonder but not passion. Whatever, therefore, might have been the tendencies of his nature truth in his poetry is a reflected not primitive truth; the truth which learning searches for and discovers, not what every heart feels and recognizes.

But Milton possessed an imagination of the highest order; an imagination which could combine or create at will the noblest objects of contemplation. His early poems sufficiently attest the energy of this divine power in his mind. The classical style of his verses never affect its originality; and they run like a stream of light and beauty wherever the imagination is free to operate. All the other faculties of his intellect received their tone from this. His power of description was raised by it into a creative faculty; the objects of memory passed through it, and became godlike and eternal. It elevated his thoughts to other worlds of beings, which it alone could make visible; and reason in her severest moods was led by it to take her weapons from the splendid and ethereal armoury of poetry. In *Comus*, the *Allegro*, and *Penseroso*, and the religious Odes, we see all this power of the imagination operating, but producing only beautiful and holy forms; we are entertained with the sight of nature suffused with heavenly light, with the discourse of bright and spiritual beings, and with the view of past scenes, over which hangs the cloud of divine glory. All here is fresh and spring-like. The poet's imagination was a bird of Paradise, that had not strength of wing to explore the dark world beyond it.

When years, continued study, and experience of the world, had altered the general tone of his feelings, this distinguishing power of his genius assumed, with increasing strength, a severer character. The world of interminable being was all before it, and it chose out of the tremendous wilderness of space the most fearful spot it could discover. Here it rejoiced in its power. The great void grew instinct with life. The universe of thought became substantial, and night and ruin stood palpably distinct in the outflooding and creating light of heaven.

No mortal ever saw that vision so distinct as Milton, and seeing it he could but write as he did. His imagination was a sense, not the result of emotion. It was from sight, not feeling, his inspiration came, and hence the grandeur, but coldness, of his genius—the distinctness and reality of his creations—the cramped scholasticism of his philosophy.

There are other points of a minor but highly interesting nature in considering the genius of Milton. His deficiency of passion was the only element which was wanting to the perfection of his poetic character. When we examine it in respect to every other, we find it full and complete; perfect, not only in the higher and rarer requisites of genius, but in those lighter qualities from which inferior minds derive their sole claim to consideration. Milton had as perfect a knowledge of the art of poetry as any cold, formal writer of verses, who has no other means of gaining respectability. He had also an equal degree of judgment in arranging the different parts of his subject, and while there was no species of learning which he had not pursued, there was no, not even the commonest kind of, information which he could not accommodate, with the nicest skill, to his purpose. But of all these minor features of his genius, that which most deserves consideration is the exquisite power he possessed over every kind of metre. The versification of his shorter poems is the most beautiful specimen we possess of the music of our language. The blank metre of *Paradise Lost* is more various, more rich in the melody of cadences, than that of any other English poem. This, perhaps, is owing to a circumstance not generally observed, that Milton is almost the only writer in blank verse who had previously made himself a perfect master of rhyme and the rhyming measures.

DR. CHANNING'S ESSAY

ON THE

POETICAL GENIUS OF MILTON

IN speaking of the *intellectual* qualities of Milton, we may begin with observing, that the very splendour of his poetic fame has tended to obscure or conceal the extent of his mind, and the variety of its energies and attainments. To many he seems only a poet, when in truth he was a profound scholar, a man of vast compass of thought, imbued thoroughly with all ancient and modern learning, and able to master, to mould, to impregnate with his own intellectual power, his great and various acquisitions. He had not learned the superficial doctrine of a later day,—that poetry flourishes most in an uncultivated soil, and that imagination shapes its brightest visions from the mists of a superstitious age ; and he had no dread of accumulating knowledge, lest it should oppress and smother his genius. He was conscious of that within him, which could quicken all knowledge, and wield it with ease and might ; which could give freshness to old truths, and harmony to discordant thoughts ; which could bind together by

living ties and mysterious affinities the most remote discoveries ; and rear fabrics of glory and beauty from the rude materials which other minds had collected. Milton had that universality which marks the highest order of intellect. Though accustomed almost from infancy to drink at the fountains of classical literature, he had nothing of the pedantry and fastidiousness which disdain all other draughts. His healthy mind delighted in genius, on whatever soil or in whatever age it burst forth and poured out its fulness. He understood too well the rights, and dignity, and pride of creative imagination, to lay on it the laws of the Greek or Roman school. Parnassus was not to him the only holy ground of genius. He felt that poetry was as a universal presence. Great minds were every where his kindred. He felt the enchantment of Oriental fiction, surrendered himself to the strange creations of 'Araby the blest,' and delighted still more in the romantic spirit of chivalry, and in the tales of wonder in which it was embodied. Accordingly his poetry reminds us of the ocean, which adds to its own boundlessness contributions from all regions under heaven. Nor was it only in the department of imagination, that his acquisitions were vast. He travelled over the whole field of knowledge, as far as it had then been explored. His various philological attainments were used to put him in possession of the wisdom stored in all countries, where the intellect had been

THE POETICAL GENIUS OF MILTON. 73

cultivated. The natural philosophy, metaphysics, ethics, history, theology and political science of his own and former times, were familiar to him. Never was there a more unconfined mind, and we would cite Milton as a practical example of the benefits of that universal culture of intellect, which forms one distinction of our times, but which some dread as unfriendly to original thought. Let such remember, that mind is in its own nature diffusive. Its object is the universe, which is strictly one, or bound together by infinite connexions and correspondences; and accordingly its natural progress is from one to another field of thought; and wherever original power, creative genius exists, the mind, far from being distracted or oppressed by the variety of its acquisitions, will see more and more common bearings and hidden and beautiful analogies in all the objects of knowledge, will see mutual light shed from truth to truth, and will compel, as with a kingly power, whatever it understands, to yield some tribute of proof, or illustration, or splendour, to whatever topic it would unfold.

Milton's fame rests chiefly on his poetry, and to this we naturally give our first attention. By those who are accustomed to speak of poetry as light reading, Milton's eminence in this sphere may be considered only as giving him a high rank among the contributors to public amusement. Not so thought Milton. Of all God's gifts of

intellect, he esteemed poetical genius the most transcendent. He esteemed it in himself as a kind of inspiration, and wrote his great works with something of the conscious dignity of a prophet. We agree with Milton in his estimate of poetry. It seems to us the divinest of all arts; for it is the breathing or expression of that principle or sentiment, which is deepest and sublimest in human nature; we mean of that thirst or aspiration, to which no mind is wholly a stranger, for something purer and lovelier, something more powerful, lofty, and thrilling, than ordinary and real life affords. No doctrine is more common among Christians than that of man's immortality; but it is not so generally understood, that the germs or principles of his whole future being are *now* wrapped up in his soul, as the rudiments of the future plant in the seed. As a necessary result of this constitution, the soul, possessed and moved by these mighty though infant energies, is perpetually stretching beyond what is present and visible, struggling against the bounds of its earthly prison-house, and seeking relief and joy in imaginings of unseen and ideal being. This view of our nature, which has never been fully developed, and which goes further towards explaining the contradictions of human life than all others, carries us to the very foundation and sources of poetry. He, who cannot interpret by his own consciousness what we now have said, wants the true key to works of

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genius. He has not penetrated those sacred recesses of the soul, where poetry is born and nourished, and inhales immortal vigour, and wings herself for her heavenward flight. In an intellectual nature framed for progress and for higher modes of being, there must be creative energies, powers of original and ever-growing thought ; and poetry is the form in which these energies are chiefly manifested. It is the glorious prerogative of this art, that it 'makes all things new' for the gratification of a divine instinct. It indeed finds its elements in what it actually sees and experiences, in the worlds of matter and mind ; but it combines and blends these into new forms and according to new affinities ; breaks down, if we may so say, the distinctions and bounds of nature . imparts to material objects life, and sentiment, and emotion, and invests the mind with the powers and splendours of the outward creation ; describes the surrounding universe in the colours which the passions throw over it, and depicts the mind in those modes of repose or agitation, of tenderness or sublime emotion, which manifest its thirst for a more powerful and joyful existence. To a man of a literal and prosaic character, the mind may seem lawless in these workings ; but it observes higher laws than it transgresses, the laws of the immortal intellect ; it is trying and developing its best faculties ; and in the objects which it describes, or in the emotions which it awakens, anticipates

those states of progressive power, splendour, beauty, and happiness, for which it was created.

We accordingly believe that poetry, far from injuring society, is one of the great instruments of its refinement and exaltation. It lifts the mind above ordinary life, gives it a respite from depressing cares, and awakens the consciousness of its affinity with what is pure and noble. In its legitimate and highest efforts, it has the same tendency and aim with Christianity; that is, to spiritualize our nature. True, poetry has been made the instrument of vice, the pander of bad passions; but when genius thus stoops, it dims its fires, and parts with much of its power; and even when poetry is enslaved to licentiousness or misanthropy, she cannot wholly forget her true vocation. Strains of pure feeling, touches of tenderness, images of innocent happiness, sympathies with suffering virtue, bursts of scorn or indignation at the hollowness of the world, passages true to our moral nature, often escape in an immoral work, and shew us how hard it is for a gifted spirit to divorce itself wholly from what is good. Poetry has a natural alliance with our best affections. It delights in the beauty and sublimity of the outward creation and of the soul. It indeed portrays with terrible energy the excesses of the passions; but they are passions which shew a mighty nature, which are full of power, which command awe, and excite a deep though shudder-

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ing sympathy. Its great tendency and purpose is, to carry the mind beyond and above the beaten, dusty, weary walks of ordinary life ; to lift it into a purer element, and to breathe into it more profound and generous emotion. It reveals to us the loveliness of nature, brings back the freshness of youthful feeling, revives the relish of simple pleasures, keeps unquenched the enthusiasm which warmed the spring-time of our being, refines youthful love, strengthens our interest in human nature by vivid delineations of its tenderest and loftiest feelings, spreads our sympathies over all classes of society, knits us by new ties with universal being, and through the brightness of its prophetic visions helps faith to lay hold on the future life.

We are aware, that it is objected to poetry, that it gives wrong views and excites false expectations of life, peoples the mind with shadows and illusions, and builds up imagination on the ruins of wisdom. That there is a wisdom, against which poetry wars, the wisdom of the senses, which makes physical comfort and gratification the supreme good, and wealth the chief interest of life, we do not deny ; nor do we deem it the least service which poetry renders to mankind, that it redeems them from the thralldom of this earthborn prudence. But, passing over this topic, we would observe, that the complaint against poetry as abounding in illusion and deception, is in the main groundless. In many poems there is more of truth than in many histories

and philosophic theories. The fictions of genius are often the vehicles of the sublimest verities, and its flashes often open new regions of thought, and throw new light on the mysteries of our being. In poetry the letter is falsehood, but the spirit is often profoundest wisdom. And if truth thus dwells in the boldest fictions of the poet, much more may it be expected in his delineations of life; for the present life, which is the first stage of the immortal mind, abounds in the materials of poetry, and it is the high office of the bard to detect this divine element among the grosser labours and pleasures of our earthly being. The present life is not wholly prosaic, precise, tame and finite. To the gifted eye, it abounds in the poetic. The affections which spread beyond ourselves and stretch far into futurity; the workings of mighty passions, which seem to arm the soul with an almost superhuman energy; the innocent and irrepressible joy of infancy; the bloom, and buoyancy, and dazzling hopes, of youth; the throbbings of the heart, when it first wakes to love, and dreams of a happiness too vast for earth; woman, with her beauty, and grace, and gentleness, and fulness of feeling, and depth of affection, and her blushes of purity, and the tones and looks which only a mother's heart can inspire;—these are all poetical. It is not true that the poet paints a life which does not exist. He only extracts and concentrates, as it were, life's ethereal essence,

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arrests and condenses its volatile fragrance, brings together its scattered beauties, and prolongs its more refined but evanescent joys; and in this he does well; for it is good to feel that life is not wholly usurped by cares for subsistence, and physical gratifications, but admits, in measures which may be indefinitely enlarged, sentiments and delights worthy of a higher being. This power of poetry to refine our views of life and happiness is more and more needed as society advances. It is needed to withstand the encroachments of heartless and artificial manners, which make civilization so tame and uninteresting. It is needed to counteract the tendency of physical science, which being now sought, not as formerly for intellectual gratification, but for multiplying bodily comforts, requires a new developement of imagination, taste and poetry, to preserve men from sinking into an earthly, material, epicurean life.—Our remarks in vindication of poetry have extended beyond our original design. They have had a higher aim than to assert the dignity of Milton as a poet, and that is, to endear and recommend this divine art to all who reverence and would cultivate and refine their nature.

In delineating Milton's character as a poet, we are saved the necessity of looking far for its distinguishing attributes. His name is almost identified with sublimity. He is in truth the sublimest

of men. He rises, not by effort or discipline, but by a native tendency and a godlike instinct, to the contemplation of objects of grandeur and awfulness. He always moves with a conscious energy. There is no subject so vast or terrific, as to repel or intimidate him. - The overpowering grandeur of a theme kindles and attracts him. He enters on the description of the infernal regions with a fearless tread, as if he felt within himself a power to erect the prison-house of fallen spirits, to encircle them with flames and horrors worthy of their crimes, to call forth from them shouts which should 'tear hell's concave,' and to embody in their Chief an Archangel's energies and a Demon's pride and hate. Even the stupendous conception of Satan seems never to oppress his faculties. This character of power runs through all Milton's works. His descriptions of nature shew a free and bold hand. He has no need of the minute, graphic skill, which we prize in Cowper or Crabbe. With a few strong or delicate touches, he impresses, as it were, his own mind on the scenes which he would describe, and kindles the imagination of the gifted reader to clothe them with the same radiant hues under which they appeared to his own.

This attribute of power is universally felt to characterize Milton. His sublimity is in every man's mouth. Is it felt that his poetry breathes a sensibility and tenderness hardly surpassed by its

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sublimity? We apprehend that the grandeur of Milton's mind has thrown some shade over his milder beauties; and this it has done not only by being more striking and imposing, but by the tendency of vast mental energy to give a certain calmness to the expression of tenderness and deep feeling. A great mind is the master of its own enthusiasm, and does not often break out into those tumults, which pass with many for the signs of profound emotion. Its sensibility, though more intense and enduring, is more self-possessed, and less perturbed, than that of other men, and is therefore less observed and felt, except by those who understand, through their own consciousness, the workings and utterance of genuine feeling. We might quote pages in illustration of the qualities here ascribed to Milton. Turn to *Comus*, one of his earliest productions. What sensibility breathes in the descriptions of the benighted Lady's singing, by *Comus* and the Spirit!

COMUS.

Can any mortal mixture of earth's mould
Breathe such divine enchanting ravishment?
Sure something holy lodges in that breast,
And with these raptures moves the vocal air
To testify his hidden residence:
How sweetly did they float upon the wings
Of silence, through the empty-vaulted night,
At every fall smoothing the raven down
Of darkness till it smiled! I have oft heard

My mother Circe with the Sirens three,
Amidst the flow'ry-kirtled Naiades,
Culling their potent herbs and baleful drugs,
Who, as they sung, would take the prison'd soul,
And lap it in Elysium ; Scylla wept,
And chid her barking waves into attention,
And fell Charybdis murmur'd soft applause :
Yet they in pleasing slumber lull'd the sense,
And in sweet madness robb'd it of itself ;
But such a sacred and home-felt delight,
Such sober certainty of waking bliss,
I never heard till now.

Lines 244—264.

SPIRIT.

At last a soft and solemn-breathing sound
Rose like a steam of rich distill'd perfumes,
And stole upon the air, that even Silence
Was took ere she was ware, and wish'd she might
Deny her nature, and be never more,
Still to be so displaced. I was all ear,
And took in strains that might create a soul
Under the ribs of Death.

Lines 555—563.

In illustration of Milton's tenderness, we will
open almost at a venture.

Now morn, her rosy steps in th' eastern clime
Advancing, sow'd the earth with orient pearl,
When Adam waked, so custom'd, for his sleep
Was aery-light, from pure digestion bred,
And temp'rate vapours bland, which th' only sound
Of leaves and fuming rills, Aurora's fan,
Lightly dispersed, and the shrill matin song
Of birds on every bough ; so much the more

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His wonder was to find unwaken'd Eve
With tresses discomposed, and glowing cheek
As through unquiet rest : he on his side
Leaning half-raised, with looks of cordial love
Hung over her enamour'd, and beheld
Beauty, which, whether waking or asleep,
Shot forth peculiar graces ; then with voice
Mild, as when Zephyrus on Flora breathes,
Her hand soft touching, whisper'd thus : Awake,
My fairest, my espoused, my latest found,
Heav'n's last best gift, my ever new delight,
Awake : the morning shines, and the fresh field
Calls us ; we lose the prime, to mark how spring
Our tender plants, how blows the citron grove,
What drops the myrrh, and what the balmy reed,
How nature paints her colours, how the bee
Sits on the bloom extracting liquid sweet.

Par. Lost, b. v. lines 1—25.

So cheer'd he his fair spouse, and she was cheer'd,
But silently a gentle tear let fall
From either eye, and wiped them with her hair ;
Two other precious drops that ready stood,
Each in their crystal sluice, he ere they fell
Kiss'd, as the gracious signs of sweet remorse
And pious awe, that fear'd to have offended.

Ibid. b. v. lines 120—135.

From this very imperfect view of the qualities of Milton's poetry, we hasten to his great work, *Paradise Lost*, perhaps the noblest monument of human genius. The two first books, by universal consent, stand pre-eminent in sublimity. Hell and Hell's King have a terrible harmony, and dilate into new grandeur and awfulness, the longer

we contemplate them. From one element, 'solid and liquid fire,' the poet has framed a world of horror and suffering, such as imagination had never traversed. But fiercer flames, than those which encompass Satan, burn in his own soul. Revenge, exasperated pride, consuming wrath, ambition though fallen, yet unconquered by the thunders of the Omnipotent, and grasping still at the empire of the universe,—these form a picture more sublime and terrible than Hell. Hell yields to the spirit which it imprisons. The intensity of its fires reveals the intenser passions and more vehement will of Satan; and the ruined Archangel gathers into himself the sublimity of the scene which surrounds him. This forms the tremendous interest of these wonderful books. We see mind triumphant over the most terrible powers of nature. We see unutterable agony subdued by energy of soul. We have not indeed in Satan those bursts of passion, which rive the soul as well as shatter the outward frame of Lear. But we have a depth of passion which only an Archangel could manifest. The all-enduring, all-defying pride of Satan, assuming so majestically Hell's burning throne, and coveting the diadem, which scorches his thunder-blazed brow, is a creation requiring in its author almost the spiritual energy with which he invests the fallen seraph. Some have doubted whether the moral effect of such delineations of the storms and terrible workings of the soul is good; whether

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the interest felt in a spirit so transcendently evil as Satan, favours our sympathies with virtue. But our interest fastens, in this and like cases, on what is not evil. We gaze on Satan with an awe not unmixed with mysterious pleasure, as on a miraculous manifestation of the *power of mind*. What chains us, as with a resistless spell, in such a character, is spiritual might made visible by the racking pains which it overpowers. There is something kindling and ennobling in the consciousness, however awakened, of the energy which resides in mind; and many a virtuous man has borrowed new strength from the force, constancy, and dauntless courage, of evil agents.

Milton's description of Satan attests in various ways the power of his genius. Critics have often observed, that the great difficulty of his work was to reconcile the spiritual properties of his supernatural beings with the human modes of existence, which he was obliged to ascribe to them; and the difficulty is too great for any genius wholly to overcome, and we must acknowledge that our enthusiasm is in some parts of the poem checked by a feeling of incongruity between the spiritual agent, and his sphere and mode of agency. But we are visited with no such chilling doubts and misgivings in the description of Satan in Hell. Imagination has here achieved its highest triumph, in imparting a character of reality and truth to its most daring creations. That world of horrors,

though material, is yet so remote from our ordinary nature, that a spiritual being, exiled from heaven, finds there an appropriate home. There is, too, an indefiniteness in the description of Satan's person, which incites without shocking the imagination, and aids us to combine in our conception of him the massiness of a real form with the vagueness of spiritual existence. To the production of this effect, much depends on the first impression given by the poet; for this is apt to follow us through the whole work; and here we think Milton eminently successful. The first glimpse of Satan is given us in the following lines, which, whilst too indefinite to provoke the scrutiny of the reason, fill the imagination of the reader with a form which can hardly be effaced.

Thus Satan, talking to his nearest mate
With head up-lift above the wave, and eyes
That sparkling blazed, his other parts besides
Prone on the flood, extended long and large,
Lay floating many a rood, * * *

Par. Lost, b. i. lines 192—196.

Forthwith upright he rears from off the pool
His mighty stature; on each hand the flames,
Driven backward, slope their pointing spires, and roll'd
In billows, leave i' th' midst a horrid vale.

Ibid. 221—224.

We have more which we should gladly say of the delineation of Satan; especially of the glimpses which are now and then given of his deep anguish

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and despair, and of the touches of better feelings which are skilfully thrown into the dark picture, both suited and designed to blend with our admiration, dread, and abhorrence, a measure of that sympathy and interest with which every living, thinking being ought to be regarded, and without which all other feelings tend to sin and pain. But there is another topic which we cannot leave untouched. From Hell we flee to Paradise, a region as lovely as Hell is terrible, and which to those who do not know the universality of true genius, will appear doubly wonderful, when considered as the creation of the same mind which had painted the infernal world.

Paradise and its inhabitants are in sweet accordance, and together form a scene of tranquil bliss, which calms and soothes, whilst it delights, the imagination. Adam and Eve, just moulded by the hand, and quickened by the breath of God, reflect in their countenances and forms, as well as minds, the intelligence, benignity, and happiness of their author. Their new existence has the freshness and peacefulness of the dewy morning. Their souls, unsated and untainted, find an innocent joy in the youthful creation, which spreads and smiles around them. Their mutual love is deep, for it is the love of young, unworn, unexhausted hearts, which meet in each other the only human objects on whom to pour forth their fulness of affection ; and still it is serene, for it is the love

18^o DR. CHANNING'S ESSAY ON

of happy beings, who know not suffering even by name, whose innocence excludes not only the tumults but the thought of jealousy and shame, who, 'imparadised in one another's arms,' scarce dream of futurity, so blessed is their present being. We will not say that we envy our first parents; for we feel that there may be higher happiness than theirs, a happiness won through struggle with inward and outward foes, the happiness of power and moral victory, the happiness of disinterested sacrifices and wide-spread love, the happiness of boundless hope, and of 'thoughts which wander through eternity.' Still there are times, when the spirit, oppressed with pain, worn with toil, tired of tumult, sick at the sight of guilt, wounded in its love, baffled in its hope, and trembling in its faith, almost longs for the 'wings of a dove, that it might fly away' and take refuge amidst the 'shady bowers,' the 'vernal airs,' the 'roses without thorns,' the quiet, the beauty, the loveliness, of Eden. It is the contrast of this deep peace of Paradise with the storms of life, which gives to the fourth and fifth books of this poem a charm so irresistible, that not a few would sooner relinquish the two first books with all their sublimity, than part with these. It has sometimes been said that the English language has no good pastoral poetry. We would ask, in what age or country has the pastoral reed breathed such sweet strains as are borne to us on 'the odoriferous wings of gentle gales' from Milton's Paradise?

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We should not fulfil our duty, were we not to say one word on what has been justly celebrated, the harmony of Milton's versification. His numbers have the prime charm of expressiveness. They vary with, and answer to, the depth, or tenderness, or sublimity, of his conceptions, and hold intimate alliance with the soul. Like Michael Angelo, in whose hands the marble was said to be flexible, he bends our language, which foreigners reproach with hardness, into whatever forms the subject demands. All the treasures of sweet and solemn sound are at his command. Words, harsh and discordant in the writings of less gifted men, flow through his poetry in a full stream of harmony. This power over language is not to be ascribed to Milton's musical ear. It belongs to the soul. It is a gift or exercise of genius, which has power to impress itself on whatever it touches, and finds or frames in sounds, motions, and material forms, correspondences and harmonies with its own fervid thoughts and feelings.

We close our remarks on Milton's poetry with observing, that it is characterized by seriousness. Great and various as are its merits, it does not discover all the variety of genius, which we find in Shakspeare, whose imagination revelled equally in regions of mirth, beauty, and terror, now evoking spectres, now sporting with fairies, and now 'ascending the highest heaven of invention.' Milton was cast on times too solemn and eventful, was

called to take part in transactions too perilous, and had too perpetual need of the presence of high thoughts and motives, to indulge himself in light and gay creations, even had his genius been more flexible and sportive. But Milton's poetry, though habitually serious, is always healthful, and bright, and vigorous. It has no gloom. He took no pleasure in drawing dark pictures of life; for he knew by experience, that there is a power in the soul to transmute calamity into an occasion and nutriment of moral power and triumphant virtue. We find not where in his writings that whining sensibility and exaggeration of morbid feeling, which makes so much of modern poetry effeminating. If he is not gay, he is not spirit-broken. His *L'Allegro* proves, that he understood thoroughly the bright and joyous aspects of nature; and in his *Penseroso*, where he was tempted to accumulate images of gloom, we learn that the saddest views which he took of creation, are such as inspire only pensive musing or lofty contemplation.

PARADISE LOST.

BOOK I.

THE ARGUMENT.

This First Book proposes, first, in brief, the whole subject, Man's disobedience, and the loss thereupon of Paradise, wherein he was placed: then touches the prime cause of his fall, the Serpent, or rather Satan in the serpent; who revolting from God, and drawing to his side many legions of Angels, was, by the command of God, driven out of Heaven, with all his crew, into the great deep. Which action passed over, the poem hastens into the midst of things, presenting Satan with his Angels now fallen into Hell, described here, not in the centre (for Heaven and Earth may be supposed as yet not made, certainly not yet accursed) but in a place of utter darkness, fitliest called Chaos: here Satan with his Angels lying on the burning lake, thunder-struck and astonished, after a certain space recovers, as from confusion, calls up him who next in order and dignity lay by him; they confer of their miserable fall. Satan awakens all his legions, who lay till then in the same manner confounded: they rise, their numbers, array of battle, their chief leaders named, according to the idols known afterward in Cuman and the countries adjoining. To these Satan directs his speech, comforts them with hope yet of regaining Heaven, but tells them lastly of a new world and new kind of creature to be created, according to an ancient prophecy or report in Heaven; for that Angels were long before this visible creation, was the opinion of many ancient fathers. To find out the truth of this prophecy, and what to determine thereon, he refers to a full council. What his associates thence attempt. Pandemonium, the palace of Satan, rises, suddenly built out of the deep: the infernal peers there sit in council.

Of man's first disobedience, and the fall
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden, till one greater man
Restore us, and regain the blissful seat,

8

1. The fitness and exquisite beauty of this introduction to the poem cannot be too much admired. The classical taste and religious feelings of the author are both evidenced in it; the former by the simplicity with which the subject is stated and the invocation of the muse, and the latter by his addressing the Holy Spirit as the source of inspiration and light. Great admiration has been expressed by the different commentators on the skilful construction of the verse in these introductory lines, the pauses of which are so varied as to give a most musical effect to the whole passage.
4. It has been supposed that Milton intimated in this expression his idea of writing *Paradise Regained*, but it appears to have been suggested merely by the subject of his present contemplation.

Sing Heav'nly Muse, that on the secret top
 Of Oreb, or of Sinai, didst inspire
 That Shepherd, who first taught the chosen seed
 In the beginning, how the heav'ns and earth
 Rose out of Chaos. Or if Sion hill 10
 Delight thee more, and Siloa's brook that flow'd
 Fast by the oracle of God; I thence
 Invoke thy aid to my advent'rous song,
 That with no middle flight intends to soar
 Above th' Aonian mount, while it pursues 15
 Things unattempted yet, in prose or rhyme.
 And chiefly Thou, O Sp'rit, that dost prefer
 Before all temples th' upright heart and pure,
 Instruct me, for Thou know'st: Thou from the first
 Wast present, and with mighty wings outspread 20
 Dove-like sat'st brooding on the vast abyss,
 And mad'st it pregnant. What in me is dark
 Illumine, what is low raise and support;
 That to the height of this great argument
 I may assert eternal Providence, 25
 And justify the ways of God to Men.
 Say first, for Heav'n hides nothing from thy view,
 Nor the deep tract of Hell; say first what cause
 Moved our grand parents, in that happy state,
 Favour'd of Heav'n so highly, to fall off 30
 From their Creator, and transgress his will
 For one restraint, lords of the world besides?
 Who first seduced them to that foul revolt?
 Th' infernal Serpent: he it was whose guile,
 Stirr'd up with envy and revenge, deceived 35
 The mother of mankind, what time his pride
 Had cast him out from Heav'n, with all his host
 Of rebel Angels; by whose aid aspiring

6. Bentley proposed the changing of this epithet into *sacred*, but his opinion has been successfully confuted, it having been shewn that the former word is peculiarly applicable to Oreb or Sinai, which had been so awfully obscured at the giving of the law.

8. Moses; who, we are told, Exod. iii. 1. kept the flock of Jethro his father-in-law.

11. Siloa was a fountain flowing near the temple of Jerusalem.

13. Th' Aonian mount; the classical seat of the Muses.

16. It has been supposed that Milton took the idea of writing a poem on the loss of Paradise, from an Italian tragedy called 'Il Paradiso Perso,' but little weight can be placed on this opinion when it is considered that both his genius and the most favourite of his studies led him continually to religious contemplation.

BOOK I.

19

To set himself in glory 'bove his peers,
 He trusted to have equall'd the Most High, 40
 If he opposed ; and with ambitious aim
 Against the throne and monarchy of God,
 Raised impious war in Heav'n, and battle proud
 With vain attempt. Him the Almighty Power
 Hurl'd headlong flaming from th' ethereal sky, 44
 With hideous ruin and combustion, down
 To bottomless perdition ; there to dwell
 In adamant chains and penal fire,
 Who durst defy th' Omnipotent to arms.
 Nine times the space that measures day and night 50
 To mortal men, he with his horrid crew
 Lay vanquish'd, rolling in the fiery gulf,
 Confounded though immortal : But his doom
 Reserved him to more wrath ; for now the thought
 Both of lost happiness and lasting pain 55
 Torments him ; round he throws his baleful eyes,
 That witness'd huge affliction and dismay,
 Mix'd with obdurate pride and steadfast hate :
 At once, as far as angels' ken, he views
 The dismal situation waste and wild : 60
 A dungeon horrible on all sides round,
 As one great furnace flamed ; yet from those flames
 No light ; but rather darkness visible
 Served only to discover sights of woe,
 Regions of sorrow, doleful shades, where peace 65
 And rest can never dwell : hope never comes,
 That comes to all : but torture without end
 Still urges, and a fiery deluge, fed
 With ever-burning sulphur unconsumed :
 Such place eternal justice had prepared 70
 For those rebellious ; here their pris'n ordain'd
 In utter darkness, and their portion set
 As far removed from God and light of heaven,
 As from the centre thrice to th' utmost pole.

44. This whole description of the fall of the angels and of the infernal abyss is conceived in the noblest style of poetry ; the flaming, rushing fall of the apostate angels, and the dark but fiery prison which received them, are perhaps the most sublime pictures which the human imagination ever produced.

74. It is a curious observation, that Homer places Hell as far beneath the earth as Heaven is above it ; Virgil makes it twice as distant, and Milton here thrice as far.

O how unlike the place from whence they fell! 75
 There the companions of his fall, o'erwhelm'd
 With floods and whirlwinds of tempestuous fire,
 He soon discerns, and welt'ring by his side
 One next himself in power, and next in crime,
 Long after known in Palestine, and named 80
 Beëlzebub. To whom th' Arch-Enemy,
 And thence in Heav'n call'd Satan, with bold words
 Breaking the horrid silence thus began:

If thou beest he; but O how fallen! how changed
 From him who, in the happy realms of light 85
 Cloth'd with transcendent brightness didst outshine
 Myriads though bright! If he whom mutual league,
 United thoughts and counsels, equal hope
 And hazard in the glorious enterprise,
 Join'd with me once, now misery hath join'd 90
 In equal ruin: into what pit thou seest
 From what height fall'n, so much the stronger proved
 He with his thunder: and till then who knew
 The force of those dire arms? yet not for those
 Nor what the potent victor in his rage 95
 Can else inflict, do I repent or change,
 Though changed in outward lustre, that fix'd mind
 And high disdain from sense of injured merit,
 That with the Mightiest raised me to contend,
 And to the fierce contention brought along 100
 Innumerable force of Spirits arm'd,
 That durst dislike his reign, and me preferring,
 His utmost pow'r with adverse pow'r opposed
 In dubious battle on the plains of Heav'n,
 And shook his throne. What though the field be lost?
 All is not lost; th' unconquerable will 105
 And study of revenge, immortal hate,
 And courage never to submit or yield:
 And what is else not to be overcome?
 That glory never shall his wrath or might 110

81. Beelzebub, or the Lord of Flies, was worshipped at Ekron, 2 Kings, i. 2. see also Matt. xii. 24.

82. Satan in Hebrew means *an enemy*.

84. The first speech of Satan is very noble, and the abrupt manner of its commencement is powerfully striking. Imitations have been pointed out in this passage, of Isaiah xiv. Virgil, *Æn.* M. 274. and Homer, *Odys.* vi. 110. Others have also been remarked of Æschylus, Tasso, &c. but they seem to me to have been coincidences rather than imitations.

Extort from me. To bow and sue for grace
 With suppliant knee, and deify his pow'r,
 Who from the terror of this arm so late
 Doubted his empire ; that were low indeed !
 That were an ignominy and shame beneath 115
 This downfall ; since by fate the strength of Gods
 And this empyreal substance cannot fail,
 Since through experience of this great event
 In arms not worse, in foresight much advanced,
 We may with more successful hope resolve 120
 To wage by force or guile eternal war,
 Irreconcilable to our grand foe,
 Who now triumphs, and in th' excess of joy
 Sole reigning holds the tyranny of heav'n.
 So spake th' apostate Angel, though in pain, 125
 Vaunting aloud, but rack'd with deep despair :
 And him thus answer'd soon his bold compeer.
 O Prince, O Chief of many throned powers !
 That led th' embattled Seraphim to war
 Under thy conduct, and in dreadful deeds 130
 Fearless, endanger'd heav'n's perpetual King,
 And put to proof his high supremacy,
 Whether upheld by strength, or chance, or fate ;
 Too well I see and rue the dire event,
 That with sad overthrow and foul defeat 135
 Hath lost us heav'n, and all this mighty host
 In horrible destruction laid thus low,
 As far as Gods and heav'nly essences
 Can perish : for the mind and spirit remains
 Invincible, and vigour soon returns, 140
 Though all our glory extinct, and happy state
 Here swallow'd up in endless misery.
 But what if he our conqu'ror (whom I now
 Of force believe almighty, since no less
 Than such could have o'erpower'd such force as ours)
 Have left us this our spirit and strength entire 145
 Strongly to suffer and support our pains,
 That we may so suffice his vengeful ire,

116. Satan expresses by the word *fate*, his high and proud belief in the original and underived existence as well as immortality of the angels. Here is an admirable attention to the minutest circumstances which might develop the character of the fallen spirit evident throughout the speech, and the reader's attention cannot be too strongly directed to its examination.

Or do him mightier service as his thralls
 By right of war, whate'er his business be 150
 Here in the heart of Hell to work in fire,
 Or do his errands in the gloomy deep;
 What can it then avail, though yet we feel
 Strength undiminish'd, or eternal being
 To undergo eternal punishment? 155
 Whereto with speedy words th' Arch-Fiend reply'd:
 Fall'n Cherub, to be weak is miserable
 Doing or suffering: but of this be sure,
 To do aught good never will be our task,
 But ever to do ill our sole delight, 160
 As being the contrary to his high will
 Whom we resist. If then his providence
 Out of our evil seek to bring forth good,
 Our labour must be to pervert that end,
 And out of good still to find means of evil; 165
 Which oft-times may succeed, so as perhaps
 Shall grieve him, if I fail not, and disturb
 His inmost counsels from their destined aim.
 But see, the angry victor hath recall'd
 His ministers of vengeance and pursuit 170
 Back to the gates of Heav'n; the sulph'rous hail
 Shot after us in storm, o'erblown hath laid
 The fiery surge, that from the precipice
 Of Heav'n received us falling; and the thunder,
 Wing'd with red lightning and impetuous rage, 175
 Perhaps hath spent his shafts, and ceases now
 To bellow through the vast and boundless deep,
 Let us not slip th' occasion, whether scorn
 Or satiate fury yield it from our foe.
 Seest thou yon dreary plain, forlorn and wild, 180
 The seat of desolation, void of light,
 Save what the glimm'ring of these livid flames
 Casts pale and dreadful? Thither let us tend
 From off the tossing of these fiery waves,
 There rest, if any rest can harbour there, 185

170. Dr. Bentley has pointed out a contradiction between this passage and one in the sixth book. It is here said that the good angels pursued the fallen ones down to hell; in the other place, it is asserted, that the Messiah alone expelled them from heaven. The variation has been accounted for by the account being given by different relators—The one by the discomfited Satan, the other by the angel Raphael.

And reassembling our afflicted powers,
 Consult how we may henceforth most offend
 Our enemy, our own loss how repair,
 How overcome this dire calamity,
 What reinforcement we may gain from hope 199
 If not what resolution from despair.

Thus Satan talking to his nearest mate
 With head uplift above the wave, and eyes
 That sparkling blazed, his other parts besides 195
 Prone on the flood, extended long and large,
 Lay floating many a rood, in bulk as huge
 As whom the fables name of monstrous size ;
 Titanian, or Earth-born, that warr'd on Jove,
 Briareos, or Typhon, whom the den
 By ancient Tarsus held, or that sea-beast 200
 Leviathan, which God of all his works
 Created largest that swim the ocean stream ;
 Him haply slumb'ring on the Norway foam
 The pilot of some small night-founder'd skiff
 Deeming some island, oft, as seamen tell, 205
 With fixed anchor in his scaly rind
 Moors by his side under the lee, while night
 Invests the sea, and wished morn delays :
 So stretch'd out huge in length the Arch-Fiend lay
 Chain'd on the burning lake, nor ever thence 210
 Had ris'n or heaved his head, but that the will
 And high permission of all-ruling Heav'n
 Left him at large to his own dark designs,
 That with reiterated crimes he might
 Heap on himself damnation, while he sought 215
 Evil to others, and enraged might see
 How all his malice served but to bring forth

196. Virgil describes the bulk of one of the giants in the same manner. *Æn.* vi. 596.

199. Typhon or Typhæus was one of the rebel giants, and imprisoned by Jupiter under Mount *Ætna*, or, as others say, in a cave near *Tarsus*, a city in *Cilicia*.

201. It has been questioned whether Milton supposed the *Leviathan* to be a whale or a crocodile.—It is most probable his imagination made him content with the description of this animal given in *Job*, and that his critical industry was not at all engaged in settling the question.

204. *Bentley* has given a curious instance of his utter want of poetical feeling in proposing to change this epithet *night-foundered* into *nigh-foundered*.

209. This verse, by its laboured length, well expresses the idea of Satan's immense bulk.

Infinite goodness, grace, and mercy shewn
 On Man, by him seduced ; but on himself
 Treble confusion, wrath, and vengeance pour'd. 220
 Forthwith upright he rears from off the pool
 His mighty stature ; on each hand the flames
 Driv'n backward slope their pointing spires, and roll'd
 In billows, leave i' th' midst a horrid vale.
 Then with expanded wings he steers his flight 223
 Aloft, incumbent on the dusky air,
 That felt unusual weight ; till on dry land
 He lights, if it were land that ever burn'd
 With solid, as the lake with liquid fire ;
 And such appear'd in hue, as when the force 230
 Of subterranean wind transports a hill
 Torn from Pelorus, or the shatter'd side
 Of thund'ring Ætna, whose combustible
 And fuel'd entrails thence conceiving fire,
 Sublimed with min'ral fury, aid the winds, 235
 And leave a singed bottom all involved
 With stench and smoke : such resting found the sole
 Of unblest feet. Him follow'd his next mate,
 Both glorying to have 'scap'd the Stygian flood
 As Gods, and by their own recover'd strength, 240
 Not by the suff'rance of Supernal Power.

Is this the region, this the soil, the clime,
 Said then the lost Arch-Angel, this the seat
 That we must change for heav'n, this mournful gloom
 For that celestial light ? Be it so, since he 245
 Who now is Sovran can dispose and bid
 What shall be right : farthest from him is best.
 Whom reason hath equall'd, force hath made supreme
 Above his equals. Farewell happy fields,
 Where joy for ever dwells : Hail horrors, hail 250
 Infernal world, and thou profoundest Hell
 Receive thy new possessor ; one who brings
 A mind not to be changed by place or time.
 The mind is its own place, and in itself
 Can make a Heav'n of Hell, a Hell of Heav'n. 255

226. Said to be borrowed from Spenser, Book i. Canto 2.

231. *Winds* is sometimes read instead of wind.

232. Pelorus is a Sicilian promontory now called Capo di Faro.

246. Sovran is abridged from the Italian Sovrano.

254. This sentiment is the great foundation on which the Stoics built their whole system of Ethics.

What matter where, if I be still the same,
 And what I should be, all but less than he
 Whom thunder hath made greater? Here at least
 We shall be free; th' Almighty hath not built
 Here for his envy, will not drive us hence: 260
 Here we may reign secure, and in my choice
 To reign is worth ambition, though in hell;
 Better to reign in hell than serve in heaven.
 But wherefore let we then our faithful friends,
 Th' associates and copartners of our loss, 265
 Lie thus astonish'd on th' oblivious pool,
 And call them not to share with us their part
 In this unhappy mansion, or once more
 With rallied arms to try what may be yet
 Regain'd in heav'n, or what more lost in Hell? 270
 So Satan spake; and him Beëlzebub
 Thus answer'd: Leader of those armies bright,
 Which but th' Omnipotent none could have foil'd,
 If once they hear that voice, their liveliest pledge
 Of hope in fears and dangers, heard so oft 275
 In worst extremes, and on the perilous edge
 Of battle when it raged, in all assaults
 Their surest signal, they will soon resume
 New courage and revive, though now they lie
 Grov'ling and prostrate on yon lake of fire, 280
 As we ere while, astounded and amazed,
 No wonder, fall'n such a pernicious height.
 He scarce had ceased when the superior Fiend
 Was moving tow'rd the shore; his pond'rous shield,
 Ethereal temper, massy, large, and round, 285
 Behind him cast; the broad circumference
 Hung on his shoulders like the moon, whose orb
 Through optic glass the Tuscan artist views
 At evening from the top of Fesolè,
 Or in Valdarno, to descry new lands, 290
 Rivers, or mountains, on her spotty globe.
 His spear, to equal which the tallest pine

263. The same sentiment is put by Æschylus into the mouth of Prometheus, and it was the well-known saying of Julius Cæsar, that he would rather be the first man in a village, than the second in Rome.

287. So Homer and Ovid compare the shields of their heroes.

289. Fesole and Valdarno, the one a city, the other a valley, in Tuscany.

Hewn on Norwegian hills, to be the mast
 Of some great ammiral, were but a wand,
 He walk'd with to support uneasy steps 293
 Over the burning marle; not like those steps
 On Heaven's azure, and the torrid clime
 Smote on him sore besides, vaulted with fire:
 Nathless he so endured, till on the beach
 Of that inflamed sea he stood, and call'd 303
 His legions, Angel forms, who lay entranced
 Thick as autumnal leaves that strow the brooks
 In Vallombrosa, where the Etrurian shades
 High over-arch'd imbrow'r; or scatter'd sedge
 Afloat, when with fierce winds Orion arm'd 305
 Hath vex'd the Red Sea coast, whose waves d'erthrew
 Busiris and his Memphian chivalry,
 While with perfidious hatred they pursued
 The sojourners of Goshen, who beheld
 From the safe shore their floating carcasses 310
 And broken chariot wheels: so thick bestrown,
 Abject and lost lay these, covering the flood,
 Under amazement of their hideous change.
 He call'd so loud, that all the hollow deep
 Of Hell resounded. Princes, Potentates, 315
 Warriors, the flow'r of heav'n, once yours, now lost,
 If such astonishment as this can seize
 Eternal spirits; or have ye chos'n this place
 After the toil of battle to repose
 Your wearied virtue, for the ease you find 320
 To slumber here, as in the vales of Heaven?
 Or in this abject posture have ye sworn
 T' adore the conqueror? who now beholds
 Cherub and Seraph rolling in the flood
 With scatter'd arms and ensigns, till anon 325

293. Milton here again enlarges on the idea of the great preceding poets, who had given their heroes a pine for their wand or spears.

294. Ammiral from the German amiral or the Italian ammiraglio.

303. A famous valley in Tuscany. The name is compounded of vallis and umbra.

305. Orion is the most stormy of the constellations, and, as the Red Sea abounds with sedge, it is here represented as exercising its influence over it.

307. Pharaoh has been supposed to be the same with Busiris, which opinion Milton appears to have held. *Chivalry* is used in the poets to denote, not only those who fight on horses, but those who go to battle in chariots drawn by them.

BOOK I.

27

His swift pursuers from heav'n gates discern
Th' advantage, and descending tread us down
Thus drooping, or with linked thunderbolts
Transfix us to the bottom of this gulf.

Awake, arise, or be for ever fall'n. 330

They heard, and were abash'd, and up they sprung
Upon the wing, as when men wont to watch
On duty, sleeping found by whom they dread,
Rouse and bestir themselves ere well awake.

Nor did they not perceive the evil plight 335

In which they were, or the fierce pains not feel;

Yet to their gen'ral's voice they soon obey'd

Innumerable. As when the potent rod

Of Amram's son, in Egypt's evil day,

Waved round the coast, up call'd a pitchy cloud 340

Of locusts, warping on the eastern wind,

That o'er the realm of impious Pharaoh hung

Like night, and darken'd all the land of Nile:

So numberless were those bad Angels seen

Hov'ring on wing under the cope of Hell 345

'Twixt upper, nether, and surrounding fires;

Till, as a signal giv'n, th' uplifted spear

Of their great Sultan waving to direct

Their course, in even balance down they light

On the firm brimstone, and fill all the plain; 350

A multitude, like which the populous north

Pour'd never from her frozen loins, to pass

Rhene or the Danaw, when her barb'rous sons

Came like a deluge on the south, and spread

Beneath Gibraltar to the Lybian sands. 355

Forthwith from ev'ry squadron and each band

The heads and leaders thither haste where stood

Their great commander; Godlike shapes and forms

Excelling human, princely dignities,

And Pow'rs that erst in Heaven sat on thrones; 360

Though of their names in heav'nly records now.

Be no memorial, blotted out and rased

By their rebellion from the books of life.

329. An allusion is here made to the story of Ajax Oileus, Æn. i. 44.

338. See Exodus x. 13.

363. Instead of *book*, to answer better to the plural *records* used before, and to the immense number of angels.

Nor had they yet among the sons of Eve 364
 Got them new names, till wand'ring o'er the earth,
 Thro' God's high suff'rance for the trial of man,
 By falsities and lies the greatest part
 Of mankind they corrupted, to forsake
 God their Creator, and th' invisible
 Glory of him that made them to transform, 370
 Oft to the image of a brute, adorn'd
 With gay religions full of pomp and gold,
 And Devils to adore for Deities:
 Then were they known to men by various names,
 And various idols through the Heathen world. 375
 Say, Muse, their names then known, who first, who
 Roused from the slumber, on that fiery couch, [last
 At their great emp'ror's call, as next in worth
 Came singly where he stood on the bare strand,
 While the promiscuous crowd stood yet aloof. 380
 The chief were those who from the pit of Hell
 Roaming to seek their prey on earth, durst fix
 Their seats long after next the seat of God,
 Their altars by his altar, Gods adored
 Among the nations round, and durst abide 385
 Jehovah thund'ring out of Sion, throned
 Between the Cherubim; yea, often placed
 Within his sanctuary itself their shrines,
 Abominations; and with cursed things
 His holy rites and solemn feasts profaned, 390
 And with their darkness durst affront his light.
 First Moloch, horrid king, besmear'd with blood
 Of human sacrifice, and parents' tears,
 Though for the noise of drums and timbrels loud

366. See Rom. chap. i.

375. The catalogue of the evil spirits is a great proof both of the art and the imagination of Milton. It is far superior in description, as well as fitness, to those in Homer and Virgil, and forms a part of the poem which could not be removed without great injury to its completeness.

386. God dwelt in a visible glory between the cherubim in the Holy of Holies of the temple on Mount Zion.

392. Moloch has been supposed to be the Saturn of the heathens. The Scriptures say that parents made their children pass through the fire to him, not perhaps in sacrifice always, but as a rite of consecration to him. Rabba was the capital of the Ammonites, and Argob and Basan neighbouring countries. Gehenna, or the valley of Hinnom, near Jerusalem, is made in the New Testament a type of hell, as it was there that a fire was kept up to consume the sacrifices offered to this idol.

BOOK I.

29

Their children's cries unheard, that pass'd thro' fire
 To his grim idol. Him the Ammonite 396
 Worshipp'd in Rabba and her wat'ry plain,
 In Argob and in Basan, to the stream
 Of utmost Arnon. Nor content with such
 Audacious neighbourhood, the wisest heart 400
 Of Solomon he led by fraud to build
 His temple right against the temple' of God,
 On that opprobrious hill; and made his grove
 The pleasant vale of Hinnom, Tophet thence
 And black Gehenna call'd, the type of Hell. 405
 Next Chemos, th' obscene dread of Moab's sons,
 From Aroar to Nebo, and the wild
 Of southmost Abarim; in Hesebon
 And Horonaim, Seon's realm, beyond
 The flowery dale of Sibma clad with vines, 410
 And Eleälé to th' Asphaltic pool.
 Peor his other name, when he enticed
 Israel in Sittim, on their march from Nile,
 To do him wanton rites, which cost them woe.
 Yet thence his lustful orgies he enlarged 415
 E'en to that hill of scandal, by the grove
 Of Moloch homicide; lust hard by hate;
 Till good Josiah drove them thence to Hell.
 With these came they, who, from the bord'ring flood
 Of old Euphrates to the brook that parts 420
 Egypt from Syrian ground, had general names
 Of Baälim and Ashtaroth; those male,
 These feminine: for spirits, when they please,
 Can either sex assume, or both; so soft
 And uncompounded is their essence pure 425
 Not tied nor manacled with joint or limb;
 Nor founded on the brittle strength of bones,
 Like cumbrous flesh; but, in what shape they choose

406. Chemosh is thus mentioned next to Moloch because their names are united in Scripture, see 1 Kings xi. 7. This idol is supposed to be the same with Baal-Peor and with Priapus, see also Numbers xxv. 2 Kings xxiii.

417. The figure contained in this verse conveys a strong moral truth. Had it not been, however, that the music of the verse would have been injured, the idea would have been more correct by the transposition of the words lust and hate.—See *Faery Queen*, B. 3. Can. 12.

422. The Gods of Syria, Palestine, &c.

428. Speculations about the nature of spirits were a favourite amusement with learned men a few centuries back. Milton doubt-

Dilated or condensed, bright or obscure
 Can execute their æery purposes, 430
 And works of love or enmity fulfil.
 For those the race of Israel oft forsook
 Their living Strength, and unfrequented left
 His righteous altar, bowing lowly down
 To bestial gods; for which their heads as low 435
 Bow'd down in battle, sunk before the spear
 Of despicable foes. With these in troop
 Came Astoreth, whom the Phœnicians call'd
 Astarte, queen of heaven, with crescent horns;
 To whose bright image nightly by the moon 440
 Sidonian virgins paid their vows and songs;
 In Sion also not unsung, where stood
 Her temple on th' offensive mountain, built
 By that uxorious king, whose heart, though large,
 Beguiled by fair idolatresses, fell 445
 To idols foul. Thammuz came next behind,
 Whose annual wound in Lebanon allured
 The Syrian damsels to lament his fate
 In amorous ditties all a summer's day;
 While smooth Adonis from his native rock 450
 Ran purple to the sea, supposed with blood
 Of Thammuz yearly wounded: the love-tale
 Infected Sion's daughters with like heat;
 Whose wanton passions in the sacred porch
 Ezekiel saw, when by the vision led, 455
 His eye survey'd the dark idolatries
 Of alienated Judah. Next came one
 Who mourn'd in earnest, when the captive ark
 Maim'd his brute image, head and hands lopp'd off
 In his own temple, on the grunsel edge, 460
 Where he fell flat, and shamed his worshippers:
 Dagon his name, sea-monster, upward man
 And downward fish: yet had his temple high
 Rear'd in Azotus, dreaded through the coast

less partook in the interest. The work from which he is supposed to have taken most was by Psellus, an author who composed a dialogue on the subject.

438. For mention of this idol, see Jeremiah vii. 18. xlii. 17, 18. also 1 Kings xi. 5. 2 Kings xxii. 13.

446. Thammuz, or Adonis, was the god of the Syrians. He was slain by a bear on mount Lebanon, from which the river of the same name descended.

462. For the explanation of this passage, see 1 Sam. v. 4. vi. 17.

BOOK 1.

31

Of Palestine, in Gath and Ascalon, 465
 And Accaron and Gaza's frontier bounds.
 Him follow'd Rimmon, whose delightful seat
 Was fair Damascus, on the fertile banks
 Of Abbana and Pharphar, lucid streams.
 He also 'gainst the house of God was bold : 470
 A leper once he lost, and gain'd a king ;
 Ahas his sottish conqu'ror, whom he drew
 God's altar to disparage and displace
 For one of Syrian mode, whereon to burn
 His odious offerings, and adore the gods 475
 Whom he had vanquish'd. After these appear'd
 A crew, who, under names of old renown,
 Osiris, Iris, Orus, and their train,
 With monstrous shapes and sorceries abused
 Fanatic Egypt and her priests, to seek 480
 Their wandering gods disguised in brutish forms
 Rather than human. Nor did Israel 'scape
 Th' infection, when their borrow'd gold composed
 The calf in Oreb ; and the rebel king
 Doubled that sin in Bethel and in Dan, 485
 Likening his Maker to the grazed ox ;
 Jehovah, who in one night when he pass'd
 From Egypt marching, equall'd with one stroke
 Both her first-born, and all her bleating gods.
 Belial came last, than whom a spirit more lewd 490
 Fell not from heaven, or more gross to love
 Vice for itself : to whom no temple stood,
 Nor altar smoked ; yet who more oft than he
 In temples and at altars, when the priest
 Turns atheist, as did Eli's sons, who fill'd 495
 With lust and violence the house of God ?
 In courts and palaces he also reigns,
 And in luxurious cities, where the noise
 Of riot ascends above their loftiest towers,
 And injury and outrage : and when night 500
 Darkens the streets, then wander forth the sons

467. Rimmon was a god of the Syrians. The leper mentioned was Neaman, see 2 Kings v.

478. The principal deities of the Egyptians.

490. Belial and Moloch have situations awarded them according to their characters ; the one last because the most slothful, the other first because the most violent.

Of Belial, flown with insolence and wine.
 Witness the streets of Sodom, and that night
 In Gibeah, when the hospitable door
 Exposed a matron, to avoid worse rape. 308
 These were the prime in order and in might:
 The rest were long to tell, though far renown'd,
 Th' Ionian gods, of Javan's issue held
 Gods, yet confess'd later than Heaven and Earth,
 Their boasted parents: Titan, Heav'n's first-born, 310
 With his enormous brood, and birthright seized
 By younger Saturn: he from mightier Jove,
 His own and Rhea's son, like measure found;
 So Jove usurping reign'd: these first in Crete
 And Ida known, thence on the snowy top 515
 Of cold Olympus, ruled the middle air,
 Their highest heav'n; or on the Delphian cliff,
 Or in Dodona, and through all the bounds
 Of Doric land; or who with Saturn old
 Fled over Adria to th' Hesperian fields, 520
 And o'er the Celtic roam'd the utmost isles..

All these and more came flocking; but with looks
 Downcast and damp; yet such wherein appear'd
 Obscure some glimpse of joy, to have found their
 chief

Not in despair, to have found themselves not lost 525
 In loss itself: which on his count'nance cast
 Like doubtful hue: but he, his wonted pride
 Soon recollecting, with high words, that bore
 Semblance of worth, not substance, gently raised
 Their fainting courage, and dispell'd their fears. 530
 Then straight commands, that at the warlike sound
 Of trumpets loud and clarions be uprear'd
 His mighty standard; that proud honour claim'd
 Azazel as his right, a cherub tall;
 Who forthwith from the glittering staff unfurl'd 535
 Th' imperial ensign; which, full high advanced,
 Shone like a meteor, streaming to the wind,

302. *Blown* has been proposed as another reading.

308. From Javan were descended the Ionians and Grecians, among whom arose the gods of the later mythology.

530. *Their fainted courage* in the first edition.

534. Azazel, according to its derivation, means *brave in retreating*. The description in this passage is remarkably magnificent.

With gems and golden lustre rich emblaz'd
 Seraphic arms and trophies; all the while
 Sonorous metal blowing martial sounds: 540
 At which the universal host up-sent
 A shout, that tore hell's concave, and beyond
 Frighted the reign of Chaos and old Night.
 All in a moment through the gloom were seen
 Ten thousand banners rise into the air, 545
 With orient colours waving: with them rose
 A forest huge of spears; and thronging helms
 Appear'd, and serried shields in thick array
 Of depth immeasurable: anon they move
 In perfect phalanx to the Dorian mood 550
 Of flutes and soft recorders; such as raised
 To height of noblest temper heroes old
 Arming to battle; and instead of rage
 Deliberate valour breath'd, firm and unmoved
 With dread of death to flight or foul retreat: 555
 Nor wanting power to mitigate and 'suage,
 With solemn touches troubled thoughts, and chase
 Anguish, and doubt, and fear, and sorrow, and pain
 From mortal or immortal minds. Thus they,
 Breathing united force, with fixed thought, 560
 Moved on in silence, to soft pipes, that charm'd
 Their painful steps o'er the burnt soil: and now
 Advanced in view they stand; a horrid front
 Of dreadful length and dazzling arms, in guise
 Of warriors old with order'd spear and shield, 565
 Awaiting what command their mighty chief
 Had to impose: he through the armed files
 Darts his experienced eye, and soon traverse
 The whole battalion views, their order due,
 Their visages and stature as of gods: 570
 Their number last he sums. And now his heart
 Distends with pride, and hardening in his strength
 Glories; for never since created man
 Met such embodied force, as, named with these,
 Could merit more than that small infantry 575
 Warr'd on by cranes: though all the giant brood

543 *Reign* used like the Latin *regnum*, for kingdom.

550. There were three kinds of music among the ancients. The Lydian, the most melancholy; the Phrygian, the most lively; and the Dorian, the most majestic. Milton has been very exact in employing music fit for each particular purpose.

Of Phlegra with th' heroic race were join'd
 That fought at Thebes and Ilium, on each side
 Mix'd with auxiliar gods; and what resounds
 In fable or romance of Uther's son 580
 Begirt with British and Armoric knights;
 And all who since, baptized or infidel,
 Jousted in Aspramont, or Montalban,
 Damasco, or Marocco, or Trebisonde,
 Or whom Biserta sent from Afric shore, 585
 When Charlemagne with all his peerage fell
 By Fontarabia. Thus far these beyond
 Compare of mortal prowess, yet observed
 Their dread commander: he, above the rest
 In shape and gesture proudly eminent, 590
 Stood like a tower; his form had not yet lost
 All her original brightness, nor appear'd
 Less than archangel ruin'd, and the excess
 Of glory obscured; as when the sun, new risen,
 Looks through the horizontal misty air 595
 Shorn of his beams; or from behind the moon,
 In dim eclipse, disastrous twilight sheds
 On half the nations, and with fear of change
 Perplexes monarchs. Darken'd so, yet shone
 Above them all the Arch-angel: but his face 600
 Deep scars of thunder had intrench'd, and care
 Sat on his faded cheek; but under brows
 Of dauntless courage, and considerate pride
 Waiting revenge; cruel his eye, but cast
 Signs of remorse and passion, to behold 605
 The fellows of his crime, the followers rather
 (Far other once he held in bliss), condemn'd
 For ever now to have their lot in pain:
 Millions of Spirits for his fault amerced
 Of heaven, and from eternal splendours flung 610
 For his revolt. yet faithful how they stood,
 Their glory wither'd: as when Heav'n's fire
 Hath scath'd the forest oaks, or mountain pines,

577. Phlegra was a city of Macedonia.

580. Uther's son was King Arthur: this and the following allusions are derived from the old romances on the subject. Charlemagne is said not to have died at Fontarabia, but some years after, and in peace.

600. *Amerced*. deprived of.

611. The construction requires a reference to the verb, *behold*, at line 605.

With singed top their stately growth tho' bare
 Stands on the blasted heath. He now prepared 615
 To speak ; whereat their doubled ranks they bend
 From wing to wing, and half inclose him round
 With all his peers. Attention held them mute.
 Thrice he assay'd, and thrice, in spite of scorn,
 Tears, such as angels weep, burst forth. At last 620
 Words interwove with sighs found out their way.

O myriads of immortal Spirits, O Powers
 Matchless, but with th' Almighty, and that strife
 Was not inglorious, though th' event was dire,
 As this place testifies, and this dire change, 625
 Hateful to utter ; but what power of mind,
 Foreseeing or presaging, from the depth
 Of knowledge past or present, could have fear'd
 How such united force of Gods, how such
 As stood like these, could ever know repulse ; 630
 For who can yet believe, though after loss,
 That all these puissant legions, whose exile
 Hath emptied Heav'n, shall fail to re-ascend
 Self-raised, and repossess their native seat ?
 For me, be witness all the host of Heav'n, 635
 If counsels different, or danger shunn'd
 By me, have lost our hopes. But he who reigns
 Monarch in Heav'n, till then as one secure
 Sat on his throne, upheld by old repute,
 Consent, or custom, and his regal state 640
 Put forth at full, but still his strength conceal'd,
 Which tempted our attempt, and wrought our fall.
 Henceforth his might we know, and know our own,
 So as not either to provoke or dread
 New war, provoked ; our better part remains 645
 To work in close design, by fraud or guile,
 What force effected not ; that he no less
 At length from us may find, who overcomes
 By force, hath overcome but half his foe.
 Space may produce new worlds ; whereof so rife 650
 There went a fame in Heav'n that he ere long
 Intended to create, and therein plant
 A generation, whom his choice regard
 Should favour equal to the sons of Heav'n :

633. A third part of the angels is supposed to have fallen. see
 Rev. xii 4.

Thither, if but to pry, shall be perhaps 655
 Our first eruption, thither or elsewhere :
 For this infernal pit shall never hold
 Celestial Spirits in bondage, nor th' abyss
 Long under darkness cover. But these thoughts
 Full counsel must mature : Peace is despair'd, 660
 For who can think submission ? War then, War,
 Open or understood, must be resolved.

He spake: and, to confirm his words, out flew
 Millions of flaming swords, drawn from the thighs
 Of mighty Cherubim : the sudden blaze 665
 Far round illumined Hell. Highly they raged
 Against the highest, and fierce with grasped arms
 Clash'd on their sounding shields the din of war,
 Hurling defiance tow'rd the vault of Heaven.

There stood a hill not far, whose grisly top 670
 Belch'd fire and rolling smoke ; the rest entire
 Shone with a glossy scurf, undoubted sign
 That in his womb was hid metallic ore,
 The work of sulphur. Thither wing'd with speed
 A num'rous brigade hasten'd : as when bands 675
 Of pioneers, with spade and pickaxe arm'd,
 Forerun the royal camp to trench a field,
 Or cast a rampart. Mammon led them on ;
 Mammon, the least erected Spirit that fell
 From Heav'n ; for e'en in Heav'n his looks and
 thoughts 680

Were always downward bent, admiring more
 The riches of Heav'n's pavement, trodden gold,
 Than aught divine or holy else enjoy'd
 In vision beatific. By him first
 Men also, and by his suggestion taught, 685
 Ransack'd the centre, and with impious hands
 Rifled the bowels of their mother earth
 For treasures better hid. Soon had his crew
 Open'd into the hill a spacious wound,
 And digg'd out ribs of gold. Let none admire 690
 That riches grow in Hell ; that soil may best

664. Drawn from the thighs, a Greek and poetical mode of expressing this idea.

673. Womb is here used in the wide sense of the Latin *Uterus*.

678. Mammon is a Syrian word, and means riches.

684. The miners believe in a sort of Devils who frequent the mines, and sometimes work there

Deserve the precious bane. And here let those
 Who boast in mortal things, and wond'ring tell
 Of Babel, and the works of Memphian kings,
 Learn how their greatest monuments of fame, 695
 And strength, and art, are easily outdone
 By Spirits reprobate, and in an hour
 What in an age they with incessant toil
 And hands innumerable scarce perform.
 Nigh on the plain in many cells prepared, 700
 That underneath had veins of liquid fire
 Sluiced from the lake, a second multitude
 With wond'rous art founded the massy ore,
 Severing each kind, and scumm'd the bullion dross;
 A third as soon had form'd within the ground 705
 A various mould, and from the boiling cells
 By strange conveyance fill'd each hollow nook,
 As in an organ, from one blast of wind,
 To many a row of pipes, the sound-board breathes.
 Anon out of the earth a fabric huge 710
 Rose like an exhalation, with the sound
 Of dulcet symphonies and voices sweet,
 Built like a temple, where pilasters round
 Were set, and Doric pillars overlaid
 With golden architrave; nor did there want 715
 Cornice or frieze, with bossy sculptures grav'n:
 The roof was fretted gold. Not Babylon,
 Nor great Alcairo such magnificence
 Equall'd in all their glories, to inshrine
 Belus or Serapis their Gods, or seat 720
 Their kings, when Egypt with Assyria strove
 In wealth and luxury. Th' ascending pile
 Stood fix'd her stately height; and straight the doors,
 Op'ning their brazen folds, discover wide
 Within her ample spaces, o'er the smooth 725
 And level pavement. From the arched roof,
 Pendant by subtle magic, many a row
 Of starry lamps and blazing cressets, fed

695. *Strength* and *art* are to be construed with *monuments* in the nominative.

708. A new and beautiful comparison—Milton was a performer on the organ himself.

720. Belus was the son of Nimrod, and the first man worshipped as a God. He was called Bel, and Baal.

728. Cresset, any great light.

With Naphtha and Asphaltus, yielded light
 As from a sky. The hasty multitude 730
 Admiring enter'd; and the work some praise,
 And some the architect: his hand was known
 In heaven by many a tower'd structure high,
 Where sceptred angels held their residence,
 And sat as princes; whom the supreme King 735
 Exalted to such power, and gave to rule,
 Each in his hierarchy, the orders bright.
 Nor was his name unheard or unadored
 In ancient Greece; and in Ausonian land
 Men call'd him Mulciber; and how he fell 740
 From heaven, they fabled, thrown by angry Jove
 Sheer o'er the crystal battlements: from morn
 To noon he fell, from noon to dewy eve,
 A summer's day; and with the setting sun
 Dropt from the zenith like a falling star, 745
 On Lemnos, th' Ægean isle: thus they relate,
 Erring; for he with this rebellious rout
 Fell long before; nor ought avail'd him now
 T' have built in heav'n high tow'rs; nor did he 'scape
 By all his engines, but was headlong sent 750
 With his industrious crew to build in hell.

Meanwhile, the winged heralds, by command
 Of sovereign power, with awful ceremony
 And trumpet's sound, throughout the host proclaim
 A solemn council, forthwith to be held 755
 At Pandemonium, the high capital
 Of Satan and his peers: their summons call'd
 From every band and squared regiment
 By place or choice the worthiest: they anon,
 With hundreds and with thousands, trooping came.
 Attended: all access was throng'd: the gates 760
 And porches wide, but chief the spacious hall
 (Though like a cover'd field, where champions bold
 Went ride in arm'd, and at the soldan's chair
 Defied the best of Panim chivalry 765
 To mortal combat, or career with lance),
 Thick swarm'd, both on the ground and in the air,
 Brush'd with the hiss of rustling wings. As bees
 In spring time, when the sun with Taurus rides,

768. This simile is a 'imitation of Homer, Il. ii. 87.

BOOK I.

29

Pour forth their populous youth about the hive 770
 In clusters; they among fresh dews and flowers
 Fly to and fro, or on the smoothed plank,
 The suburb of their straw-built citadel,
 New rubb'd with balm, expatiate and confer
 Their state affairs; so thick the æry crowd 775
 Swarm'd and were straiten'd; till, the signal given,
 Behold a wonder! They but now who seem'd
 In bigness to surpass earth's giant sons,
 Now less than smallest dwarfs, in narrow room
 Throng numberless, like that pygmean race 780
 Beyond the Indian mount; or fairy elves,
 Whose midnight revels, by a forest-side
 Or fountain, some belated peasant sees,
 Or dreams he sees, while over head the moon
 Sits arbitress, and nearer to the earth 785
 Wheels her pale course; they, on their mirth and
 Intent, with jocund music charm his ear; [dance
 At once with joy and fear his heart rebounds.
 Thus incorporeal spirits to smallest forms
 Reduced their shapes immense, and were at large,
 Though without number still, amidst the hall 791
 Of that infernal court. But far within,
 And in their own dimensions like themselves,
 The great Seraphic Lords and Cherubim,
 In close recess and secret conclave sat, 795
 A thousand Demi-gods on golden seats,
 Frequent and full. After short silence then,
 And summons read, the great consult began.

777. We here see the use of the lines on the nature of spirits which prepare the reader for the wonders afterward related.

785. Arbitress, witness, or spectatress. Allusion is here made to the superstitious belief in the power of witches over the moon.

797. Frequent. like the Latin frequens, meaning full.

BOOK II.

THE ARGUMENT.

The consultation begun, Satan debates whether another battle be to be hazarded for the recovery of Heaven: some advise it, others dissuade: a third proposal is preferred, mentioned before by Satan, to search the truth of that prophecy or tradition in Heaven concerning another world, and another kind of creature, equal or not much inferior to themselves, about this time to be created: their doubt who shall be sent on this difficult search: Satan their chief undertakes alone the voyage, is honoured and applauded. The council thus ended, the rest betake them several ways, and to several employments, as their inclinations lead them, to entertain the time till Satan return. He passes on his journey to Hell-gates, finds them shut, and who sat there to guard them, by whom at length they are opened, and discover to him the great gulf between Hell and Heaven; with what difficulty he passes through, directed by Chaos, the power of that place, to the sight of this new world which he sought.

HIGH on a throne of royal state, which far
Outshone the wealth of Ormus and of Ind,
Or where the gorgeous East with richest hand
Show'rs on her kings barbaric pearl and gold,
Satan exalted sat, by merit raised 5
To that bad eminence; and from despair
Thus high uplifted beyond hope, aspires
Beyond thus high, insatiate to pursue
Vain war with Heaven; and, by success untaught,
His proud imaginations thus display'd: 10
Pow'rs and Dominions, Deities of Heaven,
For since no deep within her gulf can hold
Immortal vigour, though oppress'd and fall'n,
I give not Heav'n for lost. From this descent
Celestial virtues rising, will appear 15
More glorious and more dread than from no fall,
And trust themselves to fear no second fate.
Me, though just right, and the fix'd laws of Heav'n,
Did first create your leader, next free choice,
With what besides, in council or in fight, 20
Hath been achieved of merit; yet this loss,
Thus far at least recover'd, hath much more
Establish'd in a safe unenvied throne,

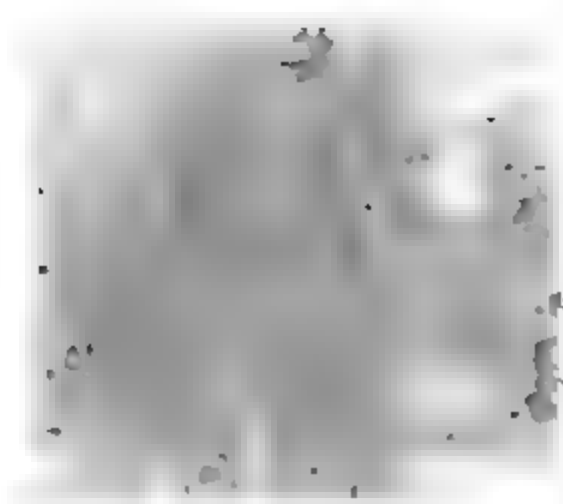
2. Ormus is an island in the Persian Gulf, and, together with India, produces many of the treasures enumerated in this passage.

11. St. Paul divides the angels, into thrones, dominions, principalities, &c.—See Col. i. 16.





Orestes, a fly to me, sh! the bird
 For on his rock he sits to sport and play
 Of wracking wit now as ———— on the bank
 'Indeedy, showed me ———— wept in chagrin
 There to converse with ever-lasting fountains.



BOOK II.

41

Yielded with full consent. The happier state
 In Heaven, which follows dignity, might draw 25
 Envy from each inferior; but who here
 Will envy whom the highest place exposes
 Foremost to stand against the Thund'rer's aim
 Your bulwark, and condemns to greatest share
 Of endless pain! Where there is then no good 30
 For which to strive, no strife can grow up there
 From faction; for none sure will claim in Hell
 Precedence; none, whose portion is so small
 Of present pain, that with ambitious mind
 Will covet more. With this advantage then 35
 To union, and firm faith, and firm accord,
 More than can be in Heav'n, we now return
 To claim our just inheritance of old,
 Surer to prosper than prosperity
 Could have assured us; and by what best way, 40
 Whether of open war or covert guile,
 We now debate: who can advise, may speak.

He ceased: and next him Moloch, scepter'd king,
 Stood up, the strongest and the fiercest Sp'rit
 That fought in Heav'n, now fiercer by despair. 45
 His trust was with th' Eternal to be deem'd
 Equal in strength; and rather than be less,
 Cared not to be at all. With that care lost
 Went all his fear: of God, or Hell, or worse,
 He reck'd not; and these words thereafter spake: 50

My sentence is for open war: of wiles
 More unexpert I boast not: them let those
 Contrive who need, or when they need, not now.
 For while they sit contriving, shall the rest,
 Millions that stand in arms, and longing wait 55
 The signal to ascend, sit ling'ring here
 Heav'n's fugitives, and for their dwelling-place
 Accept this dark opprobrious den of shame,
 The prison of his tyranny who reigns
 By our delay? No, let us rather choose, 60
 Arm'd with Hell-flames and fury, all at once
 O'er Heav'n's high tow'rs to force resistless way,
 Turning our tortures into horrid arms
 Against the torturer; when to meet the noise
 Of his almighty engine he shall hear, 65
 Infernal thunder, and for lightning see

Black fire and horror shct with equal rage
 Among his Angels, and his throne itself
 Mix'd with Tartarean sulphur, and strange fire,
 His own invented torments. But perhaps 70
 The way seems difficult and steep, to scale
 With upright wing against a higher foe.
 Let such bethink them, if the sleepy drench
 Of that forgetful lake benumb not still,
 That in our proper motion we ascend 75
 Up to our native seat ; descent and fall
 To us is adverse. Who but felt of late,
 When the fierce foe hung on our broken rear
 Insulting, and pursued us through the deep,
 With what compulsion and laborious flight 80
 We sunk thus low ? Th' ascent is easy then ;
 Th' event is fear'd. Should we again provoke
 Our stronger, some worse way his wrath may find
 To our destruction, if there be in Hell
 Fear to be worse destroy'd. What can be worse 85
 Than to dwell here, driv'n out from bliss, condemn'd
 In this abhorred deep to utter woe,
 Where pain of unextinguishable fire
 Must exercise us without hope of end,
 The vassals of his anger, when the scourge 90
 Inexorably, and the tort'ring hour
 Calls us to penance ? More destroy'd than thus,
 We should be quite abolish'd, and expire.
 What fear we then ? what doubt we to incense
 His utmost ire ? which to the height enraged 95
 Will either quite consume us, and reduce
 To nothing this essential, happier far
 Than mis'erable to have eternal being.
 Or if our substance be indeed divine,
 And cannot cease to be, we are at worst 100
 On this side nothing ; and by proof we feel
 Our pow'r sufficient to disturb his Heav'n,
 And with perpetual inroads to alarm,
 Though inaccessible, his fatal throne :

89. *Exercised*, this word is here used in the sense of the Latin *exercere*, that is, to vex or trouble.

91. *Inexorably*—in some editions, *inexorable*.

92. By calling to penance, Milton seems to intimate, that the sufferings of the condemned spirits are not always equally severe.

104. *Fatal*, that is, upheld by fate.

BOOK II.

43

Which, if not victory, is yet revenge. 105

He ended frowning, and his look denounced
 Desp'rate revenge, and battle dangerous
 To less than Gods. On th' other side up rose
 Belial, in act more graceful and humane :
 A fairer person lost not Heav'n ; he seem'd 110
 For dignity composed and high exploit :
 But all was false and hollow, though his tongue
 Dropt manna, and could make the worse appear
 The better reason, to perplex and dash
 Maturest counsels : for his thoughts were low ; 115
 To vice industrious, but to nobler deeds
 Tim'rous and slothful : yet he pleased the ear,
 And with persuasive accent thus began :

I should be much for open war, O Peers !
 As not behind in hate, if what was urged 120
 Main reason to persuade immediate war,
 Did not dissuade me most, and seem to cast
 Ominous conjecture on the whole success :
 When he who most excels in fact of arms,
 In what he counsels and in what excels 125
 Mistrustful, grounds his courage on despair,
 And utter dissolution, as the scope
 Of all his aim, after some dire revenge.
 First, what revenge ? The tow'rs of Heav'n are fill'd
 With armed watch, that render all access 130
 Impregnable ; oft on the bord'ring deep
 Encamp their legions, or with obscure wing
 Scout far and wide into the realm of night,
 Scorning surprise. Or could we break our way
 By force, and at our heels all hell should rise 135
 With blackest insurrection, to confound
 Heav'n's purest light, yet our Great Enemy,
 All incorruptible, would on his throne
 Sit unpolluted, and th' ethereal mould
 Incapable of stain would soon expel 140
 Her mischief, and purge off the baser fire
 Victorious. Thus repulsed, our final nope
 Is flat despair. We must exasperate

109. Belial's speech is in admirable conformity with the description given of his character in the first book. It is throughout that of a luxurious and base spirit, and is in fine contrast to that of Moloch.

124. Fact of arms from the Italian fatto d'arme, a battle.

Th' Almighty Victor to spend all his rage,
 And that must end us ; that must be our cure, 143
 To be no more ! Sad cure ; for who would lose,
 Though full of pain, this intellectual being,
 Those thoughts that wander through eternity,
 To perish rather, swallow'd up and lost
 In the wide womb of uncreated night, 150
 Devoid of sense and motion ? And who knows,
 Let this be good, whether our angry Foe
 Can give it, or will ever ? How he can
 Is doubtful ; that he never will is sure.
 Will he, so wise, let loose at once his ire 153
 Belike through impotence, or unaware,
 To give his enemies their wish, and end
 Them in his anger, whom his anger saves
 To punish endless ? Wherefore cease we then ?
 Say they who counsel war, we are decreed, 160
 Reserved, and destined, to eternal woe ;
 Whatever doing, what can we suffer more,
 What can we suffer worse ? Is this then worst,
 Thus sitting, thus consulting, thus in arms ?
 What when we fled amain, pursued and struck 163
 With Heav'n's afflicting thunder, and besought
 The deep to shelter us ? This Hell then seem'd
 A refuge from those wounds : or when we lay
 Chain'd on the burning lake ? That sure was worse.
 What if the breath that kindled those grim fires,
 Awaked should blow them into sev'nfold rage, 171
 And plunge us in the flames ? Or from above
 Should intermitted vengeance arm again
 His red right hand to plague us ? What if all
 Her stores were open'd, and this firmament 175
 Of Hell should spout her cataracts of fire,
 Impendent horrors, threat'ning hideous fall
 One day upon our heads ; while we perhaps
 Designing or exhorting glorious war,
 Caught in a fiery tempest, shall be hurl'd 180
 Each on his rock, transfix'd, the sport and prey
 Of wracking whirlwinds, or for ever sunk

156. Impotence is to be understood as the opposite
 of wisdom, or mental weakness.

170. See Isa. xxx. 33.

174. His red right hand, namely God's, whose vengeance
 is personified.

Under yon boiling ocean, wrapt in chains;
 There to converse with everlasting groans,
 Unrespited, unpitied, unreprieved, 188
 Ages of hopeless end? This would be worse.
 War therefore, open or conceal'd, alike
 My voice dissuades; for what can force or guile
 With him, or who deceive his mind, whose eye
 Views all things at one view? He from Heav'n's height
 All these our motions vain, sees and derides: 191
 Not more almighty to resist our might
 Than wise to frustrate all our plots and wiles.
 Shall we then live thus vile, the race of Heav'n
 Thus trampled, thus expell'd, to suffer here 196
 Chains and these torments? Better these than worse,
 By my advice: since fate inevitable
 Subdues us, and omnipotent decree,
 The Victor's will. To suffer, as to do,
 Our strength is equal; nor the law unjust 200
 That so ordains. This was at first resolved,
 If we were wise, against so great a Foe
 Contending, and so doubtful what might fall.
 I laugh, when those who at the spear are bold
 And vent'rous, if that fail them, shrink and fear 205
 What yet they know must follow, to endure
 Exile or ignominy, or bonds, or pain,
 The sentence of their Conqu'ror. This is now
 Our doom; which if we can sustain and bear,
 Our Supreme Foe in time may much remit 210
 His anger, and perhaps, thus far removed,
 Not mind us not offending, satisfy'd
 With what is punish'd; whence these raging fires
 Will slacken, if his breath stir not their flames.
 Our purer essence then will overcome 215
 Their noxious vapour, or inured not feel,
 Or changed at length, and to the place conform'd
 In temper and in nature, will receive
 Familiar the fierce heat, and void of pain;
 This horror will grow mild, this darkness light, 220
 Besides what hope the never-ending flight
 Of future days may bring, what chance, what change

190. See Psalm ii. 4.

220. The word *light* is an adjective and not a substantive, as Dr. Bentley supposed. It here means *easy to bear*.

Worth waiting, since our present lot appears
 For happy though but ill, for ill not worst,
 If we procure not to ourselves more woe. 225

Thus Belial, with words cloth'd in reason's garb
 Counsel'd ignoble ease and peaceful sloth,
 Not peace: and after him thus Mammon spake:

Either to disenthroned the King of Heav'n
 We war, if war be best, or to regain 230

Our own right lost: him to unthroned we then
 May hope, when everlasting Fate shall yield
 To fickle Chance, and Chaos judge the strife.

The former vain to hope, argues as vain
 The latter; for what place can be for us 235

Within Heav'n's bound, unless Heav'n's Lord
 We overpow'r? Suppose he should relent, [Supreme
 And publish grace to all, on promise made
 Of new subjection; with what eyes could we
 Stand in his presence humble, and receive 240

Strict laws imposed, to celebrate his throne
 With warbled hymns, and to his Godhead sing
 Forced hallelujahs, while he lordly sits

Our envied Sovereign, and his altar breathes
 Ambrosial odours and ambrosial flow'rs, 245

Our servile offerings? This must be our task
 In Heav'n, this our delight. How wearisome
 Eternity so spent in worship paid

To whom we hate! Let us not then pursue
 By force impossible, by leave obtain'd 250

Unacceptable, though in Heav'n, our state
 Of splendid vassalage; but rather seek
 Our own good from ourselves, and from our own

Live to ourselves, though in this vast recess,
 Free, and to none accountable, preferring 255

Hard liberty before the easy yoke
 Of servile pomp. Our greatness will appear
 Then most conspicuous, when great things of small,
 Useful of hurtful, prosperous of adverse,

We can create, and in what place so'er 260

Thrive under evil, and work ease out of pain
 Through labour and endurance. This deep world
 Of darkness do we dread? How oft amidst

268. See the splendid original of this passage, Ps. xviii. 11. 12
 and Ps. xcvi. 2.

BOOK II.

47

Thick clouds and dark doth Heav'n's all-ruling Sire
Choose to reside, his glory unobscured, 263
And with the majesty of darkness round
Covers his throne; from whence deep thunders roar,
Must'ring their rage, and Heav'n resembles Hell?
As he our darkness, cannot we his light
Imitate when we please? This desert soil 270
Wants not her hidden lustre, gems and gold,
Nor want we skill or art, from whence to raise
Magnificence: and what can Heav'n shew more?
Our torments also may in length of time
Become our elements; these piercing fires 275
As soft as now severe, our temper changed
Into their temper; which must needs remove
The sensible of pain. All things invite
To peaceful counsels, and the settled state
Of order, how in safety best we may 280
Compose our present evils, with regard
Of what we are and where, dismissing quite
All thoughts of war. Ye have what I advise.

He scarce had finish'd, when such murmur fill'd
Th' assembly, as when hollow rocks retain 285
The sound of blust'ring winds, which all night long
Had roused the sea, now with hoarse cadence lull
Seafaring men o'erwatch'd, whose bark by chance
Or pinnacle anchors in a craggy bay
After the tempest. Such applause was heard 290
As Mammon ended, and his sentence pleased,
Advising peace; for such another field
They dreaded worse than Hell: so much the fear
Of thunder and the sword of Michaël
Wrought still within them; and no less desire 295
To found this nether empire, which might rise
By policy and long process of time,
In emulation opposite to Heav'n:
Which when Beëlzebub perceived, than whom,
Satan except, none higher sat, with grave 300
Aspect he rose, and in his rising seem'd
A pillar of state: deep on his front engraven
Deliberation sat and public care;

278. *Sensible* is used as a substantive; a Grecian mode of expression.

282. *There* is sometimes read instead of *where*.

And princely counsel in his face yet shone,
 Majestic though in ruin : sage he stood, 308
 With Atlantean shoulders fit to bear
 The weight of mightiest monarchies ; his look
 Drew audience and attention still as night
 Or summer's noon-tide air, while thus he spake :
 Thrones and Imperial Powers, Offspring of Heav'n
 Ethereal Virtues ; or these titles now 311
 Must we renounce, and changing style be call'd
 Princes of Hell ? for so the popular vote
 Inclines here to continue, and build up here
 A growing empire ; doubtless, while we dream, 315
 And know not that the King of Heav'n hath doom'd
 This place our dungeon, not our safe retreat
 Beyond his potent arm, to live exempt
 From Heav'n's high jurisdiction, in new league
 Banded against his throne, but to remain 320
 In strictest bondage, though thus far removed,
 Under th' inevitable curb, reserved
 His captive multitude : for he, be sure,
 In height or depth, still first and last will reign
 Sole King, and of his kingdom lose no part 325
 By our revolt ; but over Hell extend
 His empire, and with iron sceptre rule
 Us here, as with his golden those in Heav'n.
 What sit we then projecting ? peace and war ?
 War hath determin'd us, and foil'd with loss 330
 Irreparable : terms of peace yet none *
 Vouchsafed or sought : for what peace will be giv'n
 To us enslaved, but custody severe,
 And stripes, and arbitrary punishment
 Inflicted ? And what peace can we return, 335
 But to our power hostility and hate,
 Untamed reluctance, and revenge though slow,
 Yet ever plotting how the Conqu'ror least
 May reap his conquest, and may least rejoice
 In doing what we most in suff'ring feel ? 340
 Nor will occasion want, nor shall we need
 With dang'rous expedition to invade
 Heav'n, whose high walls fear no assault or siege,

337. The *iron sceptre*, is an allusion to Ps. li. 9. and the *golden* to Esther i. 2.

BOOK II.

49

Or ambush from the deep. What if we find
 Some easier enterprise ? There is a place, 345
 (If ancient and prophetic fame in Heav'n
 Err not) another world, the happy seat
 Of some new race call'd Man, about this time
 To be created like to us, though less
 In pow'r and excellence, but favour'd more 350
 Of Him who rules above ; so was his will
 Pronounced among the Gods, and by an oath,
 That shook Heav'n's whole circumference, confirm'd.
 Thither let us bend all our thoughts, to learn
 What creatures there inhabit, of what mould 355
 Or substance, how endued, and what their pow'r,
 And where their weakness ; how attempted best,
 By force or subtlety. Though Heav'n be shut,
 And Heav'n's high Arbitrator sit secure
 In his own strength, this place may lie exposed 360
 The utmost border of his kingdom, left
 To their defence who hold it. Here perhaps
 Some advantageous act may be achieved
 By sudden onset, either with Hell fire
 To waste his whole creation, or possess 365
 All as our own, and drive, as we were driv'n,
 The puny habitants ; or if not drive,
 Seduce them to our party, that their God
 May prove their Foe, and with repenting hand
 Abolish his own works. This would surpass 370
 Common revenge, and interrupt his joy
 In our confusion, and our joy upraise
 In his disturbance ; when his darling sons,
 Hurl'd headlong to partake with us, shall curse
 Their frail original and faded bliss, 375
 Faded so soon. Advise if this be worth
 Attempting, or to sit in darkness here
 Hatching vain empires. Thus Beëlzebub
 Pleaded his dev'lish counsel, first devised
 By Satan, and in part proposed : for whence, 380
 But from the author of all ill, could spring
 So deep a malice, to confound the race
 Of mankind in one root, and Earth with Hell

352. See Hebrews vi. 17

367. It has been supposed that Milton used the word *plany* in its original sense, as derived from the French *plaisir*, born since.

To mingle and involve, done all to spite
The great Creator? But their spite still serves 365
His glory to augment. The bold design
Pleased highly those infernal States, and joy
Sparkled in all their eyes. With full assent
They vote; whereat his speech he thus renews:

Well have ye judged, well ended long debate, 390
Synod of Gods, and like to what ye are,
Great things resolved, which from the lowest deep
Will once more lift us up, in spite of fate,
Nearer our ancient seat ; perhaps in view
Of those bright confines, whence with neighb'ring
arms 395

And opportune excursion, we may chance
Re-enter Heav'n ; or else in some mild zone
Dwell not unvisited of Heav'n's fair light
Secure, and at the bright'ning orient beam
Purge off this gloom : the soft delicious air, 400
To heal the scar of these corrosive fires, [send
Shall breathe her balm. But first, whom shall we
In search of this new world ? whom shall we find
Sufficient ? who shall 'tempt with wand'ring feet
The dark unbottom'd infinite abyss, 405
And through the palpable obscure find out
His uncouth way, or spread his aery flight,
Upborne with indefatigable wings
Over the vast abrupt, ere he arrive
The happy isle ? What strength, what art, can then
Suffice, or what evasion bear him safe 411
Through the strict senteries and stations thick
Of Angels watching round ? Here he had need
All circumspection, and we now no less
Choice in our suffrage ; for on whom we send, 415
The weight of all and our last hope relies.

This said, he sat ; and expectation held
His look suspense, awaiting who appear'd
To second or oppose, or undertake
The perilous attempt : but all sate mute, 420
Pond'ring the danger with deep thoughts ; and each

406. *Palpable obscure*; this is another instance of Milton's using adjectives in the sense of substantives.

409 The earth is here called an island in allusion to its hanging in the air, which surrounds it like a sea. The word *arrive* was formerly frequently used without a preposition following.

BOOK II.

51

In other's count'nance read his own dismay
 Astonish'd. None among the choice and prime
 Of those Heav'n-warring champions could be found
 So hardy as to proffer or accept 425
 Alone the dreadful voyage ; till at last
 Satan, whom now transcendent glory raised
 Above his fellows, with monarchal pride,
 Conscious of highest worth, unmoved, thus spake .
 O Progeny of Heav'n, empyreal Thrones, 430
 With reason hath deep silence and demur
 Seized us, though undismay'd : long is the way
 And hard that out of Hell leads up to light ;
 Our prison strong ; this huge convex of fire,
 Outrageous to devour, immures us round 435
 Ninefold, and gates of burning adamant
 Barr'd over us prohibit all egress.
 These pass'd, if any pass, the void profound
 Of unessential Night receives him next
 Wide gaping, and with utter loss of being 440
 Threatens him, plunged in that abortive gulf.
 If thence he 'scape into whatever world,
 Or unknown region, what remains him less
 Than unknown dangers, and as hard escape ?
 But I should ill become this throne, O Peers, 445
 And this imperial sov'reignty, adorn'd
 With splendour, arm'd with pow'r, if aught propos'd
 And judged of public moment, in the shape
 Of difficulty or danger, could deter
 Me from attempting. Wherefore do I assume 450
 These royalties, and not refuse to reign,
 Refusing to accept as great a share
 Of hazard as of honour ; due alike
 To him who reigns, and so much to him due
 Of hazard more, as he above the rest 455
 High honour'd sits ? Go, therefore, mighty Powers,
 Terror of Heav'n, though fall'n ; intend at home
 While here shall be our home, what best may ease
 The present miserv, and render Hell
 More tolerable ; if there be cure or charm 460
 To respite, or deceive, or slack the pain

430. Unessential ; that is, void of substance.

d

Of this ill mansion ; intermit no watch
 Against a wakeful foe, while I abroad
 Through all the coasts of dark destruction, seek
 Deliv'rance for us all. This enterprise 466
 None shall partake with me. Thus saying rose
 The Monarch, and prevented all reply,
 Prudent, lest from his resolution raised,
 Others among the chief might offer now
 (Certain to be refused) what erst they fear'd: 470
 And so refused might in opinion stand
 His rivals, winning cheap the high repute
 Which he through hazard huge must earn. But they
 Dreaded not more th' adventure than his voice
 Forbidding ; and at once with him they rose ; 475
 Their rising all at once was as the sound
 Of thunder heard remote. Tow'rd's him they bend
 With awful rev'rence prone ; and as a God
 Extol him equal to the High'st in Heav'n :
 Nor fail'd they to express how much they praised, 480
 That for the gen'ral safety he despised
 His own : for neither do the Spirits damn'd
 Lose all their virtue : lest bad men should boast
 Their specious deeds on earth, which glory excites,
 Or close ambition, varnish'd o'er with zeal. 485
 Thus they their doubtful consultations dark
 Ended, rejoicing in their matchless chief :
 As when from mountain-tops the dusky clouds
 Ascending, while the north wind sleeps, o'erspread
 Heav'n's cheerful face, the low'ring element 490
 Scowls o'er the darken'd landskip snow, or show'r ;
 If chance the radiant Sun with farewell sweet
 Extend his ev'ning beam, the fields revive,
 The birds their notes renew, and bleating herds
 Attest their joy, that hill and valley rings. 495

485. Milton intimates above, that the fallen and degraded state of man or his individual vice is not at all disproved by some of his external actions not appearing totally base. The commentators should have observed, in explaining this passage, that the whole grand mystery on which the poem depends is the first fearful spiritual alienation of Satan from God, the only fountain of truth and all real positive good ; and that when thus separated, whether the spirit be that of man or devil, it may perform actions fair in appearance but not essentially good, because springing from no fixed principle of good.

O shame to men ! Devil with Devil damn'd
 Firm concord holds, men only disagree
 Of creatures rational, though under hope
 Of heav'nly grace : and God proclaiming peace,
 Yet live in hatred, enmity, and strife 500
 Among themselves, and levy cruel wars,
 Wasting the earth, each other to destroy ;
 As if (which might induce us to accord)
 Man had not hellish foes enough besides,
 That day and night for his destruction wait. 505
 The Stygian council thus dissolved ; and forth
 In order came the grand infernal peers :
 'Midst came their mighty Paramount, and seem'd
 Alone th' antagonist of Heav'n, nor less
 Than Hell's dread emperor with pomp supreme, 510
 And God-like imitated state ; him round
 A globe of fiery Seraphim inclosed
 With bright emblazonry, and horrent arms.
 Then of their session ended they bid cry
 With trumpets regal sound the great result : 515
 Tow'rds the four winds four speedy Cherubim
 Put to their mouths the sounding alchemy
 By heralds' voice explain'd ; the hollow abyss
 Heard far and wide, and all the host of Hell
 With deaf'ning shout return'd them loud acclaim. 520
 Thence more at ease their minds, and somewhat raised
 By false presumptuous hope, the ranged Pow'rs
 Disband, and wand'ring, each his sev'ral way
 Pursues, as inclination or sad choice
 Leads him perplex'd, where he may likeliest find 525
 Truce to his restless thoughts, and entertain
 The irksome hours till his great chief return.
 Part on the plain, or in the air sublime,

496. It has been well observed, that an allusion is probably made here to the troubled character of the times in which the author lived.

512. A globe, or a battalion surrounding him in a circle.—See Virgil, *Æn.* x. 373.

513. Horrent, rough and sharp. This epithet I imagine to have considerable force, because it implies the dense and compact closeness of the globe of spirits surrounding Satan. The arms were horrent, because standing out like a boar's bristles from this fiery body.

517. Alchemy, a very fine metonymy for the trumpets.

528. The occupations of the fallen spirits are conceived in the highest strain both of poetry and philosophy.

Upon the wing, or in swift race contend,
 As at th' Olympian games or Pythian fields; 530
 Part curb their fiery steeds, or shun the goal
 With rapid wheels, or fronted brigades form.
 As when to warn proud cities war appears
 Waged in the troubled sky, and armies rush
 To battle in the clouds, before each van 535
 Prick forth the airy knights, and couch their spears
 Till thickest legions close; with feats of arms
 From either end of Heav'n the welkin burns.
 Others, with vast Typhoean rage more fell,
 Rend up both rocks and hills, and ride the air 540
 In whirlwind; Hell scarce holds the wild uproar.
 As when Alcides, from Oechalia crown'd
 With conquest, felt th' envenom'd robe, and tore
 Thro' pain up by the roots Thessalian pines,
 And Lichas from the top of Oeta threw 545
 Into th' Euboic sea. Others more mild,
 Retreated in a silent valley, sing
 With notes angelical to many a harp
 Their own heroic deeds and hapless fall
 By doom of battle; and complain that Fate 550
 Free virtue should intrall to force or chance.
 Their song was partial, but the harmony
 (What could it less when Spirits immortal sing?)
 Suspended Hell, and took with ravishment
 The thronging audience. In discourse more sweet 555
 (For eloquence the soul, song charms the sense)
 Others apart sat on a hill retired,
 In thoughts more elevate, and reason'd high
 Of providence, foreknowledge, will, and fate,
 Fix'd fate, free-will, foreknowledge absolute, 560
 And found no end, in wand'ring mazes lost.
 Of good and evil much they argued then,
 Of happiness and final misery,

539. Typhoean—Typhæus was one of the giants who warred against heaven.

542. Alcides—Hercules, so named from his ancestor Alcæus. The allusion here made is familiar to every reader.

555. It has been observed, that Milton has here shewn the superiority of discourse and reasoning to song. The angels who reason are on a hill; those who sing are in a valley.—But it should have been observed, at the same time, that it is only when song is what Milton calls *partial*, or *confined* to selfish or ambitious themes, that it is thus inferior to, or different from, high philosophy.

BOOK II.

85

Passion and apathy, glory and shame,
 Vain wisdom all, and false philosophy: 585
 Yet with a pleasing sorcery could charm
 Pain for a while, or anguish, and excite
 Fallacious hope, or arm th' obdured breast
 With stubborn patience as with triple steel.
 Another part in squadrons and gross bands, 570
 On bold adventure to discover wide
 That dismal world, if any clime perhaps
 Might yield them easier habitation, bend
 Four ways their flying march, along the banks
 Of four infernal rivers, that disgorge 575
 Into the burning lake their baleful streams;
 Abhorred Styx, the flood of deadly hate;
 Sad Acheron of sorrow, black and deep;
 Cocytus, named of lamentation loud
 Heard on the rueful stream; fierce Phlegethon, 580
 Whose waves of torrent fire inflame with rage.
 Far off from these a slow and silent stream,
 Lethe, the river of oblivion, rolls
 Her wat'ry labyrinth; whereof who drinks,
 Forthwith his former state and being forgets, 585
 Forgets both joy and grief, pleasure and pain.
 Beyond this flood a frozen continent
 Lies dark and wild, beat with perpetual storms
 Of whirlwind and dire hail, which on firm land
 Thaws not, but gathers heap, and ruin seems 590
 Of ancient pile; all else deep snow and ice
 A gulf profound as that Serbonian bog
 Betwixt Damiata and Mount Casius old,
 Where armies whole have sunk: the parching air
 Burns frore, and cold performs th' effect of fire. 595
 Thither, by harpy-footed furies haled,

577. Milton follows the Greeks in this description of the infernal rivers; but, as usual, improves upon the classical idea, as he represents them as emptying themselves into a vast and fearful lake of fire. Styx, according to its derivation, signifies hate; Acheron, flowing with pain; Cocytus, lamentation; Phlegethon, burning, and Lethe, forgetfulness.

592. Serbonis was a lake two hundred furlongs long, and one thousand round, between Mount Casius and Damiata, a city in Egypt. It was sometimes so covered by the loose sand of the neighbouring hills, as not to be distinguished from the land.—See Herod. i. 3. and Lucan. viii. 530.

595. Frore, frosty.—See Virgil, Georg. i. 93. Eccius. xlii. 20, 21. Ps. cxxi. 6.

At certain revolutions, all the damn'd
 Are brought; and feel by turns the bitter change
 Of fierce extremes, extremes by change more fierce,
 From beds of raging fire to starve in ice 606
 Their soft ethereal warmth, and there to pine
 Immoveable, infix'd, and frozen round,
 Periods of time, thence hurried back to fire.
 They ferry over this Lethean sound
 Both to and fro, their sorrow to augment, 608
 And wish and struggle, as they pass, to reach
 The tempting stream, with one small drop to lose
 In sweet forgetfulness all pain and woe,
 All in one moment, and so near the brink;
 But Fate withstands, and to oppose th' attempt 610
 Medusa with Gorgonian terror guards
 The ford, and of itself the water flies
 All taste of living wight, as once it fled
 The lip of Tantalus. Thus roving on
 In confused march forlorn, th' advent'rous bands 615
 With shudd'ring horror pale, and eyes aghast,
 View'd first their lamentable lot, and found
 No rest. Through many a dark and dreary vale
 They pass'd, and many a region dolorous,
 O'er many a frozen, many a fiery Alp, 620
 Rocks, caves, lakes, fens, bogs, dens, and shades of
 death,
 A universe of death, which God by curse
 Created evil, for evil only good,
 Where all life dies, death lives, and nature breeds,
 Perverse, all monstrous, all prodigious things, 625
 Abominable, inutterable, and worse
 Than fables yet have feign'd, or fear conceived,
 Gorgons and Hydras, and Chimæras dire.
 Meanwhile the adversary' of God and Man,
 Satan, with thoughts inflamed of high'st design, 630
 Puts on swift wings, and tow'rd's the gates of Hell
 Explores his solitary flight. Sometimes
 He scours the right hand coast, sometimes the left,
 Now shaves with level wing the deep, then soars
 Up to the fiery concave tow'ring high. 635

603. See Job xxiv. in the Vulgate translation.—See also Shakespeare *Measure for Measure*, Act iii.

611. Medusa, one of the Gorgon monsters.

As when far off at sea a fleet descri'd
 Hangs in the clouds, by equinoctial winds
 Close sailing from Bengala, or the isles
 Of Ternate and Tidore, whence merchants bring
 Their spicy drugs; they on the trading flood 646
 Through the wide Ethiopian to the Cape
 Ply stemming nightly tow'rd the pole. So seem'd
 Far off the flying Fiend: at last appear
 Hell bounds, high reaching to the horrid roof,
 And thrice threefold the gates; three folds were brass,
 Three iron, three of adamant rock, 648
 Impenetrable, impaled with circling fire,
 Yet unconsumed. Before the gates there sat
 On either side a formidable shape;
 The one seem'd woman to the waist, and fair, 650
 But ended foul in many a scaly fold
 Voluminous and vast, a serpent arm'd
 With mortal sting: about her middle round
 A cry of Hell-hounds never ceasing, bark'd
 With wide Cerberean mouths full loud, and rung 655
 A hideous peal: yet, when they list, would creep,
 If aught disturb'd their noise, into her womb,
 And kennel there, yet there still bark'd and howl'd,
 Within unseen. Far less abhorr'd than these
 Vex'd Scylla, bathing in the sea that parts 660
 Calabria from the hoarse Trinacrian shore;
 Nor uglier follow the night-hag, when call'd
 In secret, riding through the air she comes,
 Lured with the smell of infant blood, to dance

636. A noble comparison. But Dr. Bentley asks why would not one ship do as well as a fleet? It has been answered, that many ships are a more noble figure than one. This, however, is only the case when so seen at a distance, that they may appear as one grand, dark, and sublime object. Ternate and Tidore are two of the Molucca Islands.

648. This is one of the most sublime passages in the poem. Addison is generally ingenious in his criticisms, but not elevated, and when he objected to Milton's having introduced an allegory he shews that he was incapable of entering into the magnificent conceptions of his author. Sin and Death are not allegorical beings in *Paradise Lost*; but real and active existences. They would have been allegorical, speaking or contending among men, but are not so in an abode of spirits, and addressing *the Prince of darkness*, see James i. 15.

661. Calabria, the extreme part of Italy towards the Mediterranean. Trinacria, an ancient name of Sicily.

With Lapland witches, while the lab'ring moon 665
 Eclipses at their charms. The other shape,
 If shape it might be call'd that shape had none
 Distinguishable in member, joint, or limb,
 Or substance might be call'd that shadow seem'd,
 For each seem'd either; black it stood as Night, 670
 Fierce as ten Furies, terrible as Hell,
 And shook a dreadful dart. What seem'd his head
 The likeness of a kingly crown had on.
 Satan was now at hand, and from his seat,
 The monster moving onward, came as fast 675
 With horrid strides, Hell trembled as he strode.
 Th' undaunted Fiend what this might be admired—
 Admired, not fear'd: God and his Son except,
 Created thing nought valued he nor shunn'd;
 And with disdainful look thus first began: 680
 Whence and what art thou, execrable shape,
 That dar'est, though grim and terrible, advance
 Thy miscreated front athwart my way
 To yonder gates? Through them I mean to pass,
 That be assured, without leave ask'd of thee: 685
 Retire or taste thy folly, and learn by proof,
 Hell-born, not to contend with Spirits of Heav'n.
 To whom the goblin full of wrath reply'd,
 Art thou that traitor Angel, art thou He,
 Who first broke peace in Heav'n and faith, till then
 Unbroken, and in proud rebellious arms 691
 Drew after him the third part of Heav'n's sons,
 Conjur'd against the High'st, for which both thou
 And they, outcast from God, are here condemn'd
 To waste eternal days in woe and pain? 695
 And reckon'st thou thyself with Spirits of Heav'n,
 Hell-doom'd, and breath'st defiance here and scorn
 Where I reign king, and to enrage thee more,
 Thy king and lord? Back to thy punishment,
 False fugitive, and to thy speed add wings, 700

665. It was formerly believed that the moon might be affected by incantations.

666. See Spenser, *Faery Queen*, Book vii. C. 7. 46.

678. The word *except* is here used with the same latitude as *but* in ver. 333. 336.

693. Conjur'd, from the Latin *conjurare*, to conspire or league together.

Lost with a whip of scorpions I pursue
 Thy ling'ring, or with one stroke of this dart
 Strange horror seize thee, and pangs unfelt before.

So spake the grisly terror, and in shape,
 So speaking, and so threat'ning, grew tenfold 705
 More dreadful and deform. On th' other side,
 Incensed with indignation, Satan stood
 Unterrify'd, and like a comet burn'd,
 That fires the length of Ophiuchus huge
 In th' arctic sky, and from his horrid hair 710
 Shakes pestilence and war. Each at the head
 Levell'd his deadly aim; their fatal hands
 No second stroke intend, and such a frown
 Each cast at th' other, as when two black clouds,
 With Heav'n's artill'ry fraught, come rattling on 715
 Over the Caspian; then stand front to front
 Hov'ring a space, till winds the signal blow
 To join their dark encounter in mid-air.
 So frown'd the mighty combatants, that Hell
 Grew darker at their frown, so match'd they stood:
 For never but once more was either like 721
 To meet so great a foe: and now great deeds
 Had been achieved, whereof all Hell had rung,
 Had not the snaky sorceress that sat
 Fast by Hell gate, and kept the fatal key, 725
 Ris'n, and with hideous outcry rush'd between.

O Father, what intends thy hand, she cry'd,
 Against thy only Son? What fury, O Son,
 Possesses thee to bend that mortal dart
 Against thy Father's head? and know'st for whom?
 For Him who sits above and laughs the while 731
 At thee ordain'd his drudge, to execute
 Whate'er his wrath, which he calls justice, bids:
 His wrath, which one day will destroy ye both.

She spake, and at her words the hellish pest 735
 Forbore; then these to her Satan return'd.

So strange thy outcry, and thy words so strange
 Thou interposest, that my sudden hand
 Prevented, spares to tell thee yet by deeds
 What it intends, till first I know of thee, 740

709. Ophiuchus, or Serpentarius, a northern constellation.

716. The Caspian was noticed for being tempestuous.

722. Jesus Christ is here meant.

What thing thou art, thus double-form'd, and why
 In this infernal vale first met thou call'st
 Me Father, and that phantasm call'st my Son;
 I know thee not, nor ever saw till now
 Sight more detestable than him and thee. 743

T' whom thus the portress of Hell gate reply'd:
 Hast thou forgot me then, and do I seem
 Now in thine eyes so foul? once deem'd so fair
 In Heav'n, when at th' assembly, and in sight
 Of all the Seraphim with thee combined 750
 In bold conspiracy against Heav'n's King,
 All on a sudden miserable pain
 Surprised thee, dim thine eyes, and dizzy swum
 In darkness, while thy head flames thick and fast
 Threw forth, till on the left side op'ning wide, 755
 Likest to thee in shape and count'nance bright,
 Then shining heav'nly fair, a Goddess arm'd
 Out of thy head I sprung; amazement seized
 All th' host of Heav'n; back they recoil'd, afraid
 At first, and call'd me Sin, and for a sign 760
 Portentous held me; but familiar grown
 I pleased, and with attractive graces won
 The most averse, thee chiefly, who full oft
 Thyself in me thy perfect image viewing
 Becam'st enamour'd, and such joy thou took'st 765
 With me in secret, that my womb conceived
 A growing burthen. Meanwhile war arose,
 And fields were fought in Heav'n; wherein remain'd
 (For what could else?) to our Almighty Foe
 Clear victory; to our part loss and rout 770
 Through all the empyrean. Down they fell,
 Driv'n headlong from the pitch of Heav'n, down
 Into this deep, and in the general fall
 I also; at which time this powerful key
 Into my hand was giv'n, with charge to keep 775
 These gates for ever shut; which none can pass
 Without my op'ning. Pensive here I sat
 Alone; but long I sat not, till my womb
 Pregnant by thee, and now excessive grown,
 Prodigious motion felt and rueful throes. 780
 At last this odious offspring whom thou seest

758. This is imitated from the mythological fable of Minerva
 springing from the head of Jupiter.

Thine own begotten, breaking violent way,
 Tore through my entrails, that with fear and pain
 Distorted, all my nether shape thus grew
 Transform'd : but he my inbred enemy 783
 Forth issued, brandishing his fatal dart,
 Made to destroy. I fled, and cry'd out DEATH ;
 Hell trembled at the hideous name, and sigh'd
 From all her caves, and back resounded Death.
 I fled, but he pursued (though more, it seems, 790
 Inflamed with lust than rage), and swifter far,
 Me overtook his mother all dismay'd,
 And in embraces forcible and foul
 Ingend'ring with me, of that rape begot
 These yelling monsters, that with ceaseless cry 795
 Surround me, as thou saw'st, hourly conceived
 And hourly born, with sorrow infinite
 To me ; for when they list. into the womb
 That bred them they return, and howl and gnaw
 My bowels, their repast ; then bursting forth 800
 Afresh with conscious terrors vex me round,
 That rest or intermission none I find.
 Before mine eyes in opposition sits
 Grim Death, my son and foe, who sets them on,
 And me, his parent, would full soon devour 805
 For want of other prey, but that he knows
 His end with mine involved ; and knows that I
 Should prove a bitter morsel, and his bane,
 Whenever that shall be. So Fate pronounced.
 But thou, O Father, I forewarn thee, shun 810
 His deadly arrow ; neither vainly hope
 To be invulnerable in those bright arms,
 Though temper'd heav'nly, for that mortal dint,
 Save He who reigns above, none can resist.
 She finish'd, and the subtle Fiend his lore 815
 Soon learn'd, now milder, and thus answer'd smooth.
 Dear Daughter, since thou claim'st me for thy sire,
 And my fair son here show'st me, the dear pledge
 Of dalliance had with thee in Heav'n, and joys
 Then sweet, now sad to mention, through dire change
 Befall'n us unforeseen, unthought of ; know 821
 I come no enemy, but to set free
 From out this dark and dismal house of pain

Both him and thee, and all the heav'nly host
 Of Spirits, that in our just pretences arm'd 826
 Fell with us from on high: from them I go
 This uncouth errand sole, and one for all
 Myself expose, with lonely steps to tread
 Th' unfounded deep, and through the void immense
 To search with wand'ring quest a place foretold 830
 Should be, and, by concurring signs, ere now
 Created vast and round, a place of bliss
 In the purlieus of Heav'n, and therein placed
 A race of upstart creatures to supply
 Perhaps our vacant room, though more removed, 835
 Lest Heav'n surcharged with potent multitude
 Might hap to move new broils: Be this or aught
 Than this more secret now design'd, I haste
 To know, and this once known, shall soon return,
 And bring ye to the place where thou and Death 840
 Shall dwell at ease, and up and down unseen
 Wing silently the buxom air, embalm'd
 With odours: there ye shall be fed and fill'd
 Immeasurably, all things shall be your prey.

He ceased, for both seem'd highly pleased; and Death
 Grinn'd horrible a ghastly smile, to hear 846
 His famine should be fill'd, and blest his maw
 Destined to that good hour: no less rejoic'd
 His mother bad, and thus bespake her sire:

The key of this infernal pit by due, 850
 And by command of Heav'n's all-pow'rful King,
 I keep, by him forbidden to unlock
 These adamantine gates; against all force
 Death ready stands to interpose his dart,
 Fearless to be o'ermatch'd by living might. 855
 But what owe I to his commands above
 Who hates me, and hath hither thrust me down
 Into this gloom of Tartarus profound,
 To sit in hateful office here confined,
 Inhabitant of Heav'n, and heav'nly born, 860
 Here in perpetual agony and pain,
 With terrors and with clamours compass'd round
 Of mine own brood, that on my bowels feed?

842. Buxom; not as Newton would interpret it, flexible or yielding, but cheerful or inspiring cheerfulness by the odours and music with which it is filled.

Thou art my father, thou my author, thou
 My being gav'st me; whom should I obey 865
 But thee, whom follow? thou wilt bring me soon
 To that new world of light and bliss, among
 The Gods who live at ease, where I shall reign
 At thy right hand voluptuous, as beseems
 Thy daughter and thy darling, without end. 870

Thus saying, from her side the fatal key,
 Sad instrument of all our woe, she took;
 And tow'rd's the gate rolling her bestial train,
 Forthwith the huge portcullis high up-drew,
 Which but herself, not all the Stygian pow'rs 875
 Could once have moved; then in the key-hole turns
 Th' intricate wards, and ev'ry bolt and bar
 Of massy iron or solid rock with ease
 Unfastens. On a sudden open fly
 With impetuous recoil and jarring sound 880
 Th' infernal doors, and on their hinges grate
 Harsh thunder, that the lowest bottom shook
 Of Erebus. She open'd; but to shut
 Excell'd her pow'r: the gates wide open stood,
 That with extended wings a banner'd host 885
 Under spread ensigns marching might pass through
 With horse and chariots rank'd in loose array;
 So wide they stood, and like a furnace mouth
 Cast forth redounding smoke and ruddy flame.
 Before their eyes in sudden view appear 890
 The secrets of the hoary deep, a dark
 Illimitable ocean, without bound,
 Without dimension, where length, breadth, and highth,
 And time, and place, are lost; where eldest Night
 And Chaos, ancestors of Nature, hold 895
 Eternal anarchy, amidst the noise
 Of endless wars, and by confusion stand.
 For hot, cold, moist, and dry, four champions fierce
 Strive here for mast'ry, and to battle bring
 Their embryon atoms; they around the flag 900
 Of each his faction, in their sev'ral clans,
 Light-arm'd or heavy, sharp, smooth, swift, or slow,
 Swarm populous, unnumber'd as the sands
 Of Barca or Cyrene's torrid soil,
 Levy'd to side with warring winds, and poise 905

904. Barca and Cyrene were a city and province of Lybia.

Their lighter wings. To whom these most adhere.
 He rules a moment Chaos umpire sits,
 And by decision more embroils the fray
 By which he reigns: next him high arbiter
 Chance governs all. Into this wild abyss, 910
 The womb of Nature, and perhaps her grave,
 Of neither sea, nor shore, nor air, nor fire,
 But all these in their pregnant causes mix'd
 Confus'dly, and which thus must ever fight,
 Unless th' Almighty Maker them ordain 915
 His dark materials to create more worlds;
 Into this wild abyss the wary Fiend
 Stood on the brink of Hell and look'd a while,
 Pond'ring his voyage; for no narrow frith
 He had to cross. Nor was his ear less peal'd 920
 With noises loud and ruinous (to compare
 Great things with small) than when Bellona storms
 With all her batt'ring engines bent, to raze
 Some capital city; or less than if this frame
 Of Heav'n were falling, and these elements 925
 In mutiny had from her axle torn
 The stedfast earth. At last his sail-broad vans
 He spreads for flight, and in the surging smoke
 Uplifted spurns the ground; thence many a league,
 As in a cloudy chair, ascending rides 930
 Audacious; but that seat soon failing, meets
 A vast vacuity: all unawares
 Flutt'ring his pennons vain, plumb down he drops
 Ten thousand fathom deep, and to this hour
 Down had been falling, had not by ill chance, 935
 The strong rebuff of some tumultuous cloud,
 Instinct with fire and nitre, hurried him
 As many miles aloft: that fury stay'd,
 Quench'd in a boggy Syrtis, neither sea,
 Nor good dry land: nigh founder'd on he fares, 940
 Treading the crude consistence, half on foot,
 Half flying; behoves him now both oar and sail.
 As when a gryphon through the wilderness

933. *Pennons*, commonly spelt *pinions*.

941. There is much in this description similar to that in Spenser of the dragon.

943. A *gryphon* is a fabulous creature said to guard gold mines, in its upper part it was like an eagle, in its lower like a lion. The *Arimaspians* were a one-eyed people of Scythia.

With winged course, o'er hill or moory dale,
 Pursues the Arimasbian, who by stealth 943
 Had from his wakeful custody purloin'd
 The guarded gold: so eagerly the Fiend [rare,
 O'er bog, or steep, through strait, rough, dense, or
 With head, hands, wings, or feet pursues his way,
 And swims, or sinks, or wades, or creeps, or flies:
 At length a universal hubbub wild 951
 Of stunning sounds and voices all confused,
 Borne through the hollow dark, assaults his ear
 With loudest vehemence: thither he plies,
 Undaunted to meet there whatever Pow'r 955
 Or Spirit of the nethermost abyss
 Might in that noise reside, of whom to ask
 Which way the nearest coast of darkness lies
 Bord'ring on light; when strait behold the throne
 Of Chaos, and his dark pavilion spread 961
 Wide on the wasteful deep; with him enthroned
 Sat sable-vested Night, eldest of things,
 The consort of his reign; and by them stood
 Orcus and Ades, and the dreaded name
 Of Demogorgon; Rumour next and Chance, 965
 And Tumult and Confusion, all embroil'd,
 And Discord, with a thousand various mouths.
 T' whom Satan turning boldly, thus: Ye Pow'rs
 And Spirits of this nethermost abyss,
 Chaos and ancient Night, I come no spy, 970
 With purpose to explore or to disturb
 The secrets of your realm, but by constraint
 Wand'ring this darksome desert, as my way
 Lies through your spacious empire up to light,
 Alone, and without guide, half lost, I seek 975
 What readiest path leads where your gloomy bounds
 Confine with Heav'n; or if some other place
 From your dominion won, th' ethereal King
 Possesses lately, thither to arrive
 I travel this profound; direct my course; 980
 Directed no mean recompense it brings
 To your behoof, if I that region lost,
 All usurpation thence expell'd, reduce

964. *Orcus* or *Pluto*, so called by the ancients. *Ades* may be taken for any dark place.

965. A deity among the ancients whose name they supposed capable of producing the most terrible effects.

To her original darkness and your sway
 (Which is my present journey), and once more 993
 Erect the standard there of ancient Night;
 Yours be th' advantage all, mine the revenge.

Thus Satan; and him thus the Anarch old,
 With fault'ring speech and visage incomposed,
 Answer'd: I know thee, stranger, who thou art; 998
 That mighty leading Angel, who of late
 Made head against Heav'n's King, though over-
 thrown.

I saw and heard; for such a num'rous host
 Fled not in silence through the frightened deep
 With ruin upon ruin, rout on rout, 999
 Confusion worse confounded; and Heav'n gates
 Pour'd out by millions her victorious bands
 Pursuing. I upon my frontiers here
 Keep residence; if all I can will serve
 That little which is left so to defend, 1000
 Encroach'd on still through your intestine broils,
 Weak'ning the sceptre of old Night: first Hell
 Your dungeon stretching far and wide beneath;
 Now lately Heav'n and Earth, another world,
 Hung o'er my realm, link'd in a golden chain 1005
 To that side Heav'n from whence your legions fell:
 If that way be your walk, you have not far;
 So much the nearer danger; go and speed;
 Havock, and spoil, and ruin, are my gain.

He ceased, and Satan stay'd not to reply; 1010
 But glad that now his sea should find a shore,
 With fresh alacrity and force renew'd,
 Springs upward like a pyramid of fire
 Into the wild expanse, and through the shock
 Of fighting elements, on all sides round 1015
 Environ'd, wins his way; harder beset
 And more endanger'd than when Argo pass'd
 Through Bosphorus, betwixt the justling rocks;
 Or when Ulysses on the larboard shunn'd

1005. Homer mentions a golden chain by which Jupiter could draw up the earth, &c.—See *Iliad*, book 8.

1011. A metaphor to express his satisfaction at concluding his journey.

1017. *Argo* was the ship in which Jason and his companions sailed to Colchis, in search of the golden fleece. *Bosphorus* is the name of the Straits of Constantinople, or the channel of the Black Sea.

Charybdis, and by th' other whirlpool steer'd. 1020
 So he with difficulty and labour hard
 Moved on, with difficulty and labour he;
 But he once past, soon after when man fell,
 Strange alteration! Sin and Death amain
 Following his track, such was the will of Heav'n,
 Paved after him a broad and beaten way 1023
 Over the dark abyss, whose boiling gulf
 Tamely endured a bridge of wondrous length
 From Hell continued reaching th' utmost orb
 Of this frail world; by which the Spirits perverse
 With easy intercourse pass to and fro, 1031
 To tempt or punish mortals, except whom
 God and good Angels guard by special grace.
 But now at last the sacred influence
 Of light appears, and from the walls of Heav'n 1033
 Shoots far into the bosom of dim Night
 A glimm'ring dawn. Here Nature first begins
 Her farthest verge, and Chaos to retire
 As from her outmost works a broken foe
 With tumult less, and with less hostile din, 1043
 That Satan with less toil, and now with ease,
 Wafts on the calmer wave by dubious light,
 And like a weather-beaten vessel holds
 Gladly the port, though shrouds and tackle torn;
 Or in the emptier waste, resembling air, 1045
 Weighs his spread wings, at leisure to behold
 Far off th' empyreal Heav'n, extended wide
 In circuit, undetermined square or round,
 With opal tow'rs and battlements adorn'd
 Of living sapphire, once his native seat; 1050
 And fast by hanging in a golden chain
 This pendent world, in bigness as a star
 Of smallest magnitude close by the moon.
 Thither full fraught with mischievous revenge,
 Accursed, and in a cursed hour he hies. 1055

1020. *Charybdis*, a dangerous part of the sea between Messina and Italy.

1023. Dr. Bentley supposes eleven lines to be inserted here by the Editor of Milton; but if the passage be examined, it will be seen they cannot be an interpolation. His strongest objection is, that the bridge is described again in Book X.

1052. By the pendent world is meant the whole new creation of heaven and earth. See verse 1004.

BOOK III.

THE ARGUMENT.

God, sitting on his throne, sees Satan flying towards this world, then newly created; shews him to the Son who sat at his right hand; foretells the success of Satan in perverting mankind; clears his own justice and wisdom from all imputation, having created Man free and able enough to have withstood his tempter; yet declares his purpose of grace towards him, in regard he fell not of his own malice, as did Satan, but by him seduced. The Son of God renders praises to his Father for the manifestation of his gracious purpose towards Man; but God again declares, that grace cannot be extended towards Man without the satisfaction of divine justice: Man hath offended the Majesty of God by aspiring to Godhead, and therefore, with all his progeny, devoted to death, must die, unless some one can be found sufficient to answer for his offence, and undergo his punishment. The Son of God freely offers himself a ransom for Man: the Father accepts him, ordains his incarnation, pronounces his exaltation above all names in Heaven and Earth; commands all the Angels to adore him: they obey, and hymning to their harps in full choir, celebrate the Father and the Son. Meanwhile Satan alights upon the bare convex of this world's outermost orb; where wandering he first finds a place, since called the Limbo of Vanity: what persons and things fly up thither: thence comes to the gate of Heaven, described ascending by stairs, and the waters above the firmament that flow about it: His passage thence to the orb of the Sun; he finds there Uriel, the regent of that orb, but first changes himself into the shape of a meaner Angel; and pretending a zealous desire to behold the new creation, and Man whom God had placed here, inquires of him the place of his habitation, and is directed: alights first on Mount Niphates.

HAIL, holy Light, offspring of Heav'n first-born,
Or of th' Eternal coeternal beam,
May I express thee unblamed? since God is Light,
And never but in unapproached light
Dwelt from eternity, dwelt then in thee, 5
Bright effluence of bright essence increate.
Or hear'st thou rather, pure ethereal stream,
Whose fountain who shall tell? Before the Sun,
Before the Heav'ns thou wert, and at the voice
Of God, as with a mantle, didst invest 10
The rising world of waters dark and deep,
Won from the void and formless infinite.
Thee I revisit now with bolder wing,

1. This transition from the fearful gloom and confusion of Hell and Chaos to the worlds of light has a magnificent effect upon the mind. The touch of sweet and holy feeling with which the Author alludes to his own personal sorrow heightens, rather than diminishes, the impression of awe and delight.

3. See 1 John i. 5. and 1 Tim. vi. 16.

6. See Book of Wisdom, vii. 25, 26.

12. Void, not empty, but chaos-like

Escaped the Stygian pool, though long detain'd
 In that obscure sojourn, while in my flight 15
 Through utter and through middle darkness borne
 With other notes than to th' Orphéan lyre
 I sung of Chaos and eternal Night,
 Taught by the heav'nly Muse to venture down
 The dark descent, and up to re-ascend, 25
 Though hard and rare: thee I revisit safe,
 And feel thy sov'reign vital lamp: but thou
 Revisit'st not these eyes, that roll in vain
 To find thy piercing ray, and find no dawn;
 So thick a drop serene hath quench'd their orbs, 35
 Or dim suffusion veil'd. Yet not the more
 Cease I to wander where the Muses haunt
 Clear spring, or shady grove, or sunny hill,
 Smit with the love of sacred song; but chief
 Thee, Sion, and the flow'ry brooks beneath, 30
 That wash thy hallow'd feet, and warbling flow,
 Nightly I visit: nor sometimes forget
 Those other two equall'd with me in fate,
 So were I equall'd with them in renown,
 Blind *Thamyris* and blind *Mæonides*, 35
 And *Tiresias* and *Phineus* prophets old:
 Then feed on thoughts, that voluntary move
 Harmonious numbers; as the wakeful bird
 Sings darkling, and in shadiest covert hid
 Tunes her nocturnal note. Thus with the year 40
 Seasons return, but not to me returns
 Day, or the sweet approach of ev'n or morn,
 Or sight of vernal bloom, or summer's rose,
 Or flocks, or herds, or human face divine;
 But cloud instead, and ever-during dark 45
 Surrounds me, from the cheerful ways of men
 Cut off, and for the Book of knowledge fair
 Presented with an universal blank
 Of Nature's works, to me expunged and rased,

17. Orpheus composed a hymn to night.

30. The brooks here mentioned were Kedron and Siloah.

35. *Thamyris*, a poet mentioned in Homer, Il. ii. 593. *Mæonides*, Homer, so named from his father Mæon. *Tiresias* was a Theban, and *Phineus* a king of Arcadia, both blind poets.

37. The melody of the verse is here particularly observable.

49. *Rased*, from the Latin *radere*, to rub out, in allusion to the manner in which the ancients, who wrote on waxen tablets, obliterated writing.

And Wisdom at one entrance quite shut out. 59
 So much the rather thou, celestial Light,
 Shine inward, and the mind through all her pow'rs
 Irradiate, there plant eyes; all mist from thence
 Purge and disperse, that I may see and tell
 Of things invisible to mortal sight. 65

Now had th' Almighty Father from above,
 From the pure empyréan where he sits
 High throned above all highth, bent down his eye,
 His own works and their works at once to view :
 About him all the sanctities of Heav'n 69
 Stood thick as stars, and from his sight received
 Beatitude past utterance; on his right
 The radiant image of his glory sat,
 His only Son: on earth he first beheld
 Our two first parents, yet the only two 73
 Of mankind, in the happy garden placed,
 Reaping immortal fruits of joy and love,
 Uninterrupted joy, unrivall'd love,
 In blissful solitude. He then survey'd
 Hell and the gulf between, and Satan there 75
 Coasting the wall of Heav'n on this side Night,
 In the dun air sublime, and ready now
 To stoop with wearied wings and willing feet
 On the bare outside of this world, that seem'd
 Firm land embosom'd, without firmament, 77
 Uncertain which, in ocean or in air.
 Him God beholding from his prospect high,
 Wherein past, present, future, he beholds,
 Thus to his only Son foreseeing spake :

Only begotten Son, seest thou what rage 80
 Transports our Adversary? whom no bounds
 Prescribed, no bars of Hell, nor all the chains
 Heap'd on him there, nor yet the main abyss
 Wide interrupt can hold; so bent he seems

52. It is observed, that the same idea occurs in Milton's *Prose Works*. He probably alluded to Eph. i. 18.

56. Tasso may have been translated here.—Canto 1. st. 7.

62. See Heb. i. 3. also Tasso, Canto 9. st. 55.

80. Addison has judiciously observed, that it is not the imagination of Milton which is so much to be looked for in these speeches as his learning. The one could not be safely trusted in giving a living language to the wisdom of the Almighty. Notwithstanding this, however, almost every passage of the kind is remarkable for great dignity and grandeur.

BOOK III.

71

On desperate revenge, that shall redound 88
 Upon his own rebellious head. And now,
 Through all restraint broke loose, he wings his way
 Not far off Heav'n, in the precincts of light,
 Directly tow'rd's the new-created world,
 And man there placed, with purpose to assay 90
 If him by force he can destroy, or worse,
 By some false guile pervert ; and shall pervert,
 For Man will hearken to his glozing lies,
 And easily transgress the sole command,
 Sole pledge of his obedience : So will fall, 95
 He and his faithless progeny. Whose fault ?
 Whose but his own ? Ingrate, he had of me
 All he could have ; I made him just and right,
 Sufficient to have stood, though free to fall.
 Such I created all th' ethereal Pow'rs 100
 And Spirits, both them who stood and them who fail'd ;
 Freely they stood, who stood,—and fell, who fell.
 Not free, what proof could they have giv'n sincere
 Of true allegiance, constant faith, or love,
 Where only what they needs must do appear'd, 105
 Not what they would ? what praise could they receive ?
 What pleasure I from such obedience paid,
 When will and reason (reason also is choice)
 Useless and vain, of freedom both despoil'd,
 Made passive both, had served necessity, 110
 Not me ? They therefore as to right belong'd,
 So were created, nor can justly accuse
 Their Maker, or their making, or their fate,
 As if predestination over-ruled
 Their will, disposed by absolute decree 115
 Or high foreknowledge ; they themselves decreed
 Their own revolt, not I. If I foreknew,
 Foreknowledge had no influence on their fault,
 Which had no less proved certain unforeknown.
 So without least impulse or shadow of fate, 120
 Or aught by me immutably foreseen,
 They trespass, authors to themselves in all
 Both what they judge and what they choose ; for so
 I form'd them free, and free they must remain,
 Till they enthrall themselves ; I else must change

117. *If* is here used in the sense of *though*.

Their nature, and revoke the high decree 128
 Unchangeable, eternal, which ordain'd
 Their freedom, they themselves ordain'd their fall.
 The first sort by their own suggestion fell,
 Self-tempted, self-depraved : Man falls, deceived 130
 By th' other first : Man therefore shall find grace,
 The other none : in mercy' and justice both,
 Through Heav'n and Earth, so shall my glory' excel.
 But mercy first and last shall brightest shine.

Thus while God spake, ambrosial fragrance fill'd
 All Heav'n, and in the blessed Spirits elect 136
 Sense of new joy ineffable diffused.
 Beyond compare the Son of God was seen
 Most glorious ; in him all his Father shone
 Substantially express'd ; and in his face 140
 Divine compassion visibly appear'd,
 Love without end, and without measure grace ;
 Which utt'ring, thus he to his Father spake :

O Father, gracious was that word which closed
 Thy sov'reign sentence, that Man should find grace ;
 For which both Heav'n and Earth shall high extol 146
 Thy praises, with th' innumerable sound
 Of hymns and sacred songs, wherewith thy throne
 Encompass'd shall resound thee ever blest.
 For should Man finally be lost, should Man, 150
 Thy creature late so loved, thy youngest son,
 Fall circumvented thus by fraud, though join'd
 With his own folly ? that be from thee far,
 That far be from thee, Father, who art Judge
 Of all things made, and judgest only right. 155
 Or shall the Adversary thus obtain
 His end, and frustrate thine ? Shall he fulfil
 His malice, and thy goodness bring to nought,
 Or proud return, though to his heavier doom,
 Yet with revenge accomplish'd, and to Hell 160
 Draw after him the whole race of mankind
 By him corrupted ? Or, wilt thou thyself
 Abolish thy creation, and unmake,
 For him, what for thy glory thou hast made ?

135. A difference is here marked in the effect which Homer and Milton attribute to the speeches of their several Deities, the one making terror, the other delight, the consequence.

140. See Heb. i. 3.

153. See Gen. xviii. 25.

BOOK III.

71

So should thy goodness and thy greatness both 165
Be question'd and blasphemed without defence.

To whom the great Creator thus reply'd :
O Son, in whom my soul hath chief delight,
Son of my bosom, Son who art alone
My word, my wisdom, and effectual might, 170
All hast thou spoken as my thoughts are ; all
As my eternal purpose hath decreed.

Man shall not quite be lost, but saved who will,
Yet not of will in him, but grace in me
Freely vouchsafed. Once more I will renew 175
His lapsed pow'rs, though forfeit and enthrall'd
By sin to foul exorbitant desires :

Upheld by me, yet once more he shall stand
On even ground against his mortal foe,
By me upheld, that he may know how frail 180
His fall'n condition is, and to me owe
All his deliv'rance, and to none but me
Some I have chosen of peculiar grace
Elect above the rest ; so is my will :

The rest shall hear me call, and oft be warn'd 185
Their sinful state, and to appease betimes
Th' incensed Deity, while offer'd grace
Invites ; for I will clear their senses dark,
What may suffice, and soften stony hearts
To pray, repent, and bring obedience due. 190

To pray'r, repentance, and obedience due,
Though but endeavour'd with sincere intent,
Mine ear shall not be slow, mine eye not shut.
And I will place within them as a guide
My umpire Conscience ; whom if they will hear, 195
Light after light well used they shall attain,
And, to the end persisting, safe arrive.

This my long suffrance and my day of grace
They who neglect and scorn, shall never taste ;
But hard be harden'd, blind be blinded more, 200
That they may stumble on, and deeper fall :
And none but such from mercy I exclude.
But yet all is not done : Man disobeying,
Disloyal breaks his fealty, and sins
Against the High Supremacy of Heav'n, 205

166. The reader will find Jesus Christ addressed by these
titles in different parts of Scripture.

Affecting Godhead, and so losing all,
 To expiate his treason hath nought left.
 But to destruction sacred and devout,
 He, with his whole posterity, must die;
 Die he or justice must; unless for him 210
 Some other able, and as willing, pay
 The rigid satisfaction, death for death.
 Say, heav'nly Pow'rs, where shall we find such love?
 Which of ye will be mortal to redeem
 Man's mortal crime, and just th' unjust to save? 215
 Dwells in all Heaven charity so dear?

He ask'd; but all the heav'nly choir stood mute,
 And silence was in Heav'n: on Man's behalf
 Patron or intercessor none appear'd,
 Much less that durst upon his own head draw 220
 The deadly forfeiture, and ransom set.
 And now without redemption all mankind
 Must have been lost, adjudged to Death and Hell
 By doom severe, had not the Son of God,
 In whom the fulness dwells of love divine, 225
 His dearest meditation thus renew'd:

Father, thy word is past, Man shall find grace;
 And shall grace not find means, that finds her way,
 The speediest of thy winged messengers,
 To visit all thy creatures, and to all 230
 Comes unprevented, unimplored, unsought?
 Happy for man, so coming: he her aid
 Can never seek, once dead in sins and lost:
 Atonement for himself or off'ring meet,
 Indebted and undone, hath none to bring. 235
 Behold me then; me for him, life for life
 I offer: on me let thine anger fall;
 Account me Man: I for his sake will leave
 Thy bosom, and this glory next to thee
 Freely put off, and for him lastly die 240
 Well pleased: on me let Death wreck all his rage:
 Under his gloomy pow'r I shall not long
 Lie vanquish'd: thou hast given me to possess

215. See 1 Peter iii. 18.

217. See Rev. viii. 1.

231. *Unprevented*; prevent is here used according to its sense in the Latin *prævenire*, to come before; not preceded by anything else. It is used in this manner in one of the prayers of our Liturgy, 'Prevent us, O Lord, in all our doings,' &c. that is, Let thy grace anticipate us in our designs, and so make them just and holy.

BOOK III

75

Life in myself for ever ; by thee I live,
 Though now to Death I yield, and am his due 245
 All that of me can die ; yet that debt paid,
 Thou wilt not leave me in the loathsome grave
 His prey, nor suffer my unspotted soul
 For ever with corruption there to dwell ;
 But I shall rise victorious, and subdue 250
 My Vanquisher, spoil'd of his vaunted spoil ;
 Death his death's wound shall then receive, and stoop
 Inglorious, of his mortal sting disarm'd.
 I through the ample air in triumph high
 Shall lead Hell captive maugre Hell, and shew 255
 The Pow'rs of darkness bound. Thou at the sight
 Pleased, out of Heaven shalt look down and smile,
 While by thee raised I ruin all my foes,
 Death last, and with his carcase glut the grave :
 Then with the multitude of my redeem'd 260
 Shall enter Heav'n long absent, and return,
 Father, to see thy face, wherein no cloud
 Of anger shall remain, but peace assured
 And reconciliation ; wrath shall be no more
 Thenceforth, but in thy presence joy entire. 265
 His words here ended, but his meek aspect
 Silent yet spake, and breath'd immortal love
 To mortal men, above which only shone
 Filial obedience : as a sacrifice
 Glad to be offer'd, he attends the will 270
 Of his great Father. Admiration seized
 All Heav'n, what this might mean, and whither tend,
 Wond'ring ; but soon th' Almighty thus reply'd :
 O thou in Heav'n and Earth the only peace
 Found out for mankind under wrath ! O thou 275
 My sole complacence ! well thou know'st how dear
 To me are all my works, nor Man the least,
 Though last created ; that for him I spare
 Thee from my bosom and right hand, to save,
 By losing thee a while, the whole race lost. 280

244. See John v. 26.

249. See Ps. xvi. 10. and Acts ii. 20, 21.

252. The punning character of this line has been justly reprobated as unworthy of the subject.

254. Ps. lxxviii. 18. and Col. ii. 15.

259. 1 Cor. xv. 26.

266. If the reader compare this picture of the Son of God with that in the sixth book, he will be awed and delighted with the grandeur of Milton's conception of the Messiah's character

Thou therefore whom thou only canst redeem,
 Their nature also to thy nature join ;
 And be thyself Man among men on earth,
 Made flesh, when time shall be, of virgin seed,
 By wondrous birth : be thou in Adam's room 285
 The Head of all mankind, though Adam's son.
 As in him perish all men, so in thee,
 As from a second root, shall be restored
 As many' as are restored ; without thee none.
 His crime makes guilty all his sons ; thy merit 290
 Imputed shall absolve them who renounce
 Their own both righteous and unrighteous deeds,
 And live in thee transplanted, and from thee
 Receive new life. So Man, as is most just,
 Shall satisfy for man, be judged and die, 295
 And dying rise, and rising with him raise
 His brethren ransom'd with his own dear life.
 So heav'nly love shall outdo hellish hate,
 Giving to death, and dying to redeem,
 So dearly to redeem what hellish hate 300
 So easily destroy'd, and still destroys
 In those who, when they may, accept not grace.
 Nor shalt thou, by descending to assume
 Man's nature, lessen or degrade thine own.
 Because thou hast, though throned in highest bliss 305
 Equal to God, and equally enjoying
 God-like fruition, quitted all to save
 A world from utter loss, and hast been found
 By merit more than birthright, Son of God,
 Found worthiest to be so by being good, 310
 Far more than great or high ; because in thee
 Love hath abounded more than glory 'bounds,
 Therefore thy humiliation shall exalt
 With thee thy manhood also to this throne :
 Here shalt thou sit incarnate, here shalt reign 315
 Both God and Man, Son both of God and Man,
 Anointed Universal King : all pow'r
 I give thee ; reign for ever, and assume
 Thy merits ; under thee as Head Supreme

287. See 1 Cor. xv. 22.

301. The language is here accommodated to the eternity of the speaker, to whom past, present, and future, are one.

317. Matt. xxviii. 18.

Thrones, Princedoms, Pow'rs, Dominions I reduce :
 All knees to thee shall bow, of them that bide 331
 In Heav'n, or Earth, or under Earth in Hell.
 When thou attended gloriously from Heav'n
 Shalt in the sky appear, and from thee send
 The summoning Arch-Angels to proclaim 333
 Thy dread tribunal, forthwith from all winds
 The living, and forthwith the cited dead
 Of all past ages, to the gen'ral doom
 Shall hasten ; such a peal shall rouse their sleep.
 Then all thy saints assembled, thou shalt judge 335
 Bad men and Angels ; they arraign'd shall sink
 Beneath thy sentence : Hell, her numbers full,
 Thenceforth shall be for ever shut. Mean while
 The world shall burn, and from her ashes spring
 New Heav'n and Earth, wherein the just shall dwell,
 And after all their tribulations long 338
 See golden days, fruitful of golden deeds,
 With joy and love triumphing, and fair truth.
 Then thou thy regal sceptre shalt lay by,
 For regal sceptre then no more shall need, 340
 God shall be All in All. But all ye Gods,
 Adore him, who to compass all this dies :
 Adore the Son, and honour him as me.
 No sooner had th' Almighty ceased, but all
 The multitude of Angels, with a shout 345
 Loud as from numbers without number, sweet
 As from blest voices, utt'ring joy, Heav'n rung
 With jubilee, and loud Hosannas fill'd
 Th' eternal regions : lowly reverent
 Tow'rd's either throne they bow, and to the ground
 With solemn adoration down they cast 351
 Their crowns, inwove with amarant and gold ;
 Immortal amarant ; a flow'r which once
 In Paradise, fast by the tree of life,
 Began to bloom ; but soon, for man's offence, 355

321. Phillp. ii. 10.

334. 2 Pet. iii. 12, 13.

335. I cannot do better than here recommend to the reader, the perusal of Dr. Chalmers' powerfully interesting sermon on the subject of a new Heaven and a new Earth.

341. 1 Cor. xv. 28 and Ps. xcvi. 7. and Heb. i. 6.

343. John v. 23.

351. Rev. iv. 10.

353. *Amarant*, a flower whose beauty never fades. Allusion is made here to 1 Pet. i. 4. and 1 Pet. v. 4.

To Heav'n removed, where first it grew, there grows,
 And flow'rs aloft, shading the fount of life,
 And where the riv'r of bliss through midst of Heav'n
 Rolls o'er Elysian flow'rs her amber stream;
 With these, that never fade, the Spirits elect 360
 Bind their resplendent locks inwreath'd with beams,
 Now in loose garlands thick thrown off, the bright
 Pavement, that like a sea of jasper shone,
 Impurpled with celestial roses smiled.
 Then crown'd again, their golden harps they took,
 Harps ever tuned, that glitt'ring by their side 365
 Like quivers hung, and with preamble sweet
 Of charming symphony they introduce
 Their sacred song, and waken raptures high;
 No voice exempt, no voice but well could join 370
 Melodious part,—such concord is in Heav'n.

Thee, Father, first they sung, Omnipotent,
 Immutable, Immortal, Infinite,
 Eternal King; thee, Author of all being,
 Fountain of Light, thyself invisible 375
 Amidst the glorious brightness where thou sitt'st
 Throned inaccessible, but when thou shad'st
 The full blaze of thy beams, and through a cloud
 Drawn round about thee like a radiant shrine,
 Dark with excessive bright thy skirts appear, 380
 Yet dazzle Heav'n, that brightest Seraphim
 Approach not, but with both wings veil their eyes.
 Thee, next they sang, of all creation first,
 Begotten Son, Divine Similitude,
 In whose conspicuous count'nance, without cloud 385
 Made visible, th' Almighty Father shines,
 Whom else no creature can behold: on thee
 Impress'd th' effulgence of his glory 'bides,
 Transfused on thee his ample Spirit rests.
 He Heav'n of Heav'ns and all the Pow'rs therein 390
 By thee created, and by thee threw down
 Th' aspiring Dominations: thou that day
 Thy Father's dreadful thunder didst not spare,

358. The happiness of Heaven is repeatedly compared in Scripture to a fountain or river.

390. The same idea is in Tasso, Can. 9. st. 57. and in Spenser's *Lynceus* to Heavenly Beauty.

382. See Isaiah vi. 2.

383. Col. i. 15. Rev. iii. 14.

387. John i. 18. xiv. 9.

Nor stop thy flaming chariot-wheels, that shook
 Heav'n's everlasting frame, while o'er the necks 395
 Thou drov'st of warring Angels disarray'd.
 Back from pursuit thy Pow'rs with loud acclaim
 Thee only' extoll'd, Son of thy Father's might,
 To execute fierce vengeance on his foes,
 Not so on Man : Him thro' their malice fall'n, 400
 Father of mercy' and grace, thou didst not doom
 So strictly, but much more to pity' incline ;
 No sooner did thy dear and only Son
 Perceive thee purposed not to doom frail Man
 So strictly, but much more to pity' inclined, 405
 He to appease thy wrath, and end the strife
 Of mercy' and justice in thy face discern'd,
 Regardless of the bliss wherein he sat
 Second to thee, offer'd himself to die
 For man's offence. O unexampled love ! 410
 Love no where to be found less than Divine !
 Hail Son of God, Saviour of Men, thy name
 Shall be the copious matter of my song
 Henceforth, and never shall my harp thy praise
 Forget, nor from thy Father's praise disjoin. 415
 Thus they in Heav'n, above the starry sphere,
 Their happy hours in joy and hymning spent.
 Mean while upon the firm opacous globe
 Of this round world, whose first convex divides
 The luminous inferior orbs, inclosed 420
 From Chaos and th' inroad of Darkness old,
 Satan alighted walks : a globe far off
 It seem'd, now seems a boundless continent
 Dark, waste, and wild, under the frown of Night
 Starless exposed, and ever-threat'ning storms 425
 Of Chaos blust'ring round, inclement sky ;
 Save on that side which from the wall of Heav'n,
 Though distant far, some small reflection gains
 Of glimm'ring air less vex'd with tempest loud :
 Here walk'd the Fiend at large in spacious field. 430
 As when a vulture on Imaus bred,
 Whose snowy ridge the roving Tartar bounds,

412. Milton has been hitherto professedly repeating the substance of the angels' song. He here speaks of his own determination.

431. *Imaus*, a celebrated mountain in Asia.

Dislodging from a region scarce of prey
 To gorge the flesh of lambs or yeanling kids 436
 On hills where flocks are fed, flies toward the springs
 Of Ganges or Hydaspes, Indian streams ;
 But in his way lights on the barren plains
 Of Sericana, where Chinese drive
 With sails and wind their cany waggons light :
 So on this windy sea of land, the Fiend 440
 Walk'd up and down alone, bent on his prey :
 Alone ; for other creature in this place,
 Living or lifeless, to be found was none ;
 None yet, but store hereafter from the earth
 Up hither like aëreal vapours flew 445
 Of all things transit'ry and vain, when sin
 With vanity had fill'd the works of men ;
 Both all things vain, and all who in vain things
 Built their fond hopes of glory', or lasting fame,
 Or happiness, in this or th' other life ; 450
 All who have their reward on earth, the fruits
 Of painful superstition and blind zeal,
 Nought seeking but the praise of men, here find
 Fit retribution, empty as their deeds :
 All th' unaccomplish'd works of Nature's hand, 455
 Abortive, monstrous, or unkindly mix'd,
 Dissolved on earth, fleet hither, and in vain,
 Till final dissolution, wander here ;
 Not in the neighb'ring moon, as some have dream'd ;
 Those argent fields more likely habitants, 460
 Translated Saints or middle Spirits, hold
 Betwixt th' angelical and human kind.
 Hither of ill-join'd sons and daughters born
 First from the ancient world those giants came, 464
 With many a vain exploit, though then renown'd :
 The builders next of Babel on the plain
 Of Sennaar, and still with vain design
 New Babels, had they wherewithal, would build :
 Others came single ; he who to be deem'd
 A God, leap'd fondly into Ætna flames, 470

438. *Sericana* ; that part of India called Cathay : it is remarkable for the smoothness of its plains. The description of *limbo*, which follows, has been greatly reprobated by Mr. Addison, and others. But here, as in other places, Milton is best defended by calling to mind the character and design of his poem.

463. See Gen. vi. 4.

467. *Sennaar*, or *Shinar*.

Empedocles ; and he who to enjoy
 Plato's Elysium, leap'd into the sea,
 Cleombrotus ; and many more too long,
 Embryos and idiots, eremites and friars
 White, black and grey, with all their trumpery. 475
 Here Pilgrims roam, that stray'd so far to seek
 In Golgotha him dead, who lives in Heav'n ;
 And they who, to be sure of Paradise,
 Dying put on the weeds of Dominic,
 Or in Franciscan think to pass disguised: 480
 They pass the planets sev'n, and pass the fix'd,
 And that crystalline sphere whose balance weighs
 The trepidation talk'd, and that first moved ;
 And now Saint Peter at Heav'n's wicket seems
 To wait them with his keys, and now at foot 485
 Of Heav'n's ascent they lift their feet, when lo,
 A violent cross wind from either coast
 Blows them transverse ten thousand leagues awry
 Into the devious air ; then might ye see
 Cows, hoods, and habits, with their wearers, tost
 And flutter'd into rags ; then reliques, beads, 491
 Indulgences, dispenses, pardons, bulls,
 The sport of winds : all these upwhirl'd aloft
 Fly o'er the backside of the world far off
 Into a Limbo large and broad, since call'd 495
 The Paradise of Fools, to few unknown
 Long after, now unpeopled, and untrod.
 All this dark globe the Fiend found as he pass'd,
 And long he wander'd, till at last a gleam
 Of dawning light turn'd thitherward in haste 500
 His travell'd steps : far distant he descries
 Ascending by degrees magnificent
 Up to the wall of Heav'n a structure high ;
 At top whereof, but far more rich, appear'd
 The work as of a kingly palace gate,

471. *Empedocles* was a Pythagorean philosopher, who threw himself into the crater of Mount Etna.

473. *Cleombrotus* was a young man, who, having been deeply interested with Plato's reflections on the immortality of the soul, leaped into the sea that he might at once enjoy the felicity mentioned.

482. Milton here follows the ancient or Ptolemaic system of astronomy. Tasso mentions the same spheres in describing Michael's descent from heaven, only in an inverse order.

489. The second person is here put indefinitely ; then might be seen

With frontispiece of diamond and gold
 Embellish'd : thick with sparkling orient gems
 The portal shone, inimitable on earth
 By model, or by shading pencil drawn.
 The stairs were such as whereon Jacob saw 510
 Angels ascending and descending, bands
 Of guardians bright, when he from Esau fled
 To Padan-Aram in the field of Luz,
 Dreaming by night under the open sky,
 And waking cry'd, This is the gate of Heav'n. 515
 Each stair mysteriously was meant, nor stood
 There always, but drawn up to Heav'n sometimes
 Viewless : and underneath a bright sea flow'd
 Of jasper, or of liquid pearl, whereon
 Who after came from earth, sailing arrived, 520
 Wafted by Angels, or flew o'er the lake
 Rapt in a chariot drawn by fiery steeds.
 The stairs were then let down, whether to dare
 The Fiend by easy 'scent, or aggravate
 His sad exclusion from the doors of bliss : 525
 Direct against which open'd from beneath,
 Just o'er the blissful seat of Paradise,
 A passage down to th' Earth, a passage wide,
 Wider by far than that of after-times
 Over mount Sion, and, though that were large, 530
 Over the Promised Land, to God so dear,
 By which, to visit oft those happy tribes,
 On high behests his Angels to and fro
 Pass'd frequent, and his eye with choice regard
 From Paneas the fount of Jordan's flood 535
 To Beërsaba, where the Holy Land
 Borders on Egypt and th' Arabian shore :
 So wide the op'ning seem'd, where bounds were set
 To darkness, such as bound the ocean wave.
 Satan from hence, now on the lower stair 540
 That scaled by steps of gold to Heaven gate,
 Looks down with wonder at the sudden view
 Of all this world at once. As when a scout
 Through dark and desert ways with peril gone
 All night, at last by break of cheerful dawn 545

510. See Gen. xxviii. 12, 13.

534. *Pass'd frequent*, is to be understood after *regard*.

540. The description and comparison here are very noble.

BOOK III.

53

Obtains the brow of some high-climbing hill,
 Which to his eye discovers unaware
 The goodly prospect of some foreign land
 First seen, or some renown'd metropolis
 With glist'ring spires and pinnacles adorn'd, 550
 Which new the rising Sun gilds with his beams :
 Such wonder seized, though after Heaven seen,
 The Spirit malign, but much more envy seized,
 At sight of all this world beheld so fair. 554
 Round he surveys (and well might, where he stood
 So high above the circling canopy
 Of Night's extended shade) from eastern point
 Of Libra to the fleecy star that bears
 Andromeda far off Atlantic seas
 Beyond th' horizon ; then from pole to pole 560
 He views in breadth, and without longer pause
 Down right into the world's first region throws
 His sight precipitant, and winds with ease
 Through the pure marble air his oblique way
 Amongst innumerable stars, that shone 565
 Stars distant, but nigh hand seem'd other worlds ;
 Or other worlds they seem'd, or happy isles,
 Like those Hesperian gardens famed of old,
 Fortunate fields, and groves, and flow'ry vales,
 Thrice happy isles ; but who dwelt happy there 570
 He stay'd not to inquire : above them all
 The golden Sun, in splendour likest Heav'n,
 Allured his eye : thither his course he bends
 Through the calm firmament (but up or down,
 By centre, or eccentric, hard to tell, 575
 Or longitude) where the great luminary
 Aloof the vulgar constellations thick,
 That from his lordly eye keep distance due,
 Dispenses light from far ; they as they move
 Their starry dance in numbers that compute 580
 Days, months, and years, tow'rds his all-cheering lamp
 Turn swift their various motions, or are turn'd
 By his magnetic beam, that gently warms
 The universe, and to each inward part

558 Constellations directly opposite to each other. The *fleecy* star is Aries, which is said to bear Andromeda, because just under it.

568. *Hesperian gardens* ; celebrated among the ancients, and supposed to have been the Cape Verd Islands.

With gentle penetration, though unseen, 591
 Shoots invisible virtue ev'n to the deep ;
 So wondrously was set his station bright.
 There lands the Fiend, a spot like which perhaps
 Astronomer in the Sun's lucent orb
 Through his glazed optic tube yet never saw. 596
 The place he found beyond expression bright,
 Compar'd with aught on earth, metal or stone ;
 Not all parts like, but all alike inform'd
 With radiant light, as glowing iron with fire ;
 If metal, part seem'd gold, part silver clear ; 598
 If stone, carbuncle most, or chrysolite,
 Ruby or topaz, to the twelve that shone
 In Aaron's breast-plate, and a stone besides
 Imagined rather oft than elsewhere seen,
 That stone, or like to that which here below 600
 Philosophers in vain so long have sought ;
 In vain, though by their pow'rful art they bind
 Volatile Hermes, and call up unbound
 In various shapes old Proteus from the sea,
 Drain'd through a limbec to his native form. 603
 What wonder then if fields and regions here
 Breathe forth Elixir pure, and rivers run
 Potable gold, when with one virtuous touch
 Th' arch-chemic Sun, so far from us remote,
 Produces with terrestrial humour mix'd 610
 Here in the dark so many precious things
 Of colour glorious and effect so rare ?
 Here matter new to gaze the Devil met
 Undazzled ; far and wide his eye commands ;
 For sight no obstacle found here, nor shade, 615
 But all sunshine, as when his beams at noon
 Culminate from th' equator, as they now
 Shot upward still direct, whence no way round
 Shadow from body opaque can fall ; and th' air,
 No where so clear, sharpen'd his visual ray 620
 To objects distant far, whereby he soon
 Saw within ken a glorious Angel stand,

603. *Hermes*, or Mercury ; *Proteus* was a sea-god, celebrated as is well known for the variety of shapes he had the power of taking ; the ancients meant to express, under the name of this fabulous being, the first principle of things. The stone alluded to is that by which philosophers hoped to turn all things into gold.

The same whom John saw also in the Sun.
 His back was turn'd, but not his brightness hid :
 Of beaming sunny rays a golden tiar 630
 Circled his head, nor less his locks behind
 Illustrious on his shoulders fledge with wings
 Lay waving round. On some great charge employ'd
 He seem'd, or fix'd in cogitation deep.
 Glad was the Spirit impure, as now in hope 636
 To find who might direct his wand'ring flight
 To Paradise, the happy seat of Man,
 His journey's end, and our beginning woe.
 But first he casts to change his proper shape,
 Which else might work him danger or delay : 638
 And now a stripling Cherub he appears,
 Not of the prime, yet such as in his face
 Youth smiled celestial, and to ev'ry limb
 Suitable grace diffused, so well he feign'd :
 Under a coronet his flowing hair 640
 In curls on either cheek play'd ; wings he wore
 Of many a colour'd plume, sprinkled with gold ;
 His habit fit for speed succinct, and held
 Before his decent steps a silver wand. •
 He drew not nigh unheard : the Angel bright, 645
 Ere he drew nigh, his radiant visage turn'd,
 Admonish'd by his ear, and straight was known
 Th' Arch-Angel Uriel, one of the seven
 Who in God's presence, nearest to his throne,
 Stand ready at command, and are his eyes 650
 That run through all the Heav'ns, or down to th' Earth
 Bear his swift errands over moist and dry,
 O'er sea and land : him Satan thus accosts :
 Uriel, for thou of those sev'n Spirits that stand
 In sight of God's high throne, gloriously bright, 653
 The first art wont his great authentic will
 Interpreter through highest Heav'n to bring,
 Where all his sons thy embassy attend ;
 And here art likeliest, by Supreme decree,
 Like honour to obtain, and as his eye 656
 To visit oft this new creation round ;

623. See Rev. xix. 17.

627. Instead of *fledged* for softness.643. *Succinct*, ready or prepared.644. *Decent*, used in the Latin sense, graceful and beautiful.

650. Zech. iv. 10. Tobit xii. 15. Rev. i. 4. v. 6. viii. 2.

Unspeakable desire to see, and know
 All these his wondrous works, but chiefly Man,
 His chief delight and favour; him for whom
 All these his works so wondrous he ordain'd, 685
 Hath brought me from the choirs of Cherubim
 Alone thus wand'ring. Brightest Seraph, tell
 In which of all these shining orbs hath Man
 His fixed seat, or fixed seat hath none,
 But all these shining orbs his choice to dwell; 690
 That I may find him, and with secret gaze
 Or open admiration him behold,
 On whom the great Creator hath bestow'd
 Worlds, and on whom hath all these graces pour'd;
 That both in him and all things, as is meet, 695
 The Universal Maker we may praise,
 Who justly hath driv'n out his rebel foes
 To deepest Hell; and to repair that loss
 Created this new happy race of Men
 To serve him better: wise are all his ways. 700
 So spake the false Dissembler unperceived;
 For neither Man nor Angel can discern
 Hypocrisy, the only evil that walks
 Invisible, except to God alone,
 By his permissive will, thro' Heav'n and Earth: 705
 And oft though Wisdom wake, Suspicion sleeps
 At Wisdom's gate, and to Simplicity
 Resigns her charge, while Goodness thinks no ill
 Where no ill seems: which now for once beguiled
 Uriel, though regent of the Sun, and held 710
 The sharpest sighted Spirit of all in Heav'n;
 Who to the fraudulent impostor foul
 In his uprightness answer thus return'd:
 Fair Angel, thy desire, which tends to know
 The works of God, thereby to glorify 715
 The great Work-Master, leads to no excess
 That reaches blame, but rather merits praise
 The more it seems excess, that led thee hither
 From thy empyreal mansion thus alone,
 To witness with thine eyes what some perhaps 720
 Contented with report hear only' in Heav'n:
 For wonderful indeed are all his works,
 Pleasant to know, and worthiest to be all
 Had in remembrance always with delight:

But what created mind can comprehend 703
 Their number, or the wisdom infinite
 That brought them forth, but hid their causes deep?
 I saw when at his word the formless mass,
 This world's material mould, came to a heap:
 Confusion heard his voice, and wild Uproar 710
 Stood ruled, stood vast Infinitude confined;
 Till at his second bidding Darkness fled,
 Light shone, and Order from Disorder sprung:
 Swift to their sev'ral quarters hasted then
 The cumbrous elements, Earth, Flood, Air, Fire; 715
 And this ethereal quintessence of Heav'n
 Flew upward, spirited with various forms,
 That roll'd orbicular, and turn'd to stars
 Numberless, as thou seest, and how they move:
 Each had his place appointed, each his course; 720
 The rest in circuit walls this universe.
 Look downward on that globe, whose hither side
 With light from hence, though but reflected, shines;
 That place is Earth, the seat of Man; that light
 His day, which else, as th' other hemisphere, 725
 Night would invade; but there the neighb'ring moon
 (So call that opposite fair star) her aid
 Timely' interposes, and her monthly round
 Still ending, still renewing, through mid Heav'n,
 With borrow'd light her countenance triform 730
 Hence fills and empties to enlighten th' Earth,
 And in her pale dominion checks the night.
 That spot to which I point is Paradise,
 Adam's abode, those lofty shades his bow'r.
 Thy way thou canst not miss, me mine requires. 735
 Thus said, he turn'd; and Satan bowing low,
 As to superior Spirits is wont in Heav'n,
 Where honour due and rev'rence none neglects,
 Took leave, and tow'rd the coast of earth beneath,
 Down from th' ecliptic, sped with hoped success, 740
 Throws his steep flight in many an aery wheel,
 Nor stay'd, till on Niphates' top he lights.

730. *Triform*, so called from her increase and decrease towards east and west, and her fulness.

742. *Niphates*, a mountain on the borders of Armenia, near which Paradise is supposed to have been situated.

BOOK IV

THE ARGUMENT.

Satan now in prospect of Eden, and nigh the place where he must now attempt the bold enterprise which he undertook alone against God and Man, falls into many doubts with himself, and many passions, fear, envy, and despair, but at length conquers himself in evil, journeys on to Paradise, whose outward prospect and situation is described, overlooks the bounds, sits in the shape of a cormorant on the Tree of Life, as highest in the garden, to look about him. The garden described. Satan's first sight of Adam and Eve, his wonder at their excellent form and happy state, but with resolution to work their fall, overhears their discourse, thence gathers that the Tree of Knowledge was forbidden them to eat of, under penalty of Death, and thence intends to found his temptation, by seducing them to transgress, then leaves them a while, to know farther of their state by some other means. Meanwhile Uriel, descending on a sun-beam, warns Gabriel, who had in charge the gate of Paradise, that some evil Spirit had escaped the deep, and passed at noon by his sphere in the shape of a good Angel, down to Paradise, downward after by his furious gestures in the Mount. Gabriel promises to find him ere morning. Night coming on, Adam and Eve discourse of going to their rest, their bower almost hid, their evening worship, Gabriel drawing forth his bands of gold, watch to watch the round of Paradise, appoints two strong Angels to Adam's bower, and the evil Spirit should be there doing some harm to Adam or Eve sleeping; there they find him in the ear of Eve, tempting her in a dream, and bring him, though unwilling, to Gabriel, by whom questioned, he scornfully answers, prepares resistance, but hindered by a sign from Heaven, flies out of Paradise.

O for that warning voice, which he who saw
Th' Apocalypse heard cry in Heav'n aloud,
Then when the Dragon, put to second rout,
Came furious down to be revenged on men,
Woe to th' inhabitants on earth! that now,
While time was, our first parents had been warn'd
The coming of their secret foe, and 'scaped,
Haply so 'scaped his mortal snare: for now
Satan, now first inflamed with rage, came down,
The tempter ere th' accuser of mankind,
To wreck on innocent frail man his loss
Of that first battle, and his flight to Hell:
Yet not rejoicing in his speed, though bold

1. There is great propriety in the opening of the present book. The grand subject of the relation which St. John gave of the Apocalypse or Revelation he received, is the overthrow of Satan, whose first attempts upon Man's purity and happiness form the ground-work of this part of the poem.

BOOK IV.

89

Far off and fearless, nor with cause to boast,
 Begins his dire attempt, which nigh the birth 18
 Now rolling, boils in his tumultuous breast,
 And, like a dev'lish engine, back recoils
 Upon himself: horror and doubt distract
 His troubled thoughts, and from the bottom stir
 The Hell within him; for within him Hell 20
 He brings, and round about him; nor from Hell
 One step no more than from himself can fly
 By change of place: now Conscience wakes Despair
 That slumber'd, wakes the bitter memory
 Of what he was, what is, and what must be 25
 Worse; of worse deeds worse suff'rings must ensue.
 Sometimes tow'rds Eden, which now in his view
 Lay pleasant, his griev'd look he fixes sad;
 Sometimes tow'rds Heav'n and the full-blazing Sun,
 Which now sat high in his meridian tow'r: 30
 Then much revolving, thus in sighs began:
 O thou that with surpassing glory crown'd,
 Look'st from thy sole dominion like the God
 Of this new world; at whose sight all the stars
 Hide their diminish'd heads; to thee I call, 35
 But with no friendly voice, and add thy name,
 O Sun, to tell thee how I hate thy beams,
 That bring to my remembrance from what state
 I fell, how glorious once above thy sphere;
 Till pride and worse ambition threw me down 40
 Warring in Heav'n against Heav'n's matchless King:
 Ah wherefore! he deserved no such return
 From me, whom he created what I was
 In that bright eminence, and with his good
 Upbraided none; nor was his service hard. 45
 What could be less than to afford him praise,
 The easiest recompense, and pay him thanks,
 How due! yet all his good proved ill in me,
 And wrought but malice; lifted up so high,
 I sdeign'd subjection, and thought one step higher
 Would set me high'st, and in a moment quit 51
 The debt immense of endless gratitude,

24. Memory is here used in the sense of reflection or consideration.

32. Milton first thought of writing a tragedy on the Loss of Paradise, and the first ten lines of this speech formed its opening.

50. *Sdeign'd*, for *disdain'd*, from the Italian, *sdegnare*.

So burdensome still paying, still to owe,
 Forgetful what from Him I still received,
 And understood not that a grateful mind 55
 By owing owes not, but still pays, at once
 Indebted and discharged : what burden then ?
 O had his pow'rful destiny ordain'd
 Me some inferior Angel, I had stood
 Then happy ; no unbounded hope had raised 60
 Ambition. Yet, why not ? some other Pow'r,
 As great might have aspired, and me, though mean,
 Drawn to his part ; but other Pow'rs as great
 Fell not, but stand unshaken, from within
 Or from without, to all temptations arm'd. 65
 Hadst thou the same free will and pow'r to stand ?
 Thou hadst. Whom hast thou then or what t' accuse,
 But Heav'n's free love dealt equally to all ?
 Be then his love accursed, since love or hate,
 To me alike, it deals eternal woe. 70
 Nay, cursed be thou ; since against his thy will
 Chose freely what it now so justly rues.
 Me miserable ! which way shall I fly
 Infinite wrath, and infinite despair ?
 Which way I fly is Hell ; myself am Hell ; 75
 And in the lowest deep a lower deep
 Still threat'ning to devour me opens wide,
 To which the Hell I suffer seems a Heav'n
 O then at last relent. Is there no place
 Left for repentance, none for pardon left ? 80
 None left but by submission ; and that word
 DISDAIN forbids me, and my dread of shame
 Among the Spirits beneath, whom I seduced
 With other promises and other vaunts
 Than to submit, boasting I could subdue 85
 Th' Omnipotent. Ay me, they little know
 How dearly I abide that boast so vain,
 Under what torments inwardly I groan,
 While they adore me on the throne of Hell !
 With diadem and sceptre high advanced, 90
 The lower still I fall, only supreme
 In misery ! such joy ambition finds.
 But say I could repent, and could obtain

55. *Understood not*, to be connected with the preceding verse.

BOOK IV.

91

By act of grace my former state, how soon 94
 Would highth recall high thoughts, how soon unsay
 What feign'd submission swore ! ease would recant
 Vows made in pain, as violent and void ;
 For never can true reconcilment grow
 Where wounds of deadly hate have pierced so deep :
 Which would but lead me to a worse relapse, 100
 And heavier fall : so should I purchase dear
 Short intermission bought with double smart.
 This knows my Punisher : therefore, as far
 From granting he, as I from begging peace.
 All hope excluded thus, behold, instead 105
 Of us outcast, exiled, his new delight,
 Mankind created, and for him this world.
 So farewell hope, and with hope farewell fear,
 Farewell remorse : all good to me is lost :
 Evil be thou my good ; by thee at least 110
 Divided empire with Heav'n's King I hold,
 By thee, and more than half perhaps will reign ;
 As Man ere long, and this new world shall know.

Thus while he spake, each passion dimm'd his face ;
 Thrice changed with pale, ire, envy, and despair ; 115
 Which marr'd his borrow'd visage, and betray'd
 Him counterfeit, if any eye beheld.
 For heav'nly minds from such distempers foul
 Are ever clear. Whereof he soon aware,
 Each perturbation smooth'd with outward calm, 120
 Artificer of fraud ; and was the first
 That practised falsehood under saintly show,
 Deep malice to conceal, couch'd with revenge :
 Yet not enough had practised to deceive
 Uriel once warn'd ; whose eye pursued him down 125
 The way he went, and on th' Assyrian mount
 Saw him disfigured more than could befall
 Spirit of happy sort ; his gestures fierce
 He mark'd and mad demeanour, then alone,
 As he supposed, all unobserved, unseen. 130
 So on he fares, and to the border comes
 Of Eden, where delicious Paradise,
 Now nearer, crowns with her inclosure green,
 As with a rural mound, the champaign head
 Of a steep wilderness, whose hairy sides 135
 With thicket overgrown, grotesque and wild,

Access deny'd; and over head up grew,
 Insuperable height of loftiest shade,
 Cedar, and pine, and fir, and branching palm;
 A sylvan scene; and as the ranks ascend 140
 Shade above shade, a woody theatre
 Of stateliest view. Yet higher than their tops
 The verdurous wall of Paradise up sprung;
 Which to our gen'ral sire gave prospect large
 Into his nether empire neighb'ring round: 145
 And higher than that wall a circling row
 Of goodliest trees loaden with fairest fruit,
 Blossoms and fruits at once of golden hue,
 Appear'd with gay enamel'd colours mix'd:
 On which the Sun more glad impress'd his beams
 Than in fair ev'ning cloud, or humid bow, 151
 When God hath show'r'd the earth: so lovely seem'd
 That landskip: and of pure now purer air
 Meets his approach, and to the heart inspires
 Vernal delight and joy, able to drive 155
 All sadness but despair: now gentle gales,
 Fanning their odorif'rous wings, dispense
 Native perfumes, and whisper whence they stole
 Those balmy spoils. As when to them who sail
 Beyond the Cape of Hope, and now are past 160
 Mozambique, off at sea north-east winds blow
 Sabeian odours from the spicy shore
 Of Araby the Blest; with such delay [league
 Well pleased they slack their course, and many a
 Cheer'd with the grateful smell old Ocean smiles:
 So entertain'd those odorous sweets the Fiend 165
 Who came their bane, though with them better pleased
 Than Asmodæus with the fishy fume
 That drove him, though enamour'd, from the spouse

151. The description which Milton has given of Paradise is similar to those of Homer, Spenser, and Tasso, in their accounts of the gardens in which the scene of their poems sometimes lies. To these may be added Ariosto's and Marino's, it being generally allowed, that though Milton's is superior to any other, that the Italian come nearest in beauty and perfection.

158. An imitation is here observed of Shakspeare in the *Twelfth Night*, or of Ariosto, *Orlan. Fur.* 6. 34. st. 51.

162. *Mozambique* is an island on the eastern coast of Africa. As the north-east wind blows contrary to those who have doubled the Cape, they are hence obliged to slack their course.—*Sabeian* from Saba, a city and province of Arabia Felix

165. See Tobit viii.

BOOK IV.

98

Of Tobit's son, and with a vengeance sent 170
From Media post to Egypt, there fast bound.

Now to th' ascent of that steep savage hill
Satan had journey'd on, pensive and slow;
But further way found none, so thick intertwined,
As one continued brake, the undergrowth 175

Of shrubs and tangling bushes had perplex'd
All path of man or beast that pass'd that way:
One gate there only was, and that look'd east
On th' other side; which when th' arch-felon saw,
Due entrance he disdain'd, and in contempt, 180

At one slight bound high overleap'd all bound
Of hill or highest wall, and sheer within
Lights on his feet. As when a prowling wolf,
Whom hunger drives to seek new haunt for prey,
Watching where shepherds pen their flocks at eve
In hurdled cots amid the field secure, 185

Leaps o'er the fence with ease into the fold:
Or as a thief bent to unhoard the cash
Of some rich burgher, whose substantial doors,
Cross-barr'd and bolted fast, fear no assault, 190

In at the window climbs, or o'er the tiles:
So clomb this first grand thief into God's fold;
So since into his church lewd hirelings climb.
Thence up he flew, and on the tree of life,
The middle tree and highest there that grew, 195

Sat like a cormorant; yet not true life
Thereby regain'd, but sat devising death
To them who lived; nor on the virtue thought
Of that life-giving plant, but only used
For prospect, what well used had been the pledge
Of immortality. So little knows 201

Any, but God alone, to value right
The good before him, but perverts best things
To worst abuse, or to their meanest use.
Beneath him, with new wonder, now he views 205

To all delight of human sense exposed
In narrow room Nature's whole wealth, yea more,
A Heav'n on Earth: for blissful Paradise

183. A wolf is a frequent subject of comparison in the poets, but for the whole of this, see John x. 1.

193. *Lewd*, impious or wicked.

195. Gen. ii. 9. *In the midst*, signifies the excellency as well as the situation of the tree.

Of God the garden was, by him in ch' east
 Of Eden planted; Eden stretch'd her line 210
 From Auran eastward to the royal tow'rs
 Of great Seleucia, built by Grecian kings,
 Or where the sons of Eden long before
 Dwelt in Telassar. In this pleasant soil
 His far more pleasant garden God ordain'd; 215
 Out of the fertile ground he caused to grow
 All trees of noblest kind for sight, smell, taste;
 And all amid them stood the tree of life,
 High eminent, blooming ambrosial fruit
 Of vegetable gold; and next to life, 220
 Our death, the tree of knowledge, grew fast by,
 Knowledge of good bought dear by knowing ill.
 Southward through Eden went a river large,
 Nor changed his course, but thro' the shaggy hill
 Pass'd underneath ingulf'd; for God had thrown 225
 That mountain as his garden mould high raised
 Upon the rapid current, which thro' veins
 Of porous earth with kindly thirst up drawn,
 Rose a fresh fountain, and with many a rill
 Water'd the garden: thence united fell 230
 Down the steep glade, and met the nether flood,
 Which from his darksome passage now appears,
 And now divided into four main streams,
 Runs diverse, wand'ring many a famous realm
 And country, whereof here needs no account; 235
 But rather to tell how, if Art could tell,
 How from that sapphire fount the crisped brooks,
 Rolling on orient pearl and sands of gold,
 With mazy error under pendent shades
 Ran nectar, visiting each plant, and fed 240
 Flow'rs, worthy of Paradise, which not nice Art
 In beds and curious knots, but Nature boon
 Pour'd forth profuse on hill, and dale, and plain,
 Both where the morning Sun first warmly smote
 The open field, and where the unpierced shade 245

209. Gen. ii. 8. *Seleucia*, a city on the river Tigris, built by one of Alexander's successors.—*Telassar* was a country on the borders of Assyria.—See Isa. xxxvii. 12.

233. Gen. ii. 10.

238. So *Pyrtolus*, *Hermus*, &c. are said to have rolled over gold and gems.

Imbrown'd the noontide bow'rs. Thus was this place
 A happy rural seat of various view ;
 Groves whose rich trees wept od'rous gums and balm,
 Others whose fruit burnish'd with golden rind
 Hung amiable, Hesperian fables true, 250
 If true, here only', and of delicious taste :
 Betwixt them lawns, or level downs, and flocks
 Grazing the tender herb, were interposed,
 Or palmy hillock ; or the flow'ry lap
 Of some irriguous valley spread her store, 255
 Flow'rs of all hue, and without thorn the rose :
 Another side, umbrageous grots and caves
 Of cool recess, o'er which the mantling vine
 Lays forth her purple grape, and gently creeps
 Luxuriant : mean while murm'ring waters fall 260
 Down the slope hills, dispersed, or in a lake,
 That to the fringed bank with myrtle crown'd
 Her crystal mirror holds, unite their streams.
 The birds their choir apply ; airs, vernal airs,
 Breathing the smell of field and grove, attune 265
 The trembling leaves, while universal Pan,
 Knit with the Graces and the Hours in dance,
 Led on th' eternal spring. Not that fair field
 Of Enna, where Proserpine gath'ring flow'rs,
 Herself a fairer flow'r by gloomy Dis 270
 Was gather'd, which cost Ceres all that pain
 To seek her through the world, nor that sweet grove
 Of Daphne by Orontes, and th' inspired
 Castalian spring, might with this Paradise
 Of Eden strive ; nor that Nyseian isle 275
 Girt with the river Triton, where old Cham,
 Whom Gentiles Ammon call and Lybian Jove,
 Hid Amalthea and her florid son
 Young Bacchus from his step-dame Rhea's eye ;
 Nor where Abassin kings their issue guard, 280
 Mount Amara, though this by some supposed

246. *Imbrown'd*, from the Italian.

256. Bentley objects to this passage as puerile, but in his usual spirit of hypercriticism.

266. *Pan* was a symbol of nature among the ancients. The graces of mythological allusion were never more beautifully employed than in the whole of this passage.

281. *Mount Amara* was where the Abyssinian kings kept their children guarded. It was inclosed with alabaster rocks, which it took a day to ascend.

True Paradise under the Ethiop line
 By Nilus' head, inclosed with shining rock,
 A whole day's journey high, but wide remote
 From this Assyrian garden, where the Fiend 285
 Saw undelighted all delight, all kind
 Of living creatures, new to sight, and strange.
 Two of far nobler shape erect and tall,
 Godlike erect, with native honour clad
 In naked majesty seem'd lords of all, 290
 And worthy seem'd; for in their looks divine
 The image of their glorious Maker shone,
 Truth, wisdom, sanctitude severe and pure,
 (Severe but in true filial freedom placed),
 Whence true authority in men; though both 295
 Not equal, as their sex not equal seem'd:
 For contemplation he and valour form'd;
 For softness she and sweet attractive grace;
 He for God only, she for God in him:
 His fair large front and eye sublime, declared 300
 Absolute rule; and hyacinthine locks
 Round from his parted forelock manly hung
 Clust'ring, but not beneath his shoulders broad:
 She, as a veil down to the slender waist,
 Her unadorned golden tresses wore 305
 Dishevell'd, but in wanton ringlets waved
 As the vine curls her tendrils; which imply'd
 Subjection, but required with gentle sway,
 And by her yielded, by him best received;
 Yielded with coy submission, modest pride, 310
 And sweet reluctant amorous delay.
 Nor those mysterious parts were then conceal'd,
 Then was not guilty shame, dishonest shame
 Of Nature's works, honour dishonourable,
 Sin-bred, how have ye troubled all mankind 315
 With shows instead, mere shows of seeming pure,
 And banish'd from man's life his happiest life,
 Simplicity and spotless innocence!
 So pass'd they naked on, nor shunn'd the sight
 Of God or Angel, for they thought no ill. 320
 So hand in hand they pass'd, the loveliest pair
 That ever since in love's embraces met;

299. Dr. Bentley has proposed with propriety, the reading of *and* instead of *in* in this line.

BOOK IV.

97

Adam the goodl est man of men since born
 His sons : the fairest of her daughters Eve
 Under a tuft of shade that on a green 325
 Stood whisp'ring soft, by a fresh fountain side
 They sat them down ; and after no more toil
 Of their sweet gard'ning labour than sufficed
 To recommend cool Zephyr, and made ease
 More easy, wholesome thirst and appetite 330
 More grateful, to their supper-fruits they fell,
 Nectarine fruits which the compliant boughs
 Yielded them, side-long as they sat recline
 On the soft downy bank damask'd with flow'rs.
 The savoury pulp they chew, and in the rind 335
 Still as they thirsted scoop the brimming stream ;
 Nor gentle purpose, nor endearing smiles
 Wanted, nor youthful dalliance as beseems
 Fair couple link'd in happy nuptial league,
 Alone as they. About them frisking play'd 340
 All beasts of th' earth, since wild, and of all chase
 In wood or wilderness, forest or den :
 Sporting the lion ramp'd, and in his paw
 Dandled the kid ; bears, tigers, ounces, pards,
 Gambol'd before them : th' unwieldy elephant, 345
 To make them mirth, used all his might, and wreath'd
 His lithe proboscis ; close the serpent sly
 Insinuating, wove with Gordian twine
 His braided train, and of his fatal guile
 Gave proof unheeded ; others on the grass 350
 Couch'd, and now fill'd with pasture, gazing sat,
 Or bedward ruminating ; for the Sun,
 Declined, was hasting now with prone career
 To th' ocean isles, and in th' ascending scale
 Of Heav'n the stars that usher ev'ning rose : 355
 When Satan still in gaze, as first he stood,
 Scarce thus at length fail'd speech recover'd sad :
 O Hell ! what do mine eyes with grief behold !
 Into our room of bliss thus high advanced
 Creatures of other mould, earth-born perhaps, 360
 Not Spirits, yet to heav'nly Spirits bright
 Little inferior ; whom my thoughts pursue
 With wonder, and could love, so lively shines
 In them divine resemblance, and such grace

362. Ps. viii. 5. Heb. ii. 7.

P

The Hand that form'd them on their shape hath
 pour'd. 368
 Ah, gentle pair, ye little think how nigh
 Your change approaches, when all these deligh^ts
 Will vanish and deliver ye to woe,
 More woe, the more your taste is now of joy !
 Happy, but for so happy ill secured 370
 Long to continue, and this high seat your Heav'n
 Ill fenced for Heav'n to keep out such a foe
 As now is enter'd ; yet no purposed foe
 To you, whom I could pity thus forlorn
 Though I unpitied : League with you I seek, 375
 And mutual amity so strait, so close,
 That I with you must dwell, or you with me
 Henceforth. My dwelling haply may not please,
 Like this fair Paradise, your sense ; yet such
 Accept your Maker's work ; he gave it me, 380
 Which I as freely give : Hell shall unfold,
 To entertain you two, her widest gates,
 And send forth all her kings ; there will be room,
 Not like these narrow limits, to receive
 Your num'rous offspring ; if no better place, 384
 Thank him who puts me loath to this revenge .
 On you who wrong me not, for him who wrong'd.
 And should I at your harmless innocence
 Melt, as I do, yet public reason just,
 Honour and empire with revenge enlarged, 390
 By conqu'ring this new world, compels me now
 To do what else, though damn'd, I should abhor
 So spake the Fiend, and with necessity,
 The tyrant's plea, excused his dev'lish deeds .
 Then from his lofty stand on that high tree 395
 Down he alights among the sportful herd
 Of those four-footed kinds, himself now one,
 Now other, as their shape served best his end
 Nearer to view his prey, and unesp'y'd
 To mark what of their state he more might learn 400
 By word or action mark'd ; about them round
 A lion now he stalks with fiery glare ;
 Then as a tiger, who by chance hath spy'd
 In some purlieu two gentle fawns at play,
 Straight couches close, then rising changes oft 405
 His couchant watch, as one who chose his ground

BOOK IV.

99

Whence rushing he might surest seize them both
 Griped in each paw: when Adam, first of men
 To first of women Eve, thus moving speech,
 Turn'd him all ear to hear new utt'rance flow: 410
 Sole partner, and sole part, of all these joys,
 Dearer thyself than all; needs must the Pow'r
 That made us, and for us this ample world,
 Be infinitely good, and of his good
 As liberal and free as infinite; 415
 That raised us from the dust, and placed us here
 In all this happiness, who at his hand
 Have nothing merited, nor can perform
 Aught whereof he hath need; he who requires
 From us no other service than to keep 420
 This one, this easy charge, of all the trees
 In Paradise that bear delicious fruit
 So various, not to taste that only tree
 Of knowledge, planted by the tree of life;
 So near grows death to life, whate'er death is, 425
 Some dreadful thing no doubt; for well thou know'st
 God hath pronounced it death to taste that tree,
 The only sign of our obedience left
 Among so many signs of pow'r and rule
 Conferr'd upon us, and dominion giv'n 430
 Over all other creatures that possess
 Earth, air, and sea. Then let us not think hard
 One easy prohibition, who enjoy
 Free leave so large to all things else, and choice
 Unlimited of manifold delights: 435
 But let us ever praise him, and extol
 His bounty, following our delightful task
 To prune these growing plants, and tend these flow'rs;
 Which, were it toilsome, yet with thee were sweet.
 To whom thus Eve reply'd: O thou for whom 440
 And from whom I was form'd flesh of thy flesh,
 And without whom am to no end, my guide
 And head, what thou hast said is just and right.
 For we to him indeed all praises owe,
 And daily thanks; I chiefly who enjoy 445
 So far the happier lot, enjoying thee
 Pre-eminent by so much odds, while thou
 Like consort to thyself canst no where find.

421. Gen. ii. 16. also Gen. i. 26.

That day I oft remember, when from sleep
 I first awaked, and found myself reposed 450
 Under a shade on flow'rs, much wond'ring where
 And what I was, whence thither brought, and how.
 Not distant far from thence a murm'ring sound
 Of waters issued from a cave, and spread
 Into a liquid plain, then stood unmoved 455
 Pure as th' expanse of Heav'n. I thither went
 With unexperienced thought, and laid me down
 On the green bank, to look into the clear
 Smooth lake, that to me seem'd another sky.
 As I bent down to look, just opposite 460
 A shape within the wat'ry gleam appear'd,
 Bending to look on me. I started back;
 It started back: but pleased I soon return'd;
 Pleased it return'd as soon with answ'ring looks
 Of sympathy and love: there I had fix'd 465
 Mine eyes till now, and pined with vain desire,
 Had not a voice thus warn'd me. What thou seest,
 What there thou seest, fair Creature, is thyself;
 With thee it came and goes: but follow me,
 And I will bring thee where no shadow stays 470
 Thy coming, and thy soft embraces, he
 Whose image thou art; him thou shalt enjoy
 Inseparably thine: to him shalt bear
 Multitudes like thyself, and thence be call'd
 Mother of Human Race. What could I do 475
 But follow straight, invisibly thus led?
 Till I espy'd thee, fair indeed and tall,
 Under a platan; yet methought less fair,
 Less winning soft, less amiably mild,
 Than that smooth wat'ry image. Back I turn'd: 480
 Thou following cry'dst aloud, Return, fair Eve;
 Whom fly'st thou? whom thou fly'st, of him thou art;
 His flesh, his bone: to give thee being I lent
 Out of my side to thee, nearest my heart
 Substantial life, to have thee by my side 485
 Henceforth an individual solace dear;
 Part of my soul I seek thee, and thee claim
 My other half: with that thy gentle hand

451. Milton's first edition read thus; the second, *Under a shade
 of flow'rs*, but they reposed not under, but on flowers.
 482. Gen ii. 23.

Seized mine; I yielded, and from that time see
How beauty is excell'd by manly grace 490
And wisdom, which alone is truly fair.

So spake our gen'ral mother, and with eyes
Of conjugal attraction unreprieved,
And meek surrender, half embracing lean'd
On our first father; half her swelling breast 495
Naked met his under the flowing gold
Of her loose tresses hid: he in delight,
Both of her beauty and submissive charms,
Smiled with superior love, as Jupiter
On Juno smiles when he impregns the clouds 500
That shed May flow'rs; and press'd her matron lip
With kisses pure. Aside the Devil turn'd
For envy, yet with jealous leer malign
Eyed them askance, and to himself thus 'plain'd:

Sight hateful! sight tormenting! thus these two,
Imparadised in one another's arms, 505
The happier Eden, shall enjoy their fill
Of bliss on bliss; while I to Hell am thrust,
Where neither joy nor love, but fierce desire,
Among our other torments not the least, 510
Still unfulfill'd with pain of longing, pines.
Yet let me not forget what I have gain'd
From their own mouths: all is not theirs, it seems;
One fatal tree there stands, of Knowledge call'd,
Forbidden them to taste: Knowledge forbidden? 515
Suspicious, reasonless. Why should their Lord
Envy them that? Can it be sin to know?
Can it be death? And do they only stand
By ignorance? Is that their happy state,
The proof of their obedience and their faith? 520
O fair foundation laid whereon to build
Their ruin! Hence I will excite their minds
With more desire to know, and to reject
Envious commands, invented with design
To keep them low whom knowledge might exalt 525
Equal with Gods: aspiring to be such,
They taste and die. What likelier can ensue?
But first with narrow search I must walk round

499. Jupiter is here figurative of the Heaven, and Juno of the air
505. *Imparadised* this word had been used before, by
Sir Philip Sidney in the *Arcadia*.

This garden, and no corner leave unspy'd :
 A chance but chance may lead where I may meet 538
 Some wand'ring Spirit of Heav'n by fountain side,
 Or in thick shade retired, from him to draw
 What further woul' he learn'd. Live while ye may,
 Yet happy pair; enjoy, till I return,
 Short pleasures, for long woes are to succeed. 535

So saying, his proud step he scornful turn'd,
 But with sly circumspection, and began
 Thro' wood, thro' waste, o'er hill, o'er dale, his roam.
 Meanwhile in utmost longitude, where Heav'n
 With earth and ocean meets, the setting Sun 540
 Slowly descended, and with right aspect
 Against the eastern gate of Paradise
 Levell'd his ev'ning rays: it was a rock
 Of alabaster, piled up to the clouds,
 Conspicuous far, winding with one ascent 545
 Accessible from earth, one entrance high;
 The rest was craggy cliff, that overhung
 Still as it rose, impossible to climb.

Betwixt these rocky pillars Gabriel sat,
 Chief of th' angelic guards, awaiting night; 550
 About him exercised heroic games
 Th' unarmed youth of Heav'n, but nigh at hand
 Celestial armoury, shields, helms, and spears,
 Hung high with diamond flaming, and with gold.
 Thither came Uriel, gliding through th' even 555
 On a sun-beam, swift as a shooting star
 In autumn thwarts the night, when vapours fired
 Impress the air, and shews the mariner
 From what point of his compass to beware
 Impetuous winds. He thus began in haste : 560

Gabriel, to thee thy course by lot hath giv'n
 Charge and strict watch, that to this happy place
 No evil thing approach or enter in.
 This day at highth of noon came to my sphere
 A Spirit, zealous, as he seem'd, to know 565
 More of th' Almighty's works, and chiefly Man,

549. For mention of Gabriel, see Daniel vii. and ix. also Luke i.
 his name signifies *the man* or *the power of God*.

555. *Through th' even*, or that part of the heavens now becoming dark with the approaching evening.

561. This is in allusion to the courses of the priests in the temple service: see 1 Chron. xxiv. and Luke i. 8, 9.

God's latest image : I described his way
 Bent all on speed, and mark'd his aery gait ;
 But in the mount that lies from Eden north,
 Where he first lighted, soon discern'd his looks 576
 Alien from Heav'n, with passions far obscured :
 Mine eye pursued him still, but under shade
 Lost sight of him. One of the banish'd crew,
 I fear, hath ventured from the deep, to raise
 New troubles : him thy care must be to find. 578

To whom the winged warrior thus return'd :
 Uriel, no wonder if thy perfect sight,
 Amid the Sun's bright circle, where thou sitt'st,
 See far and wide : in at this gate none pass
 The vigilance here placed, but such as come 580
 Well known from Heav'n ; and since meridian hour
 No creature thence : if Spirit of other sort
 So minded, have o'erleap'd these earthy bounds
 On purpose, hard thou know'st it to exclude
 Spiritual substance with corporeal bar. 585
 But if within the circuit of these walks,
 In whatsoever shape he lurk, of whom
 Thou tell'st, by morrow dawning I shall know,

So promised he ; and Uriel to his charge 589
 Return'd on that bright beam, whose point now raised,
 Bore him slope downward to the Sun, now fall'n
 Beneath th' Azores ; whether the prime orb,
 Incredible how swift, had thither roll'd
 Diurnal, or this less volúble earth,
 By shorter flight to th' east, had left him there 595
 Arraying with reflected purple' and gold
 The clouds that on his western throne attend.
 Now came still ev'ning on, and twilight grey
 Had in her sober liv'ry all things clad ;
 Silence accompanied : for beast and bird, 600
 They to their grassy couch, these to their nests,

567. The first image of God was Christ; the second, Angels; the last, Man.—*Described*, that is, observed attentively.

592. *The Azores* are islands in the Atlantic, off the coast of Portugal. The word is to be pronounced as three syllables.

594. *Volúble*, with the *u* pronounced long.

596. This is the first evening in the time of the poem, and it furnishes Milton with an opportunity of putting forth the splendour of his descriptive genius in one of its most magnificent efforts. One of the commentators on this passage absurdly remarks that it was the poet's weak eyes made him love to mention the evening twilight.

Were slunk, all but the wakeful nightingale :
 She all night long her am'rous descant sung :
 Silence was pleased. Now glow'd the firmament
 With living sapphires : Hesperus, that led 603
 The starry host, rode brightest, till the Moon,
 Rising in clouded majesty, at length
 Apparent queen, unveil'd her peerless light,
 And o'er the dark her silver mantle threw.

When Adam thus to Eve : Fair Consort, th' hour
 Of night, and all things now retired to rest, 611
 Mind us of like repose, since God hath set
 Labour and rest, as day and night, to men
 Successive ; and the timely dew of sleep
 Now falling, with soft slumb'rous weight inclines
 Our eye-lids. Other creatures all day long 616
 Rove idle, unemploy'd, and less need rest ;
 Man hath his daily work of body or mind
 Appointed, which declares his dignity,
 And the regard of Heav'n on all his ways ; 620
 While other animals inactive range ;
 And of their doings God takes no account.
 To-morrow, ere fresh morning streak the east
 With first approach of light, we must be ris'n,
 And at our pleasant labour, to reform 625
 Yon flow'ry arbours, yonder alleys green,
 Our walk at noon, with branches overgrown,
 That mock our scant manuring, and require
 More hands than ours to lop their wanton growth :
 Those blossoms also, and those dropping gums, 630
 That lie bestrown unsightly and unsmooth,
 Ask riddance, if we mean to tread with ease ;
 Meanwhile, as Nature wills, Night bids us rest.

To whom thus Eve, with perfect beauty' adorn'd :
 My Author and Disposer, what thou bidst, 635
 Unargued, I obey ; so God ordains ;
 God is thy law, thou mine ; to know no more
 Is woman's happiest knowledge and her praise.
 With thee conversing I forget all time ;
 All seasons and their change, all please alike. 640
 Sweet is the breath of Morn, her rising sweet,

627. *Walks* in the first edition.

628. *Manuring* ; in the sense of the French *manœuvre*, to manage or cultivate.

640. The seasons of the day, not of the year, are here meant.

With charm of earliest birds ; pleasant the Sun,
 When first on this delightful land he spreads
 His orient beams, on herb, tree, fruit, and flower,
 Glist'ring with dew ; fragrant the fertile earth 648
 After soft show'rs ; and sweet the coming on
 Of grateful ev'ning mild ; then silent Night,
 With this her solemn bird, and this fair Moon,
 And these the gems of Heav'n, her starry train ;
 But neither breath of Morn, when she ascends 650
 With charm of earliest birds ; nor rising Sun
 On this delightful land ; nor herb, fruit, flower,
 Glist'ring with dew ; nor fragrance after showers ;
 Nor grateful ev'ning mild ; nor silent Night
 With this her solemn bird, nor walk by Moon, 655
 Or glitt'ring star-light, without thee is sweet.
 But wherefore all night long shine these ? For whom
 This glorious sight, when sleep hath shut all eyes ?
 To whom our general ancestor reply'd :
 Daughter of God and Man, accomplish'd Eve, 660
 These have their course to finish round the earth
 By morrow ev'ning, and from land to land
 In order, though to nations yet unborn,
 Minist'ring light prepared, they set and rise ;
 Lest total darkness should by night regain 665
 Her old possession, and extinguish life
 In nature and all things, which these soft fires
 Not only enlighten, but with kindly heat
 Of various influence, foment and warm,
 Temper or nourish, or in part shed down 670
 Their stellar virtue on all kinds that grow
 On earth, made hereby apter to receive
 Perfection from the Sun's more potent ray.
 These then, though unbeheld in deep of night, 674
 Shine not in vain ; nor think, tho' men were none.
 That Heav'n would want spectators, God want praise

648. A very ingenious essay has been written, by whom I forget, to shew that the ancients considered the nightingale's song cheerful.

661. *Those* is read in some editions.

671. Milton's affectation of learning has been mentioned and objected to. I venture, however, to observe, though he may seem to have erred when such passages in his poem are subjected to the severe and particularizing eye of a critic, that, taken as a whole, its grandeur and splendid effect upon the mind would have been considerably less, had these appliances of a high knowledge been unemploy'd in it. illustration.

Millions of spiritual creatures walk the earth
 Unseen, both when we wake and when we sleep.
 All these with ceaseless praise his works behold,
 Both day and night. How often from the steep 680
 Of echoing hill or thicket have we heard
 Celestial voices to the midnight air,
 Sole, or responsive each to other's note,
 Singing their great Creator! Oft in bands 684
 While they keep watch, or nightly rounding walk
 With heav'nly touch of instrumental sounds,
 In full harmonic number join'd, their songs
 Divide the night, and lift our thoughts to Heav'n.

Thus talking hand in hand alone they pass'd
 On to their blissful bow'r; it was a place 690
 Chosen by the Sov'reign Planter, when he framed
 All things to Man's delightful use. The roof
 Of thickest covert was inwoven shade
 Laurel and myrtle, and what higher grew
 Of firm and fragrant leaf: on either side 695
 Acanthus, and each odorous bushy shrub
 Fenced up the verdant wall; each beauteous flow'r,
 Iris all hues, roses, and jessamine,
 Rear'd high their flourish'd heads between, and
 Mosaic: underfoot the violet, [wrought
 Crocus, and hyacinth, with rich inlay 701
 Broider'd the ground, more colour'd than with stone
 Of costliest emblem. Other creature here,
 Beast, bird, insect, or worm, durst enter none:
 Such was their awe of Man. In shadier bower 705
 More sacred and sequester'd, though but feign'd,
 Pan or Sylvanus never slept, nor Nymph
 Nor Faunus haunted. Here, in close recess,
 With flowers, garlands, and sweet-smelling herbs,
 Espoused Eve deck'd first her nuptial bed, 710
 And heav'nly choirs the hymenean sung,
 What day the genial Angel to our sire
 Brought her in naked beauty more adorn'd,
 More lovely than Pandora, whom the Gods
 Endow'd with all their gifts: and O too like 715

700. Homer, II. xiv. 347.

714. *Pandora*, the fable of Pandora's box needs no explanation,
 — *authentic fire*, the original, and prototype, or the source of
 earthly fire.—*Unwisser* is not a comparative here, but means *very*
unwise

In sad event, when to th' unwiser son
Of Japhet brought by Hermes, she ensnared
Mankind with her fair looks, to be avenged
On him who had stole Jove's authentic fire.

Thus at their shady lodge arrived, both stood, 720
Both turn'd, and under open sky adored
The God that made both sky, air, earth, and heav'n,
Which they beheld, the moon's resplendent globe,
And starry pole : Thou also mad'st the night,
Maker omnipotent, and thou the day, 725
Which we in our appointed work employ'd
Have finish'd, happy in our mutual help
And mutual love, the crown of all our bliss
Ordain'd by thee ; and this delicious place
For us too large, where thy abundance wants 730
Partakers, and uncropt falls to the ground.
But thou hast promised from us two a race
To fill the earth, who shall with us extol
Thy goodness infinite, both when we wake
And when we seek, as now, thy gift of sleep. 735

This said unanimous, and other rites
Observing none, but adoration pure
Which God likes best, into their inmost bower
Handed they went ; and eased the putting off
These troublesome disguises which we wear, 740
Straight side by side were laid ; nor turn'd I ween
Adam from his fair spouse, nor Eve the rites
Mysterious of connubial love refused :
Whatever hypocrites austere talk
Of purity, and place, and innocence, 745
Defaming as impure what God declares
Pure, and commands to some, leaves free to all.
Our Maker bids increase ; who bids abstain
But our Destroyer, foe to God and Man ?
Hail wedded Love, mysterious law, true source 750
Of human offspring, sole propriety
In Paradise of all things common else.
By thee adult'rous lust was driven from men,
Among the bestial herds to range ; by thee,
Founded in reason, loyal, just, and pure, 755

746. In allusion to 1 Tim. iv. 1, 2, 3.

750. This apostrophe is said to be borrowed from one of Tasso's letters. *Mysterious*: See Eph. v. 32.

Relations dear, and all the charities
 Of father, son, and brother, first were known.
 Far be 't, that I should write thee sin or blame,
 Or think thee unbefitting holiest place,
 Perpetual fountain of domestic sweets, 766
 Whose bed is undefiled and chaste pronounced,
 Present, or past, as saints and patriarchs used.
 Here Love his golden shafts employs, here lights
 His constant lamp, and waves his purple wings,
 Reigns here and revels; not in the bought smile 765
 Of harlots, loveless, joyless, unendear'd,
 Casual fruition; nor in court-amours,
 Mix'd dance, or wanton mask, or midnight ball,
 Or serenate, which the starved lover sings
 To his proud fair, best quitted with disdain. 770
 These, lull'd by nightingales, embracing, slept,
 And on their naked limbs the flow'ry roof
 Shower'd roses, which the morn repair'd. Sleep on,
 Blest pair! and O yet happiest, if ye seek
 No happier state, and know to know no more. 775
 Now had Night measured with her shadowy cone
 Half way up hill this vast sublunar vault,
 And from their ivory port the Cherubim
 Forth issuing at th' accustom'd hour, stood arm'd
 To their night-watches in warlike parade, 780
 When Gabriel to his next in power thus spake:
 Uzziel, half these draw off, and coast the south
 With strictest watch; these other wheel the north;
 Our circuit meets full west. As flame they part;
 Half wheeling to the shield, half to the spear. 785
 From these, two strong and subtle Spirits he call'd
 That near him stood, and gave them thus in charge:
 Ithuriel and Zephon, with wing'd speed
 Search thro' this garden; leave unsearch'd no nook;
 But chiefly where those two fair creatures lodge,
 Now laid perhaps asleep, secure of harm. 791
 This evening from the Sun's decline arrived

756. *The charities*; the affections called forth by the different relations of life. 761. Heb. xiii. 4.

769. *Serenate*: Milton follows the Italian in his spelling.

Starved; cold, unaccepted.

782. *Uzziel*, the strength of God.

784. See Heb. chap. i.

788. *Ithuriel*, the discovery of God. *Zephon*, a secret, or searcher of secrets.

Who tells of some infernal Spirit seen
 Hitherward bent (who could have thought ?) escaped
 The bars of Hell, on errand bad no doubt: 795
 Such where ye find, seize fast, and hither bring.

So saying, on he led his radiant files,
 Dazzling the moon ; these to the bower direct,
 In search of whom they sought : him there they found,
 Squat like a toad, close at the ear of Eve, 800
 Assaying by his devilish art to reach
 The organs of her fancy', and with them forge
 Illusions as he list, phantasms and dreams ;
 Or if, inspiring venom, he might taint
 Th' animal spirits that from pure blood arise, 805
 Like gentle breaths from rivers pure, thence raise
 At least distemper'd, discontented thoughts,
 Vain hopes, vain aims, inordinate desires,
 Blown up with high conceits, ingendering pride.
 Him thus intent Ithuriel with his spear 810
 Touch'd lightly ; for no falsehood can endure
 Touch of celestial temper, but returns
 Of force to its own likeness. Up he starts,
 Discover'd and surprised. As when a spark
 Lights on a heap of nitrous powder, laid 815
 Fit for the tun some magazine to store
 Against a rumour'd war, the smutty grain
 With sudden blaze diffused, inflames the air ;
 So started up in his own shape the Fiend.
 Back stept those two fair Angels, half amazed 820
 So sudden to behold the grisly king ;
 Yet thus, unmoved with fear, accost him soon :

Which of those rebel Spirits, adjudged to Hell,
 Com'st thou, escaped thy prison ? and transform'd,
 Why sat'st thou like an enemy in wait, 825
 Here watching at the head of these that sleep ?

Know ye not then, said Satan, fill'd with scorn,
 Know ye not me ? Ye knew me once no mate
 For you ; there sitting where ye durst not soar.
 Not to know me, argues yourselves unknown, 830
 The lowest of your throng ; or if ye know,
 Why ask ye, and superfluous begin

796. *Hither*, that is, wherever the speaker is afterwards to be.

804. Virgil, *Æneid*. vi. 571.

814. Ariosto employs the same simile.

Your message, like to end as much in vain ?

To whom thus Zephon, answering scorn with scorn.
Think not, revolted Spirit, thy shape the same, 835
Or undiminish'd brightness, to be known
As when thou stood'st in Heav'n upright and pure ;
That glory then, when thou no more wast good,
Departed from thee' ; and thou resemblest now
Thy sin and place of doom obscure and foul. 840
But come ; for thou, be sure, shalt give account
To him who sent us, whose charge is to keep
This place inviolable, and these from harm.

.So spake the Cherub ; and his grave rebuke,
Severe in youthful beauty, added grace 845
Invincible. Abash'd the Devil stood,
And felt how awful goodness is, and saw
Virtue' in her shape how lovely ; saw and pined
His loss ; but chiefly to find here observed
His lustre visibly impair'd ; yet seem'd 850
Undaunted. If I must contend, said he,
Best with the best, the sender not the sent,
Or all at once ; more glory will be won,
Or less be lost. Thy fear, said Zephon bold,
Will save us trial what the least can do 855
Single against thee wicked, and thence weak.

The Fiend reply'd not, overcome with rage ;
But like a proud steed rein'd, went haughty on,
Champing his iron curb. To strive or fly
He held it vain ; awe from above had quell'd 860
His heart, not else dismay'd. Now drew they nigh
The western point, where those half-rounding guards
Just met, and closing stood in squadron join'd,
Awaiting next command. To whom their chief,
Gabriel from the front, thus call'd aloud : 865

O friends, I hear the tread of nimble feet
Hasting this way, and now by glimpse discern
Ithuriel and Zephon through the shade,
And with them comes a third of regal port,
But faded splendour wan ; who, by his gait 870
And fierce demeanour, seems the prince of Hell,

865. Bentley proposes a new reading, ' Or brightness undiminish'd' in the next line : Newton to change *thy* into *by* in the present.

866. It is observed, that Milton has followed Homer in this episode. See ll. x. 533.

Not likely to part hence without contest :
Stand firm, for in his look defiance lours.

He scarce had ended, when those two approach'd,
And brief related whom they brought, where found,
How busy'd, in what form and posture couch'd. 876

To whom with stern regard thus Gabriel spake :
Why hast thou, Satan, broke the bounds prescribed
To thy transgressions, and disturb'd the charge
Of others, who approve not to transgress 880
By thy example, but have pow'r and right
To question thy bold entrance on this place ;
Employ'd it seems to violate sleep, and those
Whose dwelling God hath planted here in bliss ?

To whom thus Satan with contemptuous brow : 883
Gabriel, thou hadst in Heav'n th' esteem of wise,
And such I held thee ; but this question ask'd
Puts me in doubt. Lives there who loves his pain ?
Who would not, finding way, break loose from Hell,
Though thither doom'd ? Thou would'st thyself, no
doubt, 890

And boldly venture to whatever place
Farthest from pain, where thou might'st hope to change
Torment with ease, and soonest recompense
Dole with delight, which in this place I sought ;
To thee no reason, who knowest only good, 895
But evil hast not try'd : and wilt object
His will who bound us ? Let him surer bar
His iron gates, if he intends our stay
In that dark durance : thus much what was ask'd.
The rest is true, they found me where they say ; 900
But that implies not violence or harm.

Thus he in scorn. The warlike Angel moved
Disdainfully, half smiling, thus reply'd :

O loss of one in Heav'n to judge of wise,
Since Satan fell, whom folly overthrew, 905
And now returns him from his prison 'scaped,
Gravely in doubt whether to hold them wise
Or not, who ask what boldness brought him hither,
Unlicensed from his bounds in Hell prescribed ;
So wise he judges it to fly from pain 910

878. Bentley thinks *transgressions* should be taken in the sense
of *transcursions*, that is, to pass over bounds.

893. Torment *with ease*, a Latin idiom.

However, and to 'scape his punishment.
 So judge thou still, presumptuous, till the wrath,
 Which thou incurr'st by flying, meet thy flight
 Sev'nfold, and scourge that wisdom back to Hell
 Which taught thee yet no better, that no pain 918
 Can equal anger infinite provoked.
 But wherefore thou alone? Wherefore with thee
 Came not all Hell broke loose? Is pain to them
 Less pain, less to be fled? or thou than they
 Less hardy to endure? Courageous Chief, 920
 The first in flight from pain, hadst thou alleged
 To thy deserted host this cause of flight,
 Thou surely hadst not come sole fugitive.

To which the Fiend thus answer'd, frowning stern:
 Not that I less endure, or shrink from pain, 925
 Insulting Angel: well thou know'st I stood
 Thy fiercest, when in battle to thy aid
 The blasting volley'd thunder made all speed,
 And seconded thy else not dreaded spear.
 But still thy words at random, as before, 930
 Argue thy inexperience what behoves
 From hard assays and ill successes past,
 A faithful leader, not to hazard all
 Through ways of danger by himself untry'd:
 I therefore, I alone first undertook 935
 To wing the desolate abyss, and spy
 This new-created world, whereof in Hell
 Fame is not silent, here in hope to find
 Better abode, and my afflicted Pow'rs
 To settle here on earth, or in mid-air; 940
 Though for possession put to try once more
 What thou and thy gay legions dare against;
 Whose easier bus'ness were to serve their Lord
 High up in Heav'n, with songs to hymn his throne,
 And practised distances to cringe, not fight. 945

To whom the warrior Angel soon reply'd:
 To say and straight unsay, pretending first
 Wise to fly pain, professing next the spy,
 Argues no leader, but a liar traced,
 Satan, and couldst thou faithful add? O name, 950

927. *Thy fiercest*; the adjective as a substantive, as in instances already alleged.

928. *Thy* is read in the second edition.

O sacred name of faithfulness profaned !
 Faithful to whom ? to thy rebellious crew ?
 Army of Fiends, fit body to fit head.
 Was this your discipline and faith engaged,
 Your military' obedience, to dissolve 965
 Allegiance to th' acknowledged Pow'r Supreme ?
 And thou, sly hypocrite, who now wouldst seem
 Patron of liberty, who more than thou
 Once fawn'd, and cringed, and servilely adored
 Heav'n's awful Monarch ? wherefore but in hope 960
 To dispossess him, and thyself to reign ?
 But mark what I arreed thee now, Avaunt ;
 Fly thither whence thou fledst : if from this hour
 Within these hallow'd limits thou appear,
 Back to th' infernal pit I drag thee chain'd, 965
 And seal thee so, as henceforth not to scorn
 The facile gates of Hell too slightly barr'd.
 So threaten'd he ; but Satan to no threats
 Gave heed, but, waxing more in rage, reply'd :
 Then when I am thy captive, talk of chains, 970
 Proud liminary Cherub ; but ere then
 Far heavier load thyself expect to feel
 From my prevailing arm, though Heav'n's King
 Ride on thy wings, and thou with thy compeers,
 Used to the yoke, draw'st his triumphant wheels 975
 In progress through the road of Heav'n star-paved.
 While thus he spake, th' angelic squadron bright
 Turn'd fiery red, sharp'ning in mooned horns
 Their phalanx, and began to hem him round
 With ported spears, as thick as when a field 980
 Of Ceres ripe for harvest waving bends
 Her bearded grove of ears, which way the wind
 Sways them ; the careful plowman doubting stands,
 Lest on the threshing-floor his hopeful sheaves
 Prove chaff. On th' other side Satan, alarm'd, 985
 Collecting all his might, dilated stood,
 Like Teneriff or Atlas, unremoved :

962. *Arreed*, to decree or award.

965. *Drag* ; the present for the future. 966. Rev. xx. 2.

971. *Liminary*, setting bounds to. Ps. xviii. 10

974. Ezek. chap. i. x. and xi.

980. *Ported*, borne pointed towards him.

985. Tasso applies the epithet *disteso* to his hero Argantes when preparing to fight with Tancred.

His stature reach'd the sky, and on his crest
 Sat horror plumed; nor wanted in his grasp [deeds
 What seem'd both spear and shield. Now dreadful
 Might have ensued, nor only Paradise 991
 In this commotion, but the starry cope
 Of Heav'n perhaps, or all the elements
 At least had gone to wrack, disturb'd and torn
 With violence of this conflict, had not soon 995
 Th' Eternal to prevent such horrid fray,
 Hung forth in Heav'n his golden scales, yet seen
 Betwixt Astrea and the Scorpion sign,
 Wherein all things created first he weigh'd,
 The pendulous round earth with balanced air 1000
 In counterpoise, now ponders all events,
 Battles, and realms: in these he put two weights,
 The sequel each of parting and of fight;
 The latter quick up flew, and kick'd the beam;
 Which Gabriel spying, thus bespake the Fiend: 1005
 Satan, I know thy strength, and thou know'st mine;
 Neither our own, but giv'n. What folly then
 To boast what arms can do? since thine no more
 Than Heav'n permits, nor mine, though doubled now
 To trample thee as mire: for proof look up, 1010
 And read thy lot in yon celestial sign, [weak,
 Where thou art weigh'd, and shewn how light, how
 If thou resist. The Fiend look'd up, and knew
 His mounted scale aloft: nor more; but fled
 Murm'ring, and with him fled the shades of night.

989. A powerful personification of horror.

1002. The same allegory is employed by both Homer and Virgil, and in Scripture we find Daniel informing Belshazzar that he was *weighed in the balances*: for illustrations of this passage, see Job xxviii. xxxvii. Isa. xl. 1. Sam. ii. 3. Proverbs xvi. 2. and Dan. v.

1003. Bentley proposes to read *signal* instead of *sequel*, but the latter is preferable, see Hom. II. viii. 69. also Virgil, *Æn.* xii. 735.

1012. Milton follows Scripture and not the poets in making the scale ascend in token of victory.

BOOK V.

THE ARGUMENT.

Morning approached, Eve relates to Adam her troublesome dream; he likes it not, yet comforts her: They come forth to their day labours: Their morning hymn at the door of their bower. God, to render man inexcusable, sends Raphael to admonish him of his obedience, of his free estate, of his enemy near at hand, who he is, and why his enemy, and whatever else may avail Adam to know. Raphael comes down to Paradise, his appearance described, his coming discerned by Adam afar off, sitting at the door of his bower; he goes out to meet him, brings him to his lodge, entertains him with the choicest fruits of Paradise got together by Eve; their discourse at table: Raphael performs his message, minds Adam of his state and of his enemy; relates, at Adam's request, who that enemy is, and how he came to be so, beginning from his first revolt in Heaven, and the occasion thereof; how he drew his legions after him to the parts of the north, and there incited them to rebel with him, persuading all but only Abdiel a Seraph; who in argument dissuades and opposes him, then forsakes him.

Now morn her rosy steps in th' eastern clime
Advancing, sow'd the earth with orient pearl,
When Adam waked, so custom'd, for his sleep
Was aery light from pure digestion bred,
And temp'rate vapours bland, which th' only sound 5
Of leaves and fuming rills, Aurora's fan,
Lightly dispersed, and the shrill matin song
Of birds on ev'ry bough; so much the more
His wonder was to find unwaken'd Eve
With tresses discomposed, and glowing cheek, 10
As through unquiet rest; he on his side
Leaning, half raised, with looks of cordial love
Hung over her enamour'd, and beheld
Beauty, which whether waking or asleep,
Shot forth peculiar graces; then with voice 15
Mild, as when Zephyrus on Flora breathes,
Her hand soft touching, whisper'd thus: Awake,
My fairest, my espoused, my latest found,
Heav'n's last best gift, my ever new delight,
Awake; the morning shines, and the fresh field 20

1. This is a lovely description of morning, and the more beautiful because not separated from the consideration of the actors in the poem.—I think it will be generally found that poets of great eminence seldom indulge themselves in pure description, or rather, that their descriptions are almost always mixed up with circumstance and detail.

5. *W'ich* refers to sleep, not to vapours.

Calls us ; we lose the prime, to mark how spring
 Our tender plants, how blows the citron grove,
 What drops the myrrh, and what the balmy reed,
 How Nature paints her colours, how the bee
 Sits on the bloom extracting liquid sweet. 28

Such whisp'ring waked her, but with startled eye
 On Adam, whom embracing, thus she spake :

O sole in whom my thoughts find all repose,
 My glory, my perfection, glad I see
 Thy face, and morn return'd ; for I this night 30
 (Such night till this I never pass'd) have dream'd,
 If dream'd, not as I oft am wont, of thee,
 Works of day past, or morrow's next design,
 But of offence and trouble, which my mind
 Knew never till this irksome night. Methought, 35
 Close at mine ear one call'd me forth to walk,
 With gentle voice ; I thought it thine : it said,
 Why sleep'st thou, Eve ? now is the pleasant time,
 The cool, the silent, save where silence yields
 To the night-warbling bird, that now awake 40
 Tunes sweetest his love-labour'd song ; now reigns
 Full orb'd the moon, and with more pleasing light
 Shadowy sets off the face of things ; in vain,
 If none regard ; Heav'n wakes with all his eyes,
 Whom to behold but thee, Nature's desire ? 45
 In whose sight all things joy, with ravishment
 Attracted by thy beauty still to gaze.
 I rose as at thy call, but found thee not ;
 To find thee I directed then my walk ;
 And on, methought, alone I pass'd through ways 50
 That brought me on a sudden to the tree
 Of interdicted knowledge : fair it seem'd,
 Much fairer to my fancy than by day :
 And as I wond'ring look'd, beside it stood 54

24. I am inclined to think that this mention of *nature* is the only blemish in the passage : none of Adam's curious questionings which have been reprobated by writers, were unnatural in a being continually contemplating the universe with an undimmed eye ; but it is very inconsistent to suppose he would personify the principle of things, and separate its operation from the immediate action of the divine hand.—Nature was a noble and splendid conception in the mind of the heathen poets and philosophers, but it is a puerile contradiction after the thoughts have been long fixed on a personal Deity.

41. *His* and *her* are applied by Milton to the nightingale indifferently.

One shaped and wing'd, like one of those from Heav'n
 By us oft seen. His dewy locks distill'd
 Ambrosia : on that tree he also gazed ;
 And O fair plant, said he, with fruit surcharged,
 Deigns none to ease thy load and taste thy sweet
 Nor God, nor Man ? is knowledge so despised ? 60
 Or envy', or what reserve forbids to taste ?
 Forbid who will, none shall from me withhold
 Longer thy offer'd good : why else set here ?
 This said, he paused not, but with vent'rous arm
 He pluck'd, he tasted ! Me damp horror chill'd 65
 At such bold words vouch'd with a deed so bold :
 But he thus overjoy'd, O fruit divine,
 Sweet of thyself, but much more sweet thus crompt,
 Forbidden here, it seems, as only fit
 For Gods, yet able to make Gods of Men : 70
 And why not Gods of Men, since good, the more
 Communicated, more abundant grows,
 The Author not impair'd, but honour'd more ?
 Here, happy creature, fair angelic Eve,
 Partake thou also ; happy though thou art, 75
 Happier thou may'st be, worthier canst not be :
 Taste this, and be henceforth among the Gods
 Thyself a Goddess, not to earth confined,
 But sometimes in the air, as we, sometimes
 Ascend to Heav'n, by merit thine, and see 80
 What life the Gods live there, and such live thou.
 So saying, he drew nigh, and to me held,
 Ev'n to my mouth, of that same fruit held part
 Which he had pluck'd. The pleasant sav'ry smell
 So quicken'd appetite, that I, methought, 85
 Could not but taste. Forthwith up to the clouds
 With him I flew, and underneath beheld
 The earth outstretch'd immense, a prospect wide
 And various ; wond'ring at my flight and change
 To this high exaltation ; suddenly 90
 My guide was gone, and I, methought, sunk down,
 And fell asleep ; but O how glad I waked
 To find this but a dream ! Thus Eve her night
 Related ; and thus Adam answer'd sad :
 Best image of myself and dearer half, 95
 The trouble of thy thoughts this night in sleep
 Affects me equally ; nor can I like

This uncouth dream, of evil sprung I fear;
 Yet evil whence? In thee can harbour none,
 Created pure. But know, that in the soul 100
 Are many lesser faculties, that serve
 Reason as chief: among these Fancy next
 Her office holds. Of all external things
 Which the five watchful senses represent,
 She forms imaginations, aery shapes; 105
 Which Reason joining or disjoining, frames
 All what we' affirm or what deny, and call
 Our knowledge or opinion; then retires
 Into her private cell when Nature rests.
 Oft in her absence mimic Fancy wakes 110
 To imitate her; but misjoining shapes,
 Wild work produces oft, and most in dreams,
 Ill matching words and deeds long past or late.
 Some such resemblances methinks I find
 Of our last evening's talk, in this thy dream, 115
 But with addition strange; yet be not sad.
 Evil into the mind of God or Man
 May come and go, so unapproved, and leave
 No spot or blame behind: Which gives me hope
 That what in sleep thou didst abhor to dream 120
 Waking thou never wilt consent to do.
 Be not dishearten'd then, nor cloud those looks
 That wont to be more cheerful and serene
 Than when fair morning first smiles on the world;
 And let us to our fresh employments rise 125
 Among the groves, the fountains, and the flowers
 That open now their choicest bosom'd smells,
 Reserved from night, and kept for thee in store.
 So cheer'd he his fair spouse, and she was cheer'd;
 But silently a gentle tear let fall 130
 From either eye, and wiped them with her hair.
 Two other precious drops that ready stood,
 Each in their crystal sluice, he ere they fell
 Kiss'd, as the gracious signs of sweet remorse
 And pious awe, that fear'd to have offended. 135
 So all was clear'd, and to the field they haste.
 But first, from under shady arborous roof
 Soon as they forth were come to open sight

117. *God* in this line means angel; the word is so applied in Scripture sometimes: see also John x. 35. and refer to line 69.

Of day-spring, and the Sun, who scarce up risen,
 With wheels yet hov'ring o'er the ocean brim, 140
 Shot parallel to th' earth his dewy ray,
 Discovering in wide landskip all the east
 Of Paradise and Eden's happy plains,
 Lowly they bow'd, adoring, and began
 Their orisons, each morning duly paid 145
 In various style; for neither various style
 Nor holy rapture wanted they to praise
 Their Maker, in fit strains pronounced or sung
 Unmeditated; such prompt eloquence
 Flow'd from their lips, in prose or num'rous verse,
 More tuneable than needed lute or harp 151
 To add more sweetness; and they thus began:
 These are thy glorious works, Parent of Good,
 Almighty, thine this universal frame,
 Thus wondrous fair: thyself how wondrous then!
 Unspeakable, who sit'st above these Heav'ns 156
 To us invisible, or dimly seen
 In these thy lowest works: yet these declare
 Thy goodness beyond thought, and pow'r divine.
 Speak ye who best can tell, ye sons of light, 160
 Angels; for ye behold Him, and with songs
 And choral symphonies, day without night,
 Circle his throne rejoicing! ye in Heav'n,
 On Earth join all ye Creatures to extol
 Him first, him last, him midst, and without end. 165
 Fairest of stars, last in the train of night,
 If better thou belong not to the dawn,
 Sure pledge of day, that crown'st the smiling morn
 With thy bright circlet, praise him in thy sphere,
 While day arises, that sweet hour of prime. 170
 Thou Sun, of this great world both eye and soul,
 Acknowledge him thy greater; sound his praise
 In thy eternal course, both when thou climb'st,
 And when high noon hast gain'd, and when thou fall'st.
 Moon, that now meets the orient Sun, now fly'st, 175
 With the fix'd stars, fix'd in their orb that flies,

153. This prayer is a close imitation of the 148th Psalm: see also the Canticle in our Liturgy taken from it.

155. Wisd. xiii. 345.

162. *Day without night*, without such night as ours: as the Author afterward explains it, Book vi. 8.

172. Bentley proposes to read 'him Creator,' for 'thy greater.'

And ye five other wand'ring fires that move
 In mystic dance not without song, resound
 His praise, who out of darkness call'd up light.
 Air, and ye Elements, the eldest birth 180
 Of Nature's womb, that in quaternion run
 Perpetual circle, multiform, and mix
 And nourish all things; let your ceaseless change
 Vary to our great Maker still new praise.
 Ye Mists and Exhalations that now rise 185
 From hill or steaming lake, dusky or grey,
 Till the Sun paint your fleecy skirts with gold,
 In honour to the world's great Author rise,
 Whether to deck with clouds th' uncolour'd sky,
 Or wet the thirsty earth with falling show'rs, 190
 Rising or falling still advance his praise.
 His praise, ye Winds, that from four quarters blow
 Breathe soft or loud; and wave your tops, ye Pines,
 With every plant; in sign of worship wave.
 Fountains, and ye that warble, as ye flow, 195
 Melodious murmurs, warbling tune his praise.
 Join voices all ye living Souls; ye Birds,
 That singing up to Heaven-gate ascend,
 Bear on your wings and in your notes his praise.
 Ye that in waters glide, and ye that walk 200
 The earth, and stately tread, or lowly creep,
 Witness if I be silent, morn or ev'n,
 To hill or valley, fountain, or fresh shade,
 Made vocal by my song, and taught his praise.
 Hail Universal Lord, be bounteous still 205
 To give us only good; and if the night
 Have gather'd aught of evil, or conceal'd,
 Disperse it, as now light dispels the dark.
 So pray'd they innocent, and to their thoughts

197. *Soul* is here used as in Scripture, frequently to signify any living thing.

202. The commentators have exercised their ingenuity to explain why Milton used the singular *I* in this line when it would seem that both Adam and Eve were expressing themselves in the hymn. Bentley reads *we*, which if right, would do away with the difficulty at once. Others, among which are Newton and Dr. Pearce, think the prayer was intended to be interlocutory, which would also explain it, but I imagine that from Milton's known opinion on the subject of female modesty and subjection, it is easy to suppose he never intended to represent Eve as audibly accompanying the devotions of her husband. This idea may be strengthened by referring to 1 Cor. xiv. 34. and 1 Tim. ii. 11.

BOOK V.

121

Firm peace recover'd soon, and wonted calm. 210

On to their morning's rural work they haste, .

Among sweet dew's and flow'rs; where any row

Of fruit-trees over-woody reach'd too far

Their pamper'd boughs, and needed hands to check

Fruitless embraces; or they led the vine 215

To wed her elm; she spoused about him twines

Her marriageable arms, and with her brings

Her dow'r th' adopted clusters, to adorn

His barren leaves. Them thus employ'd beheld

With pity Heav'n's high King, and to him call'd 220

Raphael, the sociable Spirit, that deign'd

To travel with Tobias, and secured

His marriage with the sev'ntimes-wedded maid.

Raphael, said he, thou hear'st what stir on Earth

Satan from Hell, 'scaped thro' the darksome gulf, 225

Hath raised in Paradise, and how disturb'd

This night the human pair, how he designs

In them at once to ruin all mankind.

Go, therefore, half this day as friend with friend

Converse with Adam, in what bow'r or shade 230

Thou find'st him from the heat of noon retired,

To respite his day-labour with repast,

Or with repose; and such discourse bring on

As may advise him of his happy state,

Happiness in his pow'r left free to will, 235

Left to his own free will, his will though free,

Yet mutable; whence warn him to beware

He swerve not too secure. Tell him withal

His danger, and from whom; what enemy,

Late fall'n himself from Heav'n, is plotting now 240

The fall of others from like state of bliss.

By violence? No, for that shall be withstood;

But by deceit and lies. This let him know,

Lest wilfully transgressing he pretend

Surprisal, unadmonish'd, unforewarn'd. 245

So spake th' Eternal Father, and fulfill'd

All justice: nor delay'd the winged Saint

214. *Pamper'd*, from *pampré*, overgrown with leaves.

224. See Tasso, *Lib. Can. ix. st. 58*, which Milton seems here to have had in view.

245. See also Tasso, *Can. ix. 60*. The description of the descending angel is splendid in both poets, and they may be profitably compared.

After his charge received ; but from among
 Thousand celestial Ardors, where he stood
 Veil'd with his gorgeous wings, up springing light 250
 Flew through the midst of Heav'n ; th' angelic choirs,
 On each hand parting, to his speed gave way
 Through all th' empyreal road ; till at the gate
 Of Heav'n arrived, the gate self-open'd wide
 On golden hinges turning, as by work 255
 Divine the Sov'reign Architect had framed.
 From hence no cloud, or, to obstruct his sight,
 Star interposed, however small, he sees,
 Not unconform to other shining globes,
 Earth and the gard'n of God, with cedars crown'd
 Above all hills. As when by night the glass 261
 Of Galileo, less assured, observes
 Imagined lands and regions in the moon :
 Or pilot, from amidst the Cyclades
 Delos or Samos first appearing, kens 265
 A cloudy spot. Down thither prone in flight
 He speeds, and through the vast ethereal sky
 Sails between worlds and worlds, with steady wing
 Now on the polar winds, then with quick fan
 Winnows the buxom air : till within soar 270
 Of tow'ring eagles, to all the fowls he seems
 A Phoenix, gazed by all, as that sole bird,
 When to inshrine his reliques in the Sun's
 Bright temple, to Egyptian Thebes he flies.
 At once on th' eastern cliff of Paradise 275
 He lights, and to his proper shape returns,
 A seraph wing'd ; six wings he wore, to shade

249. *Ardors*, Seraphim, which has the same meaning in Hebrew.

254. So Homer makes the gates of Heaven open to the gods, *Il. v. 749*.

258. The word *being* must be understood after *star*.

262. *Galileo* first used the telescope in astronomical observations. *The Cyclades*, of which *Delos* and *Samos* are two, are islands in the Archipelago.

272. The Phoenix has the epithet *sole* applied to it, because it is said that but one exists at a time. It is described as very beautiful, and living several hundred years, at the end of which time it burns itself on a pile prepared of aromatic wood ; from its ashes springs its solitary successor, which immediately flies with the remains of its predecessor to Thebes, in Egypt, where it reposes them in the temple of the Sun.

276. *His proper shape*, that in which he *seemed* to have been before.

His lineaments divine ; the pair that clad
 Each shoulder broad, came mantling o'er his breast
 With regal ornament ; the middle pair 288
 Girt like a starry zone his waist, and round
 Skirted his loins and thighs with downy gold
 And colours dipt in Heav'n ; the third his feet
 Shadow'd from either heel with feather'd mail,
 Sky-tinctured grain. Like Maia's son he stood, 285
 And shook his plumes, that heav'nly fragrance fill'd
 The circuit wide. Straight knew him all the bands
 Of Angels under watch ; and to his state,
 And to his message high in honour rise ;
 For on some message high they guess'd him bound.
 Their glitt'ring tents he pass'd, and now is come 291
 Into the blissful field, through groves of myrrh
 And flow'ring odours, cassia, nard, and balm :
 A wilderness of sweets ; for Nature here
 Wanton'd as in her prime, and play'd at will 295
 Her virgin fancies, pouring forth more sweet,
 Wild above rule or art, enormous bliss.
 Him through the spicy forest onward come
 Adam discern'd, as in the door he sat
 Of his cool bow'r, while now the mounted Sun 300
 Shot down direct his fervid rays to warm
 Earth's inmost womb, more warmth than Adam needs :
 And Eve within, due at her hour prepared
 For dinner sav'ry fruits, of taste to please
 True appetite, and not disrelish thirst 305
 Of nect'rous draughts between, from milky stream,
 Berry or grape. To whom thus Adam call'd :
 Haste hither, Eve, and, worth thy sight, behold
 Eastward among those trees, what glorious shape
 Comes this way moving ; seems another morn 310
 Risen on mid-noon ; some great behest from Heav'n
 To us perhaps he brings, and will vouchsafe
 This day to be our guest. But go with speed,
 And what thy stores contain bring forth, and pour

284. A beautiful comparison—feathers lie over one another like the plaits of a coat of mail.

285. *Maia's son*, Mercury ; see *Iliad* xxiv. 339. *Æn.* iv. 238.

299. *Gen.* xviii. 1 where Abraham is described sitting in the door of the tent.

310. Nothing can be conceived more splendid than the idea conveyed in the short description of Raphael's glory. In Marino's *Adonis* there is a similar one, *C. ll. st. 27.*

Abundance, fit to honour and receive 320
 Our heav'nly stranger : well we may afford
 Our givers their own gifts, and large bestow
 From large bestow'd, where Nature multiplies
 Her fertile growth, and by disburd'ning grows
 More fruitful ; which instructs us not to spare. 320

To whom thus Eve : Adam, earth's hallow'd mould,
 Of God inspired, small store will serve, where store,
 All seasons, ripe for use hangs on the stalk,
 Save what by frugal storing firmness gains
 To nourish, and superfluous moist consumes : 328
 But I will haste, and from each bow and brake,
 Each plant and juciest gourd, will pluck such choice
 To entertain our Angel guest, as he
 Beholding shall confess, that here on Earth
 God hath dispensed his bounties as in Heav'n. 330

So saying, with dispatchful looks in haste
 She turns, on hospitable thoughts intent
 What choice to choose for delicacy best,
 What order, so contrived as not to mix
 Tastes, not well join'd, inelegant, but bring 335
 Taste after taste upheld with kindest change ;
 Bestirs her then, and from each tender stalk
 Whatever Earth, all-bearing mother, yields
 In India East or West, or middle shore
 In Pontus or the Punic coast, or where 340
 Alcinous reign'd, fruit of all kinds, in coat
 Rough or smooth rined, or bearded husk, or shell,
 She gathers, tribute large, and on the board
 Heaps with unsparing hand. For drink, the grape
 She crushes, inoffensive must, and meaths 345
 From many a berry, and from sweet kernels press'd
 She tempers dulcet creams, nor these to hold
 Wants her fit vessels pure, then strews the ground
 With rose and odours from the shrub unfumed.

Mean while our primitive great sire, to meet 350
 His god-like guest, walks forth, without more train

323. *Choice to choose* : an alliteration not uncommon to Milton or the classics.

340. *In Pontus*, part of Asia ; *the Punic coast*, Africa ; the kingdom of *Alcinous*, Phœacia, an island in the Ionian Sea, near Corfu.

345. *Meaths*, sweet drinks.

Accompany'd than with his own complete
 Perfections : in himself was all his state,
 More solemn than the tedious pomp that waits
 On princes, when their rich retinue long 355
 Of horses led, and grooms besmear'd with gold,
 Dazzles the crowd, and sets them all agape.
 Nearer his presence Adam, though not awed,
 Yet with submiss approach and rev'rence meek,
 As to' a superior nature, bowing low, 360
 Thus said: Native of Heav'n, for other place
 None can than Heav'n such glorious shape contain ;
 Since by descending from the thrones above,
 Those happy places thou hast deign'd a while
 To want, and honour these, vouchsafe with us 365
 Two only, who yet by sov'reign gift possess
 This spacious ground, in yonder shady bow'r
 To rest, and what the garden choicest bears
 To sit and taste, till this meridian heat
 Be over, and the Sun more cool decline. 370

Whom thus th' angelic virtue answer'd mild :
 Adam, I therefore came ; nor art thou such
 Created, or such place hast here to dwell,
 As may not oft invite, though Spirits of Heav'n,
 To visit thee. Lead on then where thy bow'r 375
 O'er shades ; for these mid hours, till ev'ning rise,
 I have at will. So to the sylvan lodge
 They came, that like Pomona's arbour smiled
 With flow'rets deck'd and fragrant smells ; but Eve
 Undeck'd save with herself, more lovely fair 380
 Than Wood-Nymph, or the fairest Goddess feign'd
 Of three that in mount Ida naked strove,
 Stood to' entertain her guest from Heav'n. No veil
 She needed, virtue-proof ; no thought infirm
 Alter'd her cheek, On whom the Angel, Hail 385
 Bestow'd ; the holy salutation used
 Long after to blest Mary, second Eve.

Hail Mother of Mankind, whose fruitful womb
 Shall fill the world more num'rous with thy sons,
 Than with these various fruits the trees of God 390

352. *With* should be expunged according to Bentley, as it is superfluous.

378. *Pomona*, the goddess of fruit-trees.

382. In allusion to the judgment of Paris between Venus, Juno, and Minerva.

387. Luke 4. 2. 6.

Have heap'd this table. Raised of grassy turf
 Their table was, and mossy seats had round,
 And on her ample square, from side to side,
 All autumn piled, tho' spring and autumn here
 Danced hand in hand. A while discourse they held;
 No fear lest dinner cool; when thus began 396
 Our author: Heav'nly stranger, please to taste
 These bounties which our Nourisher, from whom
 All perfect good, unmeasured out, descends,
 To us for food, and for delight hath caused 400
 The earth to yield; unsav'ry food perhaps
 To spiritual natures: only this I know,
 That one celestial Father gives to all.

To whom the Angel: Therefore, what he gives
 (Whose praise be ever sung) to Man in part 405
 Spiritual, may of purest Spirits be found
 No' ingrateful food: and food alike those pure
 Intelligential substances require,
 As doth your rational; and both contain
 Within them ev'ry lower faculty 410
 Of sense, whereby they hear, see, smell, touch, taste,
 Tasting concoct, digest, assimilate,
 And corporeal to incorporeal turn.
 For know, whatever was created, needs
 To be sustain'd and fed: of elements 415
 The grosser feeds the purer; earth the sea,
 Earth and the sea feed air; the air those fires
 Ethereal, and as lowest first the moon;
 Whence in her visage round those spots, unpurged
 Vapours not yet into her substance turn'd. 420
 Nor doth the moon no nourishment exhale
 From her moist continent to higher orbs.
 The Sun, that light imparts to all, receives
 From all his alimantal recompense
 In humid exhalations, and at even 425
 Sups with the ocean. Though in Heav'n the trees
 Of life ambrosial fruitage bear, and vines
 Yield nectar; though from off the boughs each morn
 We brush mellifluous dews, and find the ground
 Cover'd with pearly grain, yet God hath here 430

421. A Latinism.

426. See Ps. cv. 40. Exodus xvi. 14. Matt. xxiv. 29. and Rev. viii. 2.

Vary'd his bounty so with new delights,
 As may compare with Heaven; and to taste
 Think not I shall be nice. So down they sat,
 And to their viands fell; nor seemingly
 The Angel, nor in mist, the common gloss 435
 Of Theologians; but with keen dispatch
 Of real hunger and concoctive heat
 To transubstantiate: what redounds, transpires
 Through Spirits with ease: nor wonder, if by fire
 Of sooty coal th' empyric alchemist 440
 Can turn, or holds it possible to turn,
 Metals of drossiest ore to perfect gold,
 As from the mine. Mean while at table Eve
 Minister'd naked, and their flowing cups
 With pleasant liquors crown'd. O innocence 445
 Deserving Paradise! if ever, then,
 Then had the sons of God excuse to' have been
 Enamour'd at thy sight; but in those hearts
 Love unlibidinous reign'd, nor jealousy
 Was understood, the injured lover's Hell. 450
 Thus, when with meats and drinks they had sufficed,
 Not burden'd nature, sudden mind arose
 In Adam, not to let th' occasion pass
 Giv'n him by this great conference, to know
 Of things above his world, and of their being 455
 Who dwell in Heav'n, whose excellence he saw
 Transcend his own so far, whose radiant forms
 Divine effulgence, whose high pow'r so far
 Exceeded human; and his wary speech
 Thus to th' empyreal minister he framed: 460
 Inhabitant with God, now know I well
 Thy favour in this honour done to Man,
 Under whose lowly roof thou hast vouchsafed
 To enter, and these earthly fruits to taste,
 Food not of Angels, yet accepted so, 465
 As that more willingly thou couldst not seem

435. It was the opinion of most theologians that the angels did not eat, their opinion being founded on some metaphysical notions, and on a passage in Tobit iii. 19. But Milton seems to be justified by the canonical Scripture. See Gen. xviii. and xiv.

438. This is a fine distinction between the processes of digestion in men and angels.

440. *Empyric*, making many experiments.

445. *To crown the cup*, is a classical expression.

447. Gen. vi. 2.

K

At Heav'n's high feasts to' have fed: yet what com-
 To whom the winged Hierarch reply'd: [para 1
 O Adam, one Almighty is, from whom
 All things proceed, and up to him return, 470
 If not depraved from good, created all
 Such to perfection, one first matter all,
 Endued with various forms, various degrees
 Of substance, and in things that life, of life:
 But more refined, more spirituous, and pure, 475
 As nearer to him placed, or nearer tending
 Each in their sev'ral active spheres assign'd,
 Till body up to spirit work, in bounds
 Proportion'd to each kind. So from the root
 Springs lighter the green stalk, from thence the leaves
 More aery, last the bright consummate flow'r 481
 Spirits odorous breathes: flow'rs and their fruit,
 Man's nourishment, by gradual scale sublimed,
 To vital spirits aspire, to animal,
 To intellectual: give both life and sense, 485
 Fancy and understanding; whence the soul
 Reason receives, and reason is her being
 Discursive or intuitive: discourse
 Is ofttest yours; the latter most is ours,
 Diff'ring but in degree; of kind the same. 490
 Wonder not then, what God for you saw good,
 If I refuse not, but convert, as you,
 To proper substance: time may come, when Men
 With Angels may participate, and find
 No inconvenient diet, nor too light fare; 495
 And from these corp'ral nutriments, perhaps
 Your bodies may at last turn all to spirit,
 Improved by tract of time, and wing'd ascend
 Ethereal, as we, or may at choice
 Here or in heav'nly Paradises dwell; 500
 If ye be found obedient, and retain
 Unalterably firm his love entire,
 Whose progeny you are. Mean while enjoy
 Your fill what happiness this happy state

478. The reader may very profitably consult a volume of ser-
 mons lately published by Dr. A. Clarke, in which he will find
 some excellent observations on Milton's materialism. I am in-
 clined, however, to believe that the poet meant to convey no
 other idea than that derived from 1 Cor. xv. 44.

503. Acts xvii. 28.

BOOK V.

123

Can comprehend, incapable of more.

505

To whom the patriarch of mankind reply'd :
O favourable Spirit, propitious guest,
Well hast thou taught the way that might direct
Our knowledge, and the scale of nature set
From centre to circumference, whereon
In contemplation of created things,
By steps we may ascend to God. But say,
What meant that caution join'd, If ye be found
Obedient? Can we want obedience then
To him, or possibly his love desert,
Who form'd us from the dust, and placed us here
Full to the utmost measure of what bliss
Human desire can seek or apprehend?

510

515

To whom the Angel: Son of Heav'n and Earth,
Attend. That thou art happy, owe to God;
That thou continuest such, owe to thyself;
That is, to thy obedience: therein stand.
This was that caution giv'n thee; be advised.
God made thee perfect, not immutable;
And good he made thee; but to persevere
He left it in thy pow'r; ordain'd thy will
By nature free, not over-ruled by fate
Inextricable, or strict necessity,
Our voluntary service he requires,
Not our necessitated: such with him
Finds no acceptance, nor can find; for how
Can hearts, not free, be try'd whether they serve
Willing or no, who will but what they must
By destiny, and can no other choose?
Myself and all th' angelic host, that stand
In sight of God enthroned, our happy state
Hold, as you yours, while our obedience holds:
On other surety none. Freely we serve,
Because we freely love, as in our will
To love or not: in this we stand or fall:
And some are fall'n, to disobedience fall'n,

520

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540

§12. Every part of the vast system of the universe, is not only connected with the rest by a kind of natural necessity, but the connexion is apparent to the contemplative eye of reason, and hence having become acquainted with the lowest circumstance in it, the mind is carried gradually and easily on till it looks down from the highest point on the whole grand creation of the Almighty God.

And so from Heav'n to deepest Hell. O fall,
From what high state of bliss into what woe!

To whom our great progenitor: Thy words
Attentive, and with more delighted ear, 545
Divine Instructor, I have heard, than when
Cherubic songs by night from neighb'ring hills
Aëreal music send: nor knew I not
To be both will and deed created free;
Yet that we never shall forget to love 550
Our Maker, and obey him whose command
Single is yet so just, my constant thoughts
Assured me', and still assure: tho' what thou tell'st
Hath pass'd in Heav'n, some doubt within me move,
But more desire to hear, if thou consent, 555
The full relation, which must needs be strange,
Worthy of sacred silence to be heard;
And we have yet large day; for scarce the Sun
Hath finish'd half his journey', and scarce begins
His other half in the great zone of Heav'n. 560

Thus Adam made request: and Raphael,
After short pause, assenting, thus began:
High matter thou enjoin'st me', O prime of men,
Sad task and hard; for how shall I relate
To human sense th' invisible exploits 565
Of warring Spirits? How without remorse
The ruin of so many, glorious once
And perfect while they stood? How last unfold
The secrets of another world, perhaps
Not lawful to reveal? yet for thy good 570
This is dispensed; and what surmounts the reach
Of human sense, I shall delineate so,
By lik'ning spiritual to corp'ral forms,
As may express them best: though what if Earth
Be but the shadow' of Heav'n, and things therein 575
Each to' other like, more than on earth is thought?
As yet this world was not, and Chaos wild
Reign'd where these Heav'ns now roll, where Earth
now rests

Upon her centre poised; when on a day
(For time, though in eternity, apply'd 580
To motion, measures all things durable

581. In allusion to the command not to eat of the tree of knowledge.

By present, past, and future, on such day
 As Heav'n's great year brings forth, th' empyreal host
 Of angels by imperial summons call'd,
 Innumerable before th' Almighty's throne 583
 Forthwith from all the ends of Heav'n appear'd
 Under their Hierarchs in order bright :
 Ten thousand thousand ensigns high advanced,
 Standards and gonfalons 'twixt van and rear
 Stream in the air, and for distinction serve 589
 Of hierarchies, of orders, and degrees ;
 Or in their glitt'ring tissues bear emblased
 Holy memorials, acts of zeal and love
 Recorded eminent. Thus when in orbs
 Of circuit inexpressible they stood, 595
 Orb within orb, the Father infinite,
 By whom in bliss imbosom'd sat the Son,
 Amidst as from a flaming mount, whose top
 Brightness had made invisible, thus spake :
 Hear, all ye Angels, progeny of light, 600
 Thrones, Dominations, Princedoms, Virtues, Pow'rs,
 Hear my decree, which unrevoked shall stand :
 This day I have begot whom I declare
 My only Son ; and on this holy hill
 Him have anointed, whom ye now behold 605
 At my right hand ; your Head I him appoint ;
 And by myself have sworn, to him shall bow
 All knees in Heav'n, and shall confess him Lord :
 Under his great vicegerent reign abide
 United as one individual soul, 610
 For ever happy. Him who disobeys,
 Me disobeys, breaks union, and that day
 Cast out from God, and blessed vision, falls
 Into' utter darkness, deep ingulph'd, his place
 Ordain'd without redemption, without end. 615
 So spake th' Omnipotent : and with his words
 All seem'd well pleased ; all seem'd, but were not all.
 That day, as other solemn days, they spent

583. Milton is believed to have had Plato's idea in this expression, the latter making the *great year* to be the revolution of all the spheres. See also Job i. 6. 1 Kings xxii. 19.

589. A *gonfalon*, a streamer or banner.

598. Exodus xix.

600. This, as the former speech, is mostly derived from Scripture. See Ps. ii. 6, 7. Gen. xxii. 16. Phil. ii. 10, 11.

In song and dance about the sacred hill ;
 Mystical dance, which yonder starry sphere 620
 Of planets and of fix'd, in all her wheels
 Resembles nearest, mazes intricate,
 Eccentric, intervolved, yet regular
 Then most, when most irregular they seem ;
 And in their motions harmony divine 625
 So smooths her charming tones, that God's own ear
 Listens delighted. Ev'ning now approach'd
 (For we have also' our ev'ning and our morn,
 We ours for change delectable, not need)
 Forthwith from dance to sweet repast they turn 630
 Desirous ; all in circles as they stood,
 Tables are set, and on a sudden piled
 With angels' food, and rubied nectar flows
 In pearl, in diamond, and massy gold,
 Fruit of delicious vines, the growth of Heav'n. 635
 On flow'rs reposed, and with fresh flow'rets crown'd,
 They eat, they drink, and in communion sweet
 Quaff immortality and joy, secure
 Of surfeit, where full measure only bounds
 Excess, before th' All-bounteous King, who show'r'd
 With copious hand, rejoicing in their joy. 641
 Now when ambrosial night with clouds exhaled
 From that high mount of God, whence light and shade
 Spring both, the face of brightest Heav'n had chang'd
 To grateful twilight (for night comes not there 644
 In darker veil) and roseate dew's disposed
 All but th' unsleeping eyes of God to rest :
 Wide over all the plain, and wider far
 Than all this globous earth in plain outspread
 (Such are the courts of God) th' angelic throng, 650
 Dispersed in bands and files, their camp extend
 By living streams among the trees of life,
 Pavilions numberless, and sudden rear'd,
 Celestial tabernacles, where they slept
 Fann'd with cool winds ; save those who in their course
 Melodious hymns about the sov'reign throne 656

625. It was the opinion of the Pythagorean philosophers, that a most exquisite music was produced by the motion of the spheres ; some allusion to it is made in Job xxxviii. 37.

633. *Rubied nectar* ; borrowed from Homer.

637. *And with refection sweet*, in the first edition.

642. *Ambrosial*, an Homeric epithet.

647. Ps. cxxi. 4.

Alternate all night long : but not so waked
 Satan ; so call him now, his former name
 Is heard no more in Heav'n ; he of the first,
 If not the first Arch-Angel, great in pow'r, 666
 In favour, and pre-eminence, yet fraught
 With envy 'gainst the Son of God, that day
 Honour'd by his great Father, and proclaim'd
 Messiah King anointed, could not bear
 Through pride that sight, and thought himself im-
 pair'd. 668

Deep malice thence conceiving, and disdain,
 Soon as midnight brought on the dusky hour
 Friendliest to sleep and silence, he resolved
 With all his legions to dislodge, and leave
 Unworshipp'd, unbey'd the throne supreme 670
 Contemptuous, and his next subordinate
 Awak'ning, thus to him in secret spake : [close

Sleep'st thou, companion dear ? What sleep can
 Thy eye-lids ? and remember'st what decree
 Of yesterday, so late hath pass'd the lips 675
 Of Heav'n's Almighty ! Thou to me thy thoughts
 Wast wont, I mine to thee was wont to impart ;
 Both waking we were one ; how then can now
 Thy sleep dissent ? New laws thou seest imposed ;
 New laws from him who reigns, new minds may raise
 In us who serve, new counsels to debate 681
 What doubtful may ensue : more in this place
 To utter is not safe. Assemble thou
 Of all those myriads which we lead the chief ;
 Tell them that by command, ere yet dim night 685
 Her shadowy cloud withdraws, I am to haste,
 And all who under me their banners wave,
 Homeward with flying march where we possess
 The quarters of the north ; there to prepare
 Fit entertainment to receive our King 690
 The great Messiah, and his new commands ;
 Who speedily through all the hierarchies
 Intends to pass triumphant, and give laws.

So spake the false Arch-Angel, and infused

657. *Alternate* is a verb.

671. Beelzebub is here meant, who is always represented
 next in rank to Satan.

679. *Sannazarus*, de partu Virginis, iii. 40. *Isaiah* xiv. 12, 13.
Jer. i. 14. vi. 1.

Bad influence into th' unwary breast 698
 Of his associate : he together calls,
 Or sev'ral one by one, the regent pow'rs,
 Under him regent : tells, as he was taught,
 That the Most High commanding, now ere night,
 Now ere dim night had disencumber'd Heav'n, 700
 The great hierarchal standard was to move ;
 Tells the suggested cause, and casts between
 Ambiguous words and jealousies, to sound
 Or taint integrity : but all obey'd
 The wonted signal and superior voice 705
 Of their great potentate ; for great indeed
 His name, and high was his degree in Heav'n !
 His count'nance, as the morning star that guides
 The starry flock, allured them, and with lies
 Drew after him the third part of Heav'n's host. 710
 Mean while th' Eternal Eye, whose sight discerns
 Abstrusest thoughts, from forth his holy mount,
 And from within the golden lamps that burn
 Nightly before him, saw without their light
 Rebellion rising, saw in whom, how spread 715
 Among the sons of morn, what multitudes
 Were banded to oppose his high decree ;
 And smiling to his only Son, thus said :
 Son, thou in whom my glory I behold
 In full resplendence, Heir of all my might, 720
 Nearly it now concerns us to be sure
 Of our omnipotence, and with what arms
 We mean to hold what anciently we claim
 Of Deity or empire ; such a foe
 Is rising, who intends to' erect his throne 725
 Equal to ours, throughout the spacious north ;
 Nor so content, hath in his thought to try
 In battle what our pow'r is, or our right.
 Let us advise, and to this hazard draw
 With speed what force is left, and all employ 730
 In our defence, lest unawares we lose
 This our high place, our sanctuary, our hill.
 To whom the Son, with calm aspect and clear,

710. Rev. xii. 3, 4.

711. *Th' Eternal Eye* ; this expression must be taken as a metonymy for God, to give the proper sense to line 718.

712. Rev. iv. 5.

718. See Ps. li. 1, &c.

719. Heb. i. 2 &.

BOOK V.

126

Lightning divine, ineffable, serene,
 Made answer: Mighty Father, thou thy foes 735
 Justly hast in derision, and secure
 Laugh'st at their vain designs and tumults vain,
 Matter to me of glory, whom their hate
 Illustrates, when they see all regal pow'r
 Giv'n me to quell their pride, and in event 740
 Know whether I be dextrous to subdue
 Thy rebels, or be found the worst in Heav'n.
 So spake the Son; but Satan with his pow'rs
 Far was advanced on winged speed, an host
 Innumerable as the stars of night, 745
 Or stars of morning, dew-drops, which the Sun
 Impearls on ev'ry leaf and ev'ry flow'r.
 Regions they pass'd, the mighty regencies
 Of Seraphim, and Potentates, and Thrones,
 In their triple degrees; regions to which 750
 All thy dominion, Adam, is no more
 Than what this garden is to all the earth,
 And all the sea, from one entire globose
 Stretch'd into longitude; which having pass'd,
 At length into the limits of the north 755
 They came, and Satan to his royal seat
 High on a hill, far blazing, as a mount
 Raised on a mount, with pyramids and tow'rs
 From diamond quarries hewn, and rocks of gold;
 The palace of great Lucifer (so call 760
 That structure in the dialect of men
 Interpreted) which not long after, he
 Affecting all equality with God,
 In imitation of that mount whereon
 Messiah was declared in sight of Heav'n, 765
 The Mountain of the Congregation call'd;
 For thither he assembled all his train.
 Pretending so commanded to consult
 About the great reception of their King,
 Thither to come, and with calumnious art 770
 Of counterfeited truth, thus held their ears:
 Thrones, Dominations, Princedoms, Virtues,
 Pow'rs,

734. *Lightning* is taken for a substantive by Newton, but it is evidently an adjective, or we should have 'ineffable lightning,' an expression Milton would never have made use of.

If these magnific titles yet remain
 Not merely titular, since by decree
 Another now hath to himself ingross'd 778
 All pow'r, and us eclipsed under the name
 Of King Anointed, for whom all this haste
 Of midnight march, and hurried meeting here,
 This only to consult, how we may best,
 With what may be devised of honours new, 780
 Receive him coming to receive from us
 Knee-tribute yet unpaid, prostration vile,
 Too much to one, but double how endured,
 To one and to his image now proclaim'd ?
 But what if better counsels might erect 785
 Our minds, and teach us to cast off this yoke ?
 Will ye submit your necks, and choose to bend
 The supple knee ? Ye will not, if I trust
 To know ye right ; or if ye know yourselves
 Natives and sons of Heav'n possess'd before 790
 By none, and if not equal all, yet free,
 Equally free ; for orders and degrees
 Jar not with liberty, but well consist.
 Who can in reason then or right assume
 Monarchy over such as live by right 795
 His equals, if in pow'r and splendour less,
 In freedom equal ? or can introduce
 Law and edict on us, who without law
 Err not ? much less for this to be our Lord,
 And look for adoration to th' abuse 800
 Of those imperial titles which assert
 Our being ordain'd to govern, not to serve.
 Thus far his bold discourse without control
 Had audience, when among the Seraphim
 Abdiel, than whom none with more zeal adored 805
 The Deity', and divine commands obey'd,
 Stood up, and in a flame of zeal severe,
 The current of his fury thus opposed :
 O argument, blasphemous, false, and proud !
 Words which no ear ever to hear in Heav'n 810
 Expected, least of all from thee, Ingrate,
 In place thyself so high above thy peers.

799. There is a difficulty in the construction of this passage ; but it is explained by taking 'for this to be our Lord,' in connexion with 'can introduce law and edict.'

Canst thou with impious obloquy condemn
 The just decree of God, pronounced and sworn,
 That to his only Son, by right endued 815
 With regal sceptre, ev'ry soul in Heav'n
 Shall bend the knee, and in that honour due
 Confess him rightful King ? Unjust, thou say'st,
 Flatly unjust, to bind with laws the free,
 And equal over equals to let reign, 820
 One over all with unsucceeded pow'r.
 Shalt thou give law to God ? Shalt thou dispute
 With him the points of liberty, who made
 Thee what thou art, and form'd the pow'rs of Heav'n
 Such as he pleased, and circumscribed their being ?
 Yet, by experience taught, we know how good, 825
 And of our good and of our dignity
 How provident he is, how far from thought
 To make us less, bent rather to exalt
 Our happy state under one head more near 830
 United. But to grant it thee unjust,
 That equal over equals monarch reign :
 Thyself, though great and glorious, dost thou count,
 Or all angelic nature join'd in one,
 Equal to him begotten Son ? by whom 835
 As by his Word the mighty Father made
 All things, ev'n thee ; and all the Spirits of Heav'n
 By him created in their bright degrees,
 Crown'd them with glory', and to their glory named
 Thrones, Dominations, Princedoms, Virtues, Pow'rs,
 Essential Pow'rs ; nor by his reign obscured, 841
 But more illustrious made ; since he the Head
 One of our number thus reduced becomes ;
 His laws our laws ; all honour to him done
 Returns our own. Cease then this impious rage,
 And tempt not these ; but hasten to appease 846
 Th' incensed Father and th' incensed Son,
 While pardon may be found, in time besought.
 So spake the fervent Angel ; but his zeal
 None seconded, as out of season judged, 850
 Or singular and rash, whereat rejoiced
 Th' Apostate, and more haughty thus replied :
 That we were form'd then, say'st thou ? and the work

Of secondary hands, by task transferr'd 854
 From Father to his Son ! Strange point, and new !
 Doctrine which we would know whence learn'd : who
 When this creation was ? Remember'st thou [saw
 Thy making, while the Maker gave thee being ;
 We know no time when we were not as now ;
 Know none before us, self-begot, self-raised 860
 By our own quick'ning pow'r, when fatal course
 Had circled his full orb, the birth mature
 Of this our native Heav'n, ethereal sons.
 Our puissance is our own ; our own right hand
 Shall teach us highest deeds, by proof to try 865
 Who is our equal : then thou shalt behold
 Whether by supplication we intend
 Address, and to begirt th' almighty throne
 Beseeching or besieging. This report,
 These tidings, carry to th' Anointed King ; 870
 And fly, ere evil intercept thy flight.

He said, and as the sound of waters deep
 Hoarse murmur echo'd to his words applause
 Through the infinite host ; nor less for that
 The flaming Seraph fearless, though alone 875
 Encompass'd round with foes, thus answer'd bold :

O alienate from God, O Spirit accursed,
 Forsaken of all good ! I see thy fall
 Determined, and thy hapless crew involved
 In this perfidious fraud, contagion spread 880
 Both of thy crime and punishment : henceforth
 No more be troubled how to quit the yoke
 Of God's Messiah : those indulgent laws
 Will not be now vouchsafed ; other decrees
 Against thee are gone forth without recall ; 885
 That golden sceptre, which thou didst reject,
 Is now an iron rod, to bruise and break
 Thy disobedience. Well thou didst advise,
 Yet not for thy advice or threats I fly
 These wicked tents devoted, lest the wrath 890
 Impendent, raging into sudden flame,
 Distinguish not ; for soon expect to feel
 His thunder on thy head, devouring fire ;
 Then who created thee lamenting learn,

此等文字，其意固在諷刺，然其筆調太露，且多屬浮薄之語，非但無益於世道人心，且足以損壞名教。此等文字，其意固在諷刺，然其筆調太露，且多屬浮薄之語，非但無益於世道人心，且足以損壞名教。此等文字，其意固在諷刺，然其筆調太露，且多屬浮薄之語，非但無益於世道人心，且足以損壞名教。

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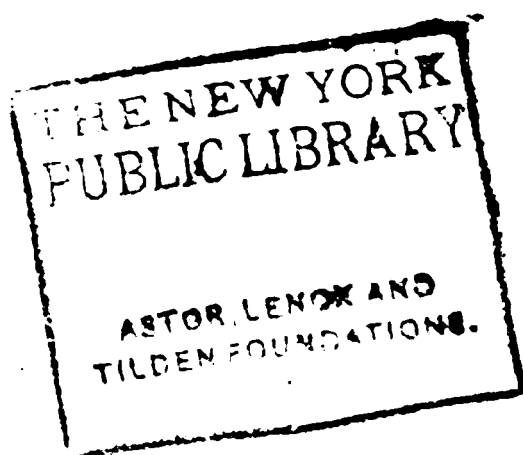


МОНАХИ И ВОИНЫ

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—





When who can uncreate thee thou shalt know. 895

So spake the Seraph Abdiel, faithful found
Among the faithless, faithful only he ;
Among innumerable false, unmoved,
Unshaken, unseduced, unterrified,
His loyalty he kept, his love, his zeal ; 900
Nor number, nor example, with him wrought
To swerve from truth, or change his constant mind,
Though single. From amidst them forth he pass'd,
Long way through hostile scorn, which he sustain'd
Superior, nor of violence fear'd aught ; 905
And with retorted scorn his back he turn'd
On those proud tow'rs to swift destruction doom'd.

BOOK VI.

THE ARGUMENT.

Raphael continues to relate how Michael and Gabriel were sent forth to battle against Satan and his Angels. The first fight described : Satan and his Powers retire under night : He calls a council, invents devilish engines, which in the second day's fight put Michael and his Angels to some disorder ; but they at length pulling up mountains, overwhelmed both the force and machines of Satan : Yet the tumult not so ending, God on the third day sends Messiah his Son, for whom he had reserved the glory of that victory : He, in the power of his Father, coming to the place, and causing his legions to stand still on either side, with his chariot and thunder driving into the midst of his enemies, pursues them, unable to resist, towards the wall of Heaven ; which opening, they leap down with horror and confusion into the place of punishment prepared for them in the deep : Messiah returns with triumph to his Father.

ALL night the dreadless Angel, unpursued,
Through Heav'n's wide champain held his way, till
Waked by the circling hours, with rosy hand [morn,
Unbarr'd the gates of light. There is a cave
Within the mount of God, fast by his throne, 5
Where light and darkness in perpetual round
Lodge and dislodge by turns, which makes through
Grateful vicissitude, like day and night ; [Heav'n
Light issues forth, and at the other door

896. The character of Abdiel thus introduced has a very beautiful effect.

2. Copied from Homer, II. v. 749.

6. A passage of Hesiod is pointed out by Warburton as the original of this.—*Theog.* 748.

Obsequious darkness enters, till her hour 18
 To veil the Heav'n, though darkness there might well
 Seem twilight here : and now went forth the morn
 Such as in highest Heav'n, array'd in gold
 Empyrean ; from before her vanish'd night,
 Shot through with orient beams ; when all the plain,
 Cover'd with thick embattled squadrons bright, 19
 Chariots and flaming arms, and fiery steeds,
 Reflecting blaze on blaze, first met his view.
 War he perceived, war in procinct, and found
 Already known what he for news had thought 20
 To have reported. Gladly then he mix'd
 Among those friendly Pow'rs, who him received
 With joy and acclamations loud, that one,
 That of so many myriads fall'n, yet one
 Return'd not lost. On to the sacred hill 25
 They led him, high applauded, and present
 Before the seat supreme ; from whence a voice
 From midst a golden cloud thus mild was heard :
 Servant of God, well done ! well hast thou fought
 The better fight, who singly hast maintain'd 30
 Against revolted multitudes the cause
 Of truth, in word mightier than they in arms ;
 And for the testimony' of truth hast borne
 Universal reproach (far worse to bear
 Than violence) ; for this was all thy care 35
 To stand approved in sight of God, though worlds
 Judged thee perverse : the easier conquest now
 Remains thee, aided by this host of friends,
 Back on thy foes more glorious to return
 Than scorn'd thou didst depart, and to subdue 40
 By force, who reason for their law refuse,
 Right reason for their law, and for their king
 Messiah, who by right of merit reigns.
 Go Michael, of celestial armies prince,
 And thou in military prowess next 45
 Gabriel, lead forth to battle these my sons
 Invincible, lead forth my armed Saints,
 By thousands and by millions ranged for fight,

18. See *Macabees* vi. 39.19. *War in procinct*, in allusion to the soldiers girding themselves up before the battle.20. *Abaiel* in Hebrew means servant of God.

Rev. xii. 7, 8.

BOOK VI.

141

Equal in number to that Godless crew
 Rebellious ; them with fire and hostile arms 50
 Fearless assault, and to the brow of Heav'n
 Pursuing, drive them out from God and bliss
 Into their place of punishment, the gulf
 Of Tartarus, which ready opens wide
 His fiery Chaos to receive their fall. 55

So spake the sov'reign voice, and clouds began
 To darken all the hill, and smoke to roll
 In dusky wreaths, reluctant flames, the sign
 Of wrath awaked ; nor with less dread the loud
 Ethereal trumpet from on high 'gan blow : 60
 At which command the powers militant
 That stood for Heav'n, in mighty quadrate join'd
 Of union irresistible, moved on
 In silence their bright legions, to the sound
 Of instrumental harmony, that breath'd 65
 Heroic ardour to advent'rous deeds
 Under their God-like leaders, in the cause
 Of God and his Messiah. On they move
 Indissolubly firm : nor obvious hill,
 Nor strait'ning vale, nor wood, nor stream divides 70
 Their perfect ranks ; for high above the ground
 Their march was, and the passive air upbore
 Their nimble tread. As when the total kind
 Of birds, in orderly array on wing,
 Came summon'd over Eden, to receive 75
 Their names of thee ; so over many a tract
 Of Heav'n they march'd, and many a province wide
 Tenfold the length of this terrene. At last,
 Far in th' horizon to the north appear'd
 From skirt to skirt a fiery region, stretch'd 80
 In battailous aspect, and nearer view
 Bristled with upright beams innumerable
 Of rigid spears, and helmets throng'd, and shields
 Various, with boastful argument portray'd,
 The banded Pow'rs of Satan hasting on 85
 With furious expedition ; for they ween'd
 That self-same day by fight, or by surprise,
 To win the mount of God, and on his throne

73. So Homer describes the motion of his gods.

84. *Boastful argument*, in allusion to the designs painted on the shields of knights.

To set the envier of his state, the proud
 Aspirer, but their thoughts proved fond and vain 90
 In the mid-way: though strange to us it seem'd
 At first, that Angel should with Angel war,
 And in fierce hosting meet, who wont to meet
 So oft in festivals of joy and love
 Unanimous, as sons of one great sire 95
 Hymning th' Eternal Father; but the shout
 Of battle now began, and rushing sound
 Of onset ended soon each milder thought.
 High in the midst exalted as a God,
 Th' Apostate in his sun-bright chariot sat, 100
 Idol of majesty divine, inclosed
 With flaming Cherubim and golden shields;
 Then lighted from his gorgeous throne, for now
 'Twixt host and host but narrow space was left
 (A dreadful interval), and front to front 105
 Presented, stood in terrible array,
 Of hideous length. Before the cloudy van,
 On the rough edge of battle ere it join'd,
 Satan, with vast and haughty strides advanced,
 Came tow'ring, arm'd in adamant and gold: 110
 Abdiel that sight endured not, where he stood
 Among the mightiest, bent on highest deeds,
 And thus his own undaunted heart explores;
 O Heav'n! that such resemblance of the High'st
 Should yet remain, where faith and reäly 115
 Remain not! wherefore should not strength and might
 There fail where virtue fails, or weakest prove
 Where boldest, though to sight unconquerable?
 His puissance, trusting in th' Almighty's aid,
 I mean to try, whose reason I have try'd 120
 Unsound and false; nor is it aught but just
 That he who in debate of truth hath won
 Should win in arms, in both disputes alike
 Victor; though brutish that contest and foul,
 When reason hath to deal with force, yet so 125
 Most reason is that reason overcome.
 So pondering, and from his armed peers
 Forth stepping opposite, half-way he met

93. *Hosting*, a word not first used by Milton, as supposed.

115. *Reäly*, not sureness but loyalty, derived from the Italian word *reale*, loyal.

His daring foe, at this prevention more
Incensed ; and thus securely him defy'd : 139

Proud, art thou met ? Thy hope was to have reach'd
The height of thy aspiring unopposed,
The throne of God unguarded, and his side
Abandon'd at the terror of thy pow'r
Or potent tongue : fool ! not to think how vain 135
Against th Omnipotent to rise in arms !
Who out of smallest things could without end
Have raised incessant armies to defeat
Thy folly ! or with solitary hand
Reaching beyond all limit, at one blow, 140
Unaided, could have finish'd thee, and whelm'd
Thy legions under darkness ! but thou seest
All are not of thy train : there be who faith
Prefer, and piety to God, though then
To thee not visible, when I alone 145
Seem'd in thy world erroneous to dissent
From all ; my sect thou seest ; now learn, too late,
How few sometimes may know, when thousands err.

Whom the grand foe, with scornful eye askance,
Thus answer'd : Ill for thee, but in wish'd hour 150
Of my revenge, first sought for thou return'st
From flight, seditious Angel, to receive
Thy merited reward, the first assay
Of this right hand provoked, since first that tongue,
Inspired with contradiction, durst oppose 155
A third part of the Gods, in synod met
Their deities to assert, who while they feel
Vigour divine within them, can allow
Omnipotence to none. But well thou com'st
Before thy fellows, ambitious to win 160
From me some plume, that thy success may shew
Destruction to the rest. This pause between
(Unanswer'd lest thou boast) to let thee know ;
At first I thought that Liberty and Heav'n
To heav'nly souls had been all one ; but now 165
I see that most through sloth had rather serve.
Minist'ring Spirits, train'd up in feast and song :

147. Sect, not in allusion, as is supposed, to any religious or political party, but according to its primitive sense, a division, from *seco*

161. Success, fortune, good or bad, is signified by this word.

167. Heb. l. 14.

Such hast thou arm'd, the minstrelsy of Heav'n,
 Servility with freedom to contend,
 As both their deeds compared this day shall prove.

To whom in brief thus Abdiel stern reply'd: 171
 Apostate, still thou err'st, nor end wilt find
 Of erring, from the path of truth remote.
 Unjustly thou deprav'st it with the name
 Of Servitude to serve whom God ordains, 175
 Or Nature; God and Nature bid the same,
 When he who rules is worthiest, and excels
 Them whom he governs. This is servitude,
 To serve th' unwise, or him who hath rebell'd
 Against his worthier, as thine now serve thee, 180
 Thyself not free, but to thyself enthrall'd;
 Yet lewdly dar'st our minist'ring upbraid.
 Reign thou in Hell, thy kingdom; let me serve
 In Heav'n God ever blest, and his divine
 Behests obey, worthiest to be obey'd; 185
 Yet chains in Hell, not realms expect: meanwhile
 From me return'd, as erst thou saidst, from flight,
 This greeting on thy impious crest receive.

So say'ng, a noble stroke he lifted high,
 Which hung not, but so swift with tempest tell 190
 On the proud crest of Satan, that no sight,
 Nor motion of swift thought, less could his shield
 Such ruin intercept. Ten paces huge
 He back recoil'd; the tenth on bended knee
 His massy spear upstay'd, as if on earth 195
 Winds under ground, or waters forcing way
 Sidelong, had push'd a mountain from his seat,
 Half sunk with all his pines. Amazement seized
 The rebel Thrones, but greater rage, to see
 Thus foil'd their mightiest; ours joy fill'd and shout,
 Presage of victory and fierce desire 201
 Of battle; whereat Michael bid sound
 Th' Arch-Angel trumpet: through the vast of Heav'n
 It sounded, and the faithful armies rung
 Hosannah to the Highest: nor stood at gaze 205
 The adverse legions, nor less hideous join'd
 The horrid shock. Now storming fury rose,
 And clamour such as heard in Heav'n till now

BOOK VI.

145

Was never; arms on armour clashing bray'd
 Horrible discord, and the madding wheels 216
 Of brazen chariots raged; dire was the noise
 Of conflict; over head the dismal hiss
 Of fiery darts in flaming volleys flew,
 And flying vaulted either host with fire.
 So under fiery cope together rush'd 218
 Both battles main, with ruinous assault
 And inextinguishable rage. All Heav'n
 Resounded; and had Earth been then, all Earth
 Had to her centre shook. What wonder? when
 Millions of fierce encount'ring Angels fought 220
 On either side, the least of whom could wield
 These elements, and arm him with the force
 Of all their regions: how much more of pow'r
 Army 'gainst army numberless, to raise
 Dreadful combustion warring, and disturb, 225
 Though not destroy, their happy-native seat;
 Had not th' Eternal King omnipotent
 From his strong hold of Heav'n high over-ruled
 And limited their might; though number'd such
 As each divided legion might have seem'd 230
 A num'rous host, in strength each armed hand
 A legion, led in fight yet leader seem'd
 Each warrior single as in chief, expert
 When to advance, or stand, or turn the sway
 Of battle, open when, and when to close 235
 The ridges of grim war: no thought of flight,
 None of retreat, no unbecoming deed
 That argued fear: each on himself rely'd,
 As only in his arm the moment lay
 Of victory: deeds of eternal fame 240
 Were done, but infinite; for wide was spread
 That war, and various; sometimes on firm ground
 A standing fight, then soaring on main wing,
 Tormented all the air: all air seem'd then
 Conflicting fire. Long time in even scale 245
 The battle hung; till Satan, who that day
 Prodigious pow'r had shone, and met in arms
 No equal, ranging through the dire attack
 Of fighting Seraphim confused, at length 249

236. Fields ploughed in ridges form the subject of this fine metaphor.

244. *Tormented*, as the Latins use *torere*.

Saw where the sword of Michael smote, and fell'd
 Squadrons at once: with huge two-handed sway
 Brandish'd aloft the horrid edge came down
 Wide wasting: such destruction to withstand
 He hasted, and opposed the rocky orb
 Of tenfold adamant, his ample shield: 255
 A vast circumference. At his approach
 The great Arch-Angel from his warlike toil
 Surceased, and glad, as hoping here to end
 Intestine war in heav'n, th' arch-foe subdued,
 Or captive dragg'd in chains, with hostile frown 265
 And visage all inflamed, first thus began:

Author of evil, unknown till thy revolt,
 Unnamed in Heav'n, now plenteous, as thou seest
 These acts of hateful strife, hateful to all,
 Though heaviest by just measure on thyself 265
 And thy adherents, how hast thou disturb'd
 Heav'n's blessed peace, and into nature brought
 Misery, uncreated till the crime
 Of thy rebellion? How hast thou instill'd
 Thy malice into thousands, once upright 270
 And faithful, now proved false? But think not here
 To trouble holy rest; Heav'n casts thee out
 From all her confines. Heav'n, the seat of bliss,
 Brooks not the works of violence and war,
 Hence then, and evil go with thee along, 275
 Thy offspring, to the place of evil, Hell,
 Thou and thy wicked crew; there mingle broils
 Ere this avenging sword begin thy doom,
 Or some more sudden vengeance wing'd from God
 Precipitate thee with augmented pain. 280

So spake the Prince of Angels: to whom thus
 The Adversary: Nor think thou with wind
 Of aery threats to awe whom yet with deeds
 Thou canst not. Hast thou turn'd the least of these
 To flight, or if to fall, but that they rise 285
 Unvanquish'd, easier to transact with me
 That thou shouldst hope, imperious, and with threats
 To chase me hence? Err not that so shall end
 The strife which thou call'st evil, but we style
 The strife of glory; which we mean to win, 290
 Or turn this Heav'n itself into the Hell

290. *Adversary*, the meaning of the Hebrew, Satan.

Thou fablest, here however to dwell free,
 If not to reign. Mean while thy utmost force,
 And join him named Almighty to thy aid,
 I fly not, but have sought thee far and nigh. 295

They ended parle, and both address'd for fight
 Unspeakable; for who, though with the tongue
 Of Angels, can relate, or to what things
 Liken on earth conspicuous, that may lift
 Human imagination to such height 300

Of Godlike pow'r? for likest Gods they seem'd,
 Stood they or moved, in stature, motion, arms,
 Fit to decide the empire of great Heav'n.
 Now waved their fiery swords, and in the air
 Made horrid circles: two broad suns their shields
 Blazed opposite, while expectation stood 305

In horror: from each hand with speed retired,
 Where erst was thickest fight, th' angelic throng,
 And left large field, unsafe within the wind
 Of such commotion: such as, to set forth 310

Great things by small, if Nature's concord broke,
 Among the constellations war were sprung.
 Two planets rushing from aspect malign
 Of fiercest opposition in mid-sky

Should combat, and their jarring spheres confound.
 Together both with next to' almighty arm 315

Uplifted imminent, one stroke they aim'd
 That might determine, and not need repeat,
 As not of pow'r at once; nor odds appear'd
 In might or swift prevention. But the sword 320

Of Michael from the armoury of God,
 Was giv'n him temper'd so, that neither keen
 Nor solid might resist that edge. It met

The sword of Satan with steep force to smite
 Descending, and in half cut sheer; nor stay'd, 325

But with swift wheel reverse, deep ent'ring shared
 All his right side: then Satan first knew pain,
 And writhed him to and fro convolved; so sore
 The griding sword with discontinuous wound

295. *Can relate or liken*: the substantive *fight* before mentioned must be understood after these verbs.

312. Bentley proposes to read *warfare* instead of *war here*.

321. So Virgil mentions the sword of *Aeneas*; Homer and Theocritus also are imitated in this passage.

325. Homer, *Il.* iii. 363. Virgil, *Æn.* xii. 731.

328. *Discontinuous*, separating the parts.

Pass'd through him : but th' ethereal substance closed,
Not long divisible ; and from the gash 331

A stream of nect'rous humour issuing, flow'd
Sanguine, such as celestial Spirits may bleed, .
And all his armour stain'd ere while so bright.
Forthwith on all sides to his aid was run 335

By angels many' and strong, who interposed
Defence, while others bore him on their shields
Back to his chariot, where it stood retired
From off the files of war : there they him laid
Gnashing for anguish, and despite, and shame, 340
To find himself not matchless, and his pride
Humbled by such rebuke, so far beneath
His confidence to equal God in pow'r.

Yet soon he heal'd ; for Spirits that live throughout
Vital in ev'ry part, not as frail man 345

In entrails, heart or head, liver or reins,
Cannot but by annihilating die ;
Nor in their liquid texture mortal wound
Receive, no more than can the fluid air.
All heart they live, all head, all eye, all ear, 350
All intellect, all sense : and as they please,
They limb themselves : and colour, shape, or size
Assume, as likes them best, condense or rare.

Meanwhile in other parts like deeds deserved
Memorial, where the might of Gabriel fought, 355
And with fierce ensigns pierced the deep array
Of Moloch, furious king ; who him defy'd,
And at his chariot-wheels to drag him bound
Threaten'd ; nor from the Holy One of Heav'n
Refrain'd his tongue blasphemous ; but anon 360
Down cloven to the waist, with shatter'd arms
And uncouth pain fled bellowing. On each wing
Uriel and Raphaël his vaunting foe,

332. Homer calls the blood flowing from the gods *ichor*, that is, a pure fluid corresponding to the more refined substance of their bodies. Bentley reads *ichorons* instead of nect'rous, but this would be a tautology as *sanguine* follows.—See Hom. Il. v. 339.

335. *Was run*, a Latinism, *ventum est*.

355. *The might of Gabriel fought*, a Greek expression frequent in Homer.

360. So Mars is represented flying from battle in the *Iliad*.

363. Raphael speaks here in the third person of himself, his name being unknown to Adam.—Some critics propose to add *each* after Raphael.

Though huge, and in a rock of diamond arm'd,
 Vanquish'd Adramelech and Asmadai, 363
 Two potent Thrones, that to be less than Gods
 Disdain'd, but meaner thoughts learn'd in their flight,
 Mangled with ghastly wounds through plate and
 Nor stood unmindful Abdiel to annoy [mail.
 The atheist crew, but with redoubled blow 370
 Ariel and Arioch, and the violence
 Of Ramiel scorch'd and blasted overthrew.
 I might relate of thousands, and their names
 Eternize here on earth ; but those elect
 Angels, contented with their fame in Heaven, 375
 Seek not the praise of men. The other sort
 In might though wondrous, and in acts of war,
 Nor of renown less eager, yet by doom
 Cancell'd from Heaven and sacred memory,
 Nameless in dark oblivion let them dwell. 380
 For strength from truth divided and from just,
 Illaudable, nought merits but dispraise
 And ignominy ; yet to glory' aspires
 Vain-glorious, and through infamy seeks fame :
 Therefore eternal silence be their doom. 385
 And now their mightiest quell'd, the battle swerved,
 With many an inroad gored ; deformed rout
 Enter'd, and foul disorder ; ail the ground
 With shiver'd armour strewn, and on a heap
 Chariot and charioteer lay overturn'd, 390
 And fiery foaming steeds : what stood, recoil'd
 O'erwearied, through the faint Satanic host
 Defensive scarce, or with pale fear surprised,
 Then first with fear surprised and sense of pain,
 Fled ignominious, to such evil brought 395
 By sin of disobedience, till that hour
 Not liable to fear, or flight, or pain.
 Far otherwise th' inviolable Saints
 In cubic phalanx firm advanced entire,
 Invulnerable, impenetrably arm'd : 400
 Such high advantages their innocence
 Gave them above their foes, not to have sinn'd,

363. *Adramelech*, afterwards one of the idols of Sepharvaim, 2 Kings xvii. 31. *Asmadai*, the same as Asmodeus, Tobit iii. 2.

371. *Ariel*, a name in Hebrew, meaning a strong lion : *Arioch* has a similar sense. *Ramiel*, one exalting himself against God.

391. *What stood* is the nominative to the verbs *recoil'd* and *fled*.

Not to have disobey'd : in fight they stood
 Unwearied, unobnoxious to be pain'd 404
 By wound, tho' from their place by violence moved.

Now Night her course began, and over Heaven
 Inducing darkness, grateful truce imposed,
 And silence on the odious din of war.
 Under her cloudy covert both retired,
 Victor and vanquish'd, on the foughten field 410
 Michaël and his angels prevalent
 Encamping, placed in guard their watches round,
 Cherubic waving fires. On th' other part
 Satan with his rebellious disappear'd,
 Far in the dark dislodged ; and void of rest, 415
 His potentates to council call'd by night ;
 And in the midst thus undismay'd began :

O now in danger try'd, now known in arms,
 Not to be overpow'r'd, Companions dear,
 Found worthy not of liberty alone, 420
 Too mean pretence, but what we more affect,
 Honour, dominion, glory, and renown ;
 Who have sustain'd one day in doubtful fight
 (And if one day, why not eternal days ?)
 What Heaven's Lord had pow'rfullest to send 425
 Against us from about his throne, and judged
 Sufficient to subdue us to his will,
 But proves not so : then fallible, it seems,
 Of future we may deem him, though till now
 Omniscient thought. True is, less firmly arm'd, 430
 Some disadvantage we endured and pain,
 Till now not known ; but known, as soon contemn'd ;
 Since now we find this our empyreal form
 Incapable of mortal injury,
 Imperishable, and though pierced with wound, 435
 Soon closing, and by native vigour heal'd.
 Of evil then so small, as easy think
 The remedy ; perhaps more valid arms,
 Weapons more violent, when next we meet,
 May serve to better us, and worse our foes ; 440
 Or equal what between us made the odds,
 In nature none. If other hidden cause
 Left them superior, while we can preserve
 Unhurt our minds and understanding sound,

447. Inducting, bringing on.

BOOK VI.

141

Due search, and consultation will disclose.

445

He sat; and in th' assembly next upstood
Nisroch, of principalities the prime.

As one he stood escaped from cruel fight,
Sore toil'd, his riven arms to havoc hewn,
And cloudy in aspect, thus ans'ring spake : 449

Deliverer from new Lords, leader to free
Enjoyment of our right as Gods : yet hard
For Gods, and too unequal work we find,
Against unequal arms to fight in pain,
Against unpain'd, impassive ; from which evil 453
Ruin must needs ensue ; for what avails
Valour or strength, though matchless, quell'd with
pain

Which all subdues, and makes remiss the hands
Of mightiest ? Sense of pleasure we may well
Spare out of life perhaps, and not repine, 459

But live content, which is the calmest life :

But pain is perfect misery, the worst

Of evils, and excessive, overturns

All patience. He who therefore can invent

With what more forcible we may offend 463

Our yet unwounded enemies, or arm

Ourselves with like defence, to me deserves

No less than for deliverance what we owe.

Whereto, with look composed, Satan reply'd :

Not uninvented that, which thou aright 470

Believ'st so main to our success, I bring.

Which of us who beholds the bright surface

Of this ethereous mould whereon we stand,

This continent of spacious Heav'n, adorn'd

With plant, fruit, flow'r ambrosial, gems, and gold ;

Whose eye so superficially surveys 476

These things, as not to mind from whence they grow

Deep under ground, materials dark and crude,

Of spirituous and fiery spume, till touch'd

With Heaven's ray, and temper'd, they shoot forth

So bounteous, op'ning to the ambient light ? 481

These in their dark nativity the deep

447. *Nisroch*, god of the Assyrians, in whose temple Sennacherib was slain. 2 Kings xix. 37. and Isa. xxvii. 37.

482. *The deep*, not hell, as is usually meant by it in word, but the under parts of the ground.

Shall yield us, pregnant with infernal flame ;
 Which into hollow engines, long and round,
 Thick ramm'd, at th' other bore with touch of fire 488
 Dilated and infuriate, shall send forth
 From far, with thund'ring noise among our foes,
 Such implements of mischief, as shall dash
 To pieces, and o'erwhelm whatever stands
 Adverse, that they shall fear we have disarm'd 490
 The Thund'rer of his only dreaded bolt.
 Nor long shall be our labour ; yet ere dawn,
 Effect shall end our wish. Mean while revive ;
 Abandon fear ; to strength and council join'd
 Think nothing hard, much less to be despair'd. 495

He ended, and his words their drooping cheer
 Enlighten'd, and their languish'd hope revived.
 Th' invention all admired, and each, how he
 To be th' inventor miss'd ; so easy' it seem'd
 Once found, which yet unfound most would have
 thought 500

Impossible ; yet haply of thy race
 In future days, if malice should abound,
 Some one intent on mischief, or inspired
 With dev'lish machination, might devise
 Like instrument to plague the sons of men 505
 For sin, on war and mutual slaughter bent.
 Forthwith from council to the work they flew ;
 None arguing stood ; innumerable hands
 Were ready ; in a moment up they turn'd
 Wide the celestial soil, and saw beneath 510
 Th' originals of nature in their crude
 Conception ; sulphurous and nitrous foam
 They found, they mingled, and with subtle art,
 Concocted and adjusted they reduced
 To blackest grain, and into store convey'd. 515
 Part hidden veins digg'd up (nor hath this earth
 Entrails unlike) of mineral and stone,
 Whereof to found their engines and their balls
 Of missive ruin ; part incentive reed
 Provide, pernicious with one touch to fire. 520
 So all ere day-spring, under conscious night,
 Secret they finish'd, and in order set,

520. *Pernicious* ; to be understood, it is probable, as the Lath.
per-vict, quick, speedy.

With silent circumspection unespy'd.

Now when fair morn orient in Heav'n appear'd,
Up rose the victor Angels, and to arms 525
The matin-trumpet sung. In arms they stood
Of golden panoply, refulgent host,
Soon banded: others from the dawning hills
Look'd round, and scouts each coast light-armed scour,
Each quarter, to descry the distant foe, 530
Where lodged, or whither fled, or if for fight,
In motion or in halt. Him soon they met
Under spread ensigns moving nigh, in slow
But firm battalion. Back with speediest sail
Zophiel, of Cherubim the swiftest wing, 535
Came flying, and in mid-air aloud thus cry'd:

Arm, Warriors, arm for fight; the foe at hand,
Whom fled we thought, will save us long pursuit
This day. Fear not his flight; so thick a cloud
He comes, and settled in his face I see 540
Sad resolution and secure. Let each
His adamantine coat gird well, and each
Fit well his helm, gripe fast his orb'd shield,
Borne ev'n or high; for this day will pour down,
If I conjecture aught, no drizzling show'r, 545
But rattling storm of arrows barb'd with fire.

So warn'd he them, aware themselves, and soon
In order, quit of all impediment;
Instant without disturb they took alarm,
And onward moved embattled; when behold, 550
Not distant far with heavy pace the foe
Approaching gross and huge, in hollow cube
Training his devilish engin'ry, impaled
On ev'ry side with shadowing squadrons deep,
To hide the fraud. At interview both stood 555
A while; but suddenly at head appear'd
Satan, and thus was heard commanding loud:

Vanguard, to right and left the front unfold,
That all may see who hate us, how we seek
Peace and composure, and with open breast 560

527. *Panoply*, complete armour.

535. *Zophiel*, the spy of God.

541. *Sad*, sullen, or as in old authors *grave* and *serious*.

548. *Impediment*, like the Latin *impedimenta*, the baggage
of an army.

553. *Training*, drawing in train.

Stand ready to receive them, if they like
 Our overture, and turn not back perverse;
 But that I doubt. However witness Heaven,
 Heav'n witness thou anon, while we discharge
 Freely our part; ye who appointed stand, 588
 Do as ye have in charge, and briefly touch
 What we propound; and loud that all may hear.

So scoffing in ambiguous words, he scarce
 Had ended; when to right and left the front
 Divided, and to either flank retired: 571
 Which to our eyes discover'd, new and strange,
 A triple mounted row of pillars laid
 On wheels (for like to pillars most they seem'd,
 Or hollow'd bodies made of oak or fir,
 With branches lopt, in wood or mountain fell'd) 575
 Brass, iron, stony mold, had not their mouths
 With hideous orifice gaped on us wide,
 Portending hollow truce. At each, behind,
 A Seraph stood, and in his hand, a reed
 Stood waving, tipt with fire: while we suspense 580
 Collected stood within our thoughts amused,
 Not long, for sudden all at once their reeds
 Put forth, and to a narrow vent apply'd
 With nicest touch. Immediate in a flame, 584
 But soon obscured with smoke, all Heav'n appear'd,
 From those deep-throated engines belch'd, whose roar
 Imbowel'd with outrageous noise the air,
 And all her entrails tore, disgorging foul
 Their dev'lish glut, chain'd thunderbolts and hail
 Of iron globes; which on the victor host 590
 Levell'd with such impetuous fury smote,
 That whom they hit, none on their feet might stand,
 Though standing else as rocks, but down they fell
 By thousands, Angel on Arch-Angel roll'd;
 The sooner for their arms; unarm'd they might 595
 Have easily as Spirits evaded swift
 By quick contraction or remove; but now
 Foul dissipation follow'd and forced rout;
 Nor served it to relax their serried files.

576. *Mold*, substance. There are stone cannon, it is said, at Delft in Holland, and Milton is supposed to have taken this idea from having seen them.

580. *Held*, instead of *stood*, is proposed as a new reading.

599. *Serried*, from the Italian *serrato*; close, compact.

What should they do? If on they rush'd, re; also 600
 Repeated, and indecent overthrow
 Doubled, would render them yet more despised,
 And to their foes a laughter; for in view
 Stood rank'd of Seraphim another row,
 In posture to displode their second tire 605
 Of thunder: back defeated to return
 They worse abhorr'd. Satan beheld their plight,
 And to his mates thus in derision call'd:

O Friends, why come not on these victors proud?
 Ere while they fierce were coming; and when we
 To entertain them fair with open front 611
 And breast (what could we more?) propounded terms
 Of composition, straight they changed their minds,
 Flew off, and into strange vagaries fell,
 As they would dance; yet for a dance they seem'd
 Somewhat extravagant and wild, perhaps 616
 For joy of offer'd peace. But I suppose,
 If our proposals once again were heard,
 We should compel them to a quick result.

To whom thus Belial, in like gamesome mood: 620
 Leader, the terms we sent were terms of weight,
 Of hard contents, and full of force urged home,
 Such as we might perceive amused them all,
 And stumbled many; who receives them right,
 Had need from head to foot well understand; 625
 Not understood, this gift they have besides,
 They shew us when our foes walk not upright.

So they among themselves in pleasant vein,
 Stood scoffing, heighten'd in their thoughts beyond
 All doubt of victory; Eternal Might 630
 To match with their inventions they presumed
 So easy', and of his thunder made a scorn,
 And all his host derided, while they stood
 A while in trouble: but they stood not long;
 Rage prompted them at length, and found them arms
 Against such hellish mischief fit to' oppose 636
 Forthwith (behold the excellence, the pow'r,
 Which God hath in his mighty Angels placed!)
 Their arms away they threw, and to the hills
 (For earth hath this variety from Heav'n 640

630. Belial was most fitted by his character to make the answer here

635. See Virgil, *Æn.* l. 130.

Of pleasure situate in hill and dale)
 Light as the lightning glimpse they ran, they flew;
 From their foundations loos'ning to and fro,
 They pluck'd the seated hills with all their load,
 Rocks, waters, woods, and, by the shaggy tops 643
 Uplifting, bore them in their hands. Amaze,
 Be sure, and terror seized the rebel host,
 When coming towards them so dread they saw
 The bottom of the mountains upward turn'd;
 Till on those cursed engines triple-row 650
 They saw them whelm'd, and all their confidence
 Under the weight of mountains buried deep;
 Themselves invaded next, and on their heads
 Main promontories flung, which in the air 654
 Came shadowing, and oppress'd whole legions arm'd.
 Their armour help'd their harm, crush'd in and bruis'd
 Into their substance pent, which wrought them pain
 Implacable, and many a dolorous groan
 Long struggling underneath, ere they could wind
 Out of such pris'n, though Spirits of purest light; 660
 Purest at first, now gross by sinning grown.
 The rest in imitation to like arms
 Betook them, and the neighb'ring hills uptore:
 So hills amid the air encounter'd hills,
 Hurl'd to and fro with jaculation dire, 665
 That under ground they fought in dismal shade;
 Infernal noise! War seem'd a civil game
 To this uproar: horrid confusion heap'd
 Upon confusion rose: and now all Heav'n
 Had gone to wrack, with ruin overspread, 670
 Had not th' Almighty Father, where he sits
 Shrined in his sanctuary of Heav'n secure,
 Consulting on the sum of things, foreseen
 This tumult, and permitted all, advised:
 That his great purpose he might so fulfil, 675
 To honour his anointed Son avenged

661. It is hardly necessary to call the reader's attention to the admirable moral lesson given by the idea in this line.

669. It should be observed how the horrors thicken as this war of angels proceeds: no poet ever equalled the terrible sublimity of these descriptions. Homer we cannot doubt would have done so, had he had Milton's subject and the prophets' light which revelation gave him, but as it was, he could soar no higher than the highest point of earth, which though he made it the very throne of sublimity was still but earth.

Upon his enemies, and to declare
 All pow'r on him transferr'd: whence to his Son
 Th' Accessor of his throne, he thus began :
 Effulgence of my glory, Son beloved, 680
 Son in whose face invisible is beheld
 Visibly what by Deity I am,
 And in whose hand what by decree I do,
 Second Omnipotence, two days are past,
 Two days, as we compute the days of Heav'n, 686
 Since Michael and his Pow'rs went forth to tame
 These disobedient. Sore hath been their fight,
 As likeliest was, when two such foes met arm'd;
 For to themselves I left them, and thou know'st
 Equal in their creation they were form'd, 690
 Save what sin hath impair'd, which yet hath
 Insensibly, for I suspend their doom; [wrought
 Whence in perpetual fight they needs must last
 Endless, and no solution will be found.
 War wearied hath perform'd what war can do, 695
 And to disorder'd rage let loose the reins,
 With mountains as with weapons arm'd, which makes
 Wild work in Heav'n, and dang'rous to the main.
 Two days are therefore past, the third is thine;
 For thee I have ordain'd it, and thus far 700
 Have suffer'd, that the glory may be thine
 Of ending this great war, since none but Thou
 Can end it. Into Thee such virtue' and grace
 Immense I have transfused, that all may know
 In Heav'n and Hell thy pow'r above compare; 705
 And this perverse commotion govern'd thus,
 To manifest thee worthiest to be Heir
 Of all things; to be Heir and to be King
 By sacred unction, thy deserved right.
 Go then, thou Mightiest in thy Father's might, 710
 Ascend my chariot, guide the rapid wheels
 That shake Heav'n's basis, bring forth all my war,
 My bow and thunder; my almighty arms
 Gird on, and sword upon thy puissant thigh:
 Pursue these sons of darkness, drive them out 715
 From all Heav'n's bounds into the utter deep;
 There let them learn, as likes them, to despise

691. *Invisible*, for, that which is invisible.

710. See the original of this splendid passage, Ps. xlv. 3, 4.

God and Messiah his anointed King.

He said, and on his Son with rays direct
Shone full; he all his Father full express'd 720
Ineffably into his face received;

And thus the filial Godhead answ'ring, spake:

O Father, O Supreme of Heav'nly Thrones,
First, Highest, Holiest, Best, thou always seek'st
To glorify thy Son; I always thee, 725

As is most just; this I my glory' account,
My exaltation, and my whole delight,
That thou in me well pleased, declar'st thy will
Fulfill'd; which to fulfil is all my bliss.

Sceptre and pow'r, thy giving, I assume, 730

And gladlier shall resign, when in the end
Thou shalt be All in All, and I in thee
For ever, and in me all whom thou lov'st:

But whom thou hat'st, I hate, and can put on,
Thy terrors, as I put thy mildness on, 735

Image of thee in all things; and shall soon,
Arm'd with thy might, rid Heav'n of these rebell'd,

To their prepared ill mansion driv'n down,
To chains of darkness, and th' undying worm,

That from thy just obedience could revolt, 740
Whom to obey is happiness entire.

Then shall thy Saints unmix'd, and from th' impure
Far separate, circling thy holy mount,

Unfeigned Hallelujahs to thee sing,
Hymns of high praise: and I among them Chief. 745

So said, he o'er his sceptre bowing, rose
From the right hand of glory where he sat;

And the third sacred morn began to shine,
Dawning through Heav'n. Forth rush'd with whirl-

The chariot of paternal Deity, [wind sound

Flashing thick flames, wheel within wheel undrawn,
Itself instinct with Spirit, but convoy'd

By four Cherubic shapes: four faces each
Had wondrous; as with stars their bodies all

And wings were set with eyes, with eyes the wheels
Of beryl, and careering fires between; 750

732. 1 Cor. xv. 24. and John xvii.

742. Milton is supposed, by making the contest last three days, to allude to the time occupied by the death and resurrection of Christ.

749. See Ezekiel i. 4, also Isa. lxvi. 12.

Over their heads a crystal firmament,
 Whereon a sapphire throne, inlaid with pure
 Amber, and colours of the show'ry arch.
 He in celestial panoply all arm'd 760
 Of radiant Urim, work divinely wrought,
 Ascended. At his right hand victory
 Sat eagle-wing'd; beside him hung his bow
 And quiver with three-bolted thunder stored;
 And from about him fierce effusion roll'd 765
 Of smoke and bick'ring flame and sparkles dire:
 Attended with ten thousand thousand Saints,
 He onward came; far off his coming shone;
 And twenty thousand (I their number heard)
 Chariots of God, half on each hand were seen. 770
 He on the wings of Cherub rode sublime
 On the crystalline sky, in sapphire throned,
 Illustrious far and wide, but by his own
 First seen; them unexpected joy surprised,
 When the great ensign of Messiah blazed 775
 Aloft, by Angels borne, his sign in Heav'n;
 Under whose conduct Michael soon reduced
 His army, circumfused on either wing,
 Under their Head embody'd all in one.
 Before him pow'r divine his way prepared: 780
 At his command th' uprooted hills retired
 Each to his place; they heard his voice, and went
 Obsequious; Heav'n his wonted face renew'd,
 And with fresh flow'rets hill and valley smiled.
 This saw his hapless foes, but stood obdured, 785
 And to rebellious fight rallied their Pow'rs
 Insensate, hope conceiving from despair.
 In Heav'nly Spirits could such perverseness dwell?
 But to convince the proud what signs avail,
 Or wonders move th' obdurate to relent? 790
 They, harden'd more by what might most reclaim,
 Grieving to see his glory, at the sight
 Took envy; and aspiring to his highth,
 Stood re-embattled fierce, by force or fraud

760. The Urim and Thummim formed part of Aaron's breast plate. The former in Hebrew means *light*, the latter *perfection*.

765. Ps. xviii. 8. 1. 2. for the next line see Jude 14. Ps. lxxviii. 17. Rev. vii. 4.

771. Ps. xviii. 10.

776. It is doubtful whether Milton alluded to any particular sign here but assuredly, I think, not to the cross, as has been supposed.

Weening to prosper, and at length prevail 798
 Against God and Messiah, or to fall
 In universal ruin last ; and now
 To final battle drew, disdaining flight
 Or faint retreat ; when the great Son of God
 To all his host on either hand thus spake : 800
 Stand still in bright array, ye Saints ; here stand
 Ye Angels arm'd, this day from battle rest :
 Faithful hath been your warfare, and of God
 Accepted, fearless in his righteous cause ;
 And as ye have received, so have ye done 805
 Invincibly : but of this cursed crew
 The punishment to other hand belongs :
 Vengeance is his, or whose he sole appoints ;
 Number to this day's work is not ordain'd,
 Nor multitude ; stand only and behold 810
 God's indignation on these Godless pour'd
 By me ; not you, but me, they have despised,
 Yet envy'd. Against me is all their rage,
 Because the Father, t' whom in Heav'n supreme
 Kingdom, and pow'r, and glory appertains, 815
 Hath honour'd me according to his will.
 Therefore to me their doom he hath assign'd ;
 That they may have their wish, to try with me
 In battle which the stronger proves ; they all,
 Or I alone against them, since by strength 820
 They measure all, of other excellence
 Not emulous, nor care who them excels ;
 Nor other strife with them do I vouchsafe.
 So spake the Son, and into terror changed
 His count'nance, too severe to be beheld, 825
 And full of wrath bent on his enemies.
 At once the Four spread out their starry wings
 With dreadful shade contiguous, and the orbs
 Of his fierce chariot roll'd, as with the sound
 Of torrent floods, or of a num'rous host. 830
 He on his impious foes right onward drove,
 Gloomy as night : under his burning wheels
 The steadfast empyréan shook throughout,
 All but the throne itself of God. Full soon
 Among them he arrived ; in his right hand 835

832. *Gloomy as night*, from Homer, who so mentions Apollo and Hector.

Grasping ten thousand thunders, which he sent
 Before him, such as in their souls infix'd
 Plagues. They astonish'd, all resistance lost,
 All courage; down their idle weapons dropt;
 O'er shields and helms and helmed heads he rode
 Of Thrones and mighty Seraphim prostrate, 847
 That wish'd the mountains now might be again
 Thrown on them, as a shelter from his ire.
 Nor less on either side tempestuous fell
 His arrows, from the fourfold-visaged Four, 848
 Distinct with eyes, and from the living wheels
 Distinct alike with multitude of eyes;
 One Spirit in them ruled, and ev'ry eye
 Glared lightning, and shot forth pernicious fire
 Among th' accursed, that wither'd all their strength,
 And of their wonted vigour left them drain'd, 851
 Exhausted, spiritless, afflicted, fall'n.
 Yet half his strength he put not forth, but check'd
 His thunder in mid volley; for he meant
 Not to destroy, but root them out of Heav'n. 855
 The overthrown he raised, and, as a herd
 Of goats or tim'rous flock together throng'd,
 Drove them before him thunder-struck, pursued
 With terrors and with furies to the bounds
 And crystal wall of Heav'n; which opening wide,
 Roll'd inward, and a spacious gap disclosed 861
 Into the wasteful deep. The monstrous sight
 Struck them with horror backward, but far worse
 Urged them behind: headlong themselves they threw
 Down from the verge of Heav'n; eternal wrath 865
 Burnt after them to the bottomless pit.

Hell heard th' unsufferable noise; Hell saw
 Heav'n ruining from Heav'n, and would have fled
 Affrighted; but strict Fate had cast too deep
 Her dark foundations, and too fast had bound. 870
 Nine days they fell: confounded Chaos roar'd,
 And felt tenfold confusion in their fall
 Through his wild anarchy, so huge a rout
 Incumber'd him with ruin. Hell at last
 Yawning, received them whole, and on them closed:
 Hell, their fit habitation, fraught with fire 876

942. Rev. vi. 16.

859. Job vi. 4.

866. Ruining, from the Latin *ruo*, to rush or fall headlong.

Unquenchable, the house of woe and pain.
 Disburden'd Heav'n rejoiced, and soon repair'd
 Her mural breach, returning whence it roll'd.
 Sole victor from th' expulsion of his foes, 889
 Messiah his triumphal chariot turn'd :
 To meet him, all his saints, who silent stood
 Eye-witnesses of his almighty acts,
 With jubilee advanced ; and as they went,
 Shaded with branching palm, each order bright, 891
 Sung triumph, and him sung victorious King,
 Son, Heir, and Lord, to him dominion given,
 Worthiest to reign. He celebrated rode
 Triumphant through mid Heav'n, into the courts
 And temple of his Mighty Father throned 893
 On high ; who into glory him received ;
 Where now he sits at the right hand of bliss.

Thus measuring things in Heav'n by things on
 Earth,

At thy request, and that thou may'st beware
 By what is past, to thee I have reveal'd 895
 What might have else to human race been hid ;
 The discord which befel, and war in Heav'n
 Among th' Angelic Pow'rs, and the deep fall,
 Of those too high aspiring, who rebell'd
 With Satan ; he who envies now thy state, 900
 Who now is plotting how he may seduce
 Thee also from obedience, that with him
 Bereaved of happiness thou may'st partake
 His punishment, eternal misery :
 Which would be all his solace and revenge, 905
 As a despite done against the Most High,
 Thee once to gain companion of his woe.
 But listen not to his temptations, warn
 Thy weaker ; let it profit thee to' have heard,
 By terrible example, the reward 910
 Of disobedience. Firm they might have stood,
 Yet fell ; remember, and fear to transgress.

888. Rev. iv. 11.

890. *Him* is understood after *envies*—or, *it* is after *As*.

BOOK VII.

THE ARGUMENT.

Michael, at the request of Adam, relates how and wherefore the world was first created: that God after the expelling of Satan and his Angels out of Heaven, declared his pleasure to create another world and other creatures to dwell therein; made his Son with glory and attendance of Angels to perform the work of creation in six days; the Angels celebrate with hymns the per-
formance thereof, and his resurrection into Heaven.

DESCEND from Heav'n, Urania, by that name
If rightly thou art call'd, whose voice divine
Following, above th' Olympian hill I soar,
Above the flight of Pegasean wing.
The meaning, not the name I call; for thou 5
Nor of the Muses nine, nor on the top
Of old Olympus dwell'st, but heav'nly born;
Before the hills appear'd, or fountain flow'd,
Then with eternal Wisdom didst converse,
Wisdom thy sister, and with her didst play 10
In presence of th' Almighty Father, pleas'd
With thy celestial song. Up led by thee
Into the Heav'n of Heav'ns I have presumed,
An earthly guest, and drawn empyreal air,
Thy temp'ring. With like safety guided down, 15
Return me to my native element,
Lest from this flying steed, unrein'd (as once
Bellerophon, though from a lower clime),

1. Milton has, throughout his poem, shown the most admirable skill in adapting to his purpose, such parts of the classical mythology as he wished to employ. He has been much blamed for his frequent, and, as it is thought, affected display of learning in this particular; but there is a circumstance which has not, I believe, struck the minds of his commentators, which goes far to justify him in this respect. Milton's imagination, filled with the rich antiquity of his theme, was necessarily frequently occupied by the splendid poems with which superstition crowds her temple, but he could not contemplate a single part of his subject, without putting the truth of nature and revelation in just position with the traditions of both. Hence many of his most beautiful ideas are mixed up with those allusions, and it can hardly fail the notice of a reflecting reader, that the mind never once losing sight of the various forms under which the essence of God has appeared, comprehends the compass of the poem more closely than it could otherwise have done.

2. *Proverbia* viii. 26.

10. *Bellerophon*; he attempted, it is said, to mount to heaven on the winged horse Pegasus, and fell in the Asian field, or in Cilicia.

Dismounted, on th' Aleian field I fall
 Erroneous, there to wander and forlorn. 20
 Half yet remains unsung, but narrower bound
 Within the visible diurnal sphere ;
 Standing on earth, not rapt above the pole,
 More safe I sing with mortal voice, unchanged
 To hoarse or mute, though fall'n on evil days, 25
 On evil days though fall'n, and evil tongues ;
 In darkness, and with dangers compass'd round
 And solitude ; yet not alone, while thou
 Visit'st my slumbers nightly, or whed morn
 Purples the east : still govern thou my song, 30
 Urania, and fit audience find, though few ;
 But drive far off the barb'rous dissonance
 Of Bacchus and his revellers, the race
 Of that wild rout that tore the Thracian bard
 In Rhodope, where woods and rocks had ears 35
 To rapture, till the savage clamour drown'd
 Both harp and voice ; nor could the Muse defend
 Her son. So fail not thou, who thee implores ;
 For thou art heav'nly, she an empty dream.
 Say, Goddess, what ensued when Raphaël, 40
 The affable Arch-Angel, had forewarn'd
 Adam, by dire example, to beware
 Apostasy, by what befel in Heav'n
 To those apostates, lest the like befall
 In Paradise to Adam or his race, 45
 Charged not to touch the interdicted tree,
 If they transgress. and slight that sole command,
 So easily obey'd amid the choice
 Of all tastes else to please their appetite,
 Though wand'ring. He with his consorted Eve 50
 The story heard attentive, and was fill'd
 With admiration and deep mause, to hear
 Of things so high and strange, things to their thought
 So unimaginable as hate in Heav'n,
 And war so near the peace of God in bliss 55

21. Half of the Episode, or Raphael's account.

25. An allusion to the condition of himself in the profligate and irreligious times of Charles the Second, during which blind and neglected, he lived in an obscure retreat, but probably in danger of persecution for his principles.

35. *Orpheus*, the Thracian bard was torn to pieces by the votaries of Bacchus, in Rhodope, a mountain of Thrace.

With such confusion : but the evil soon
 Driv'n back, redounded as a flood on those
 From whom it sprung, impossible to mix
 With blessedness. Whence Adam soon repeal'd
 The doubts that in his heart arose : and now 68
 Led on, yet sinless, with desire to know
 What nearer might concern him ; how this world
 Of Heav'n and Earth conspicuous, first began ;
 When, and whereof created ; for what cause
 What within Eden or without was done 65
 Before his memory, as one whose drouth
 Yet scarce allay'd, still eyes the current stream,
 Whose liquid murmur heard new thirst excites,
 Proceeded thus to ask his heav'nly guest :
 Great things, and full of wonder in our ears, 70
 Far diff'ring from this world, thou hast reveal'd,
 Divine interpreter, by favour sent
 Down from the empyréan, to forewarn
 Us timely' of what might else have been our loss,
 Unknown, which human knowledge could not reach :
 For which to th' infinitely Good we owe 76
 Immortal thanks, and his admonishment
 Receive with solemn purpose, to observe
 Immutably his sov'reign will, the end
 Of what we are. But since thou hast vouchsafed 80
 Gently for our instruction to impart
 Things above earthly thought, which yet concern'd
 Our knowing, as to highest wisdom seem'd,
 Deign to descend now lower, and relate
 What may no less perhaps avail us known : 85
 How first began this Heav'n which we behold
 Distant so high, with moving fires adorn'd
 Innumerable, and this which yields or fills
 All space, the ambient air wide interfused
 Embracing round this florid Earth ; what cause 90
 Moved the Creator in his holy rest
 Through all eternity so late to build
 In Chaos, and the work begun, how soon
 Absolved, if unforbid thou may'st unfold
 What we, not to explore the secrets, ask 95

92. A question often since asked. but well answered by the consideration, that whenever the world had been created there would have been an eternity before its existence.

Of his eternal empire, but the more
 To magnify his works, the more we know.
 And the great light of day yet wants to run
 Much of his race, though steep; suspense in Heav'n,
 Held by thy voice, thy potent voice, he hears, 100
 And longer will delay to hear thee tell
 His generation, and the rising birth
 Of nature from the unapparent deep;
 Or if the star of ev'ning and the moon
 Haste to thy audience, night with her will bring 105
 Silence, and sleep list'ning to thee will watch;
 Or we can bid his absence, till thy song
 End, and dismiss thee ere the morning shine.

Thus Adam his illustrious guest besought;
 And thus the God-like Angel answer'd mild: 110
 This also thy request with caution ask'd
 Obtain; though to recount almighty works,
 What words or tongue of Seraph can suffice,
 Or heart of man suffice to comprehend?
 Yet what thou canst attain, which best may serve
 To glorify the Maker, and infer 115
 Thee also happier, shall not be withheld
 Thy hearing; such commission from above
 I have received, to answer thy desire
 Of knowledge within bounds; beyond abstain 120
 To ask, nor let thine own inventions hope
 Things not reveal'd, which th' invisible King,
 Only omniscient, hath suppress'd in night;
 To none communicable in Earth or Heav'n:
 Enough is left besides to search and know: 125
 But knowledge is as food, and needs no less
 Her temp'rance over appetite, to know
 In measure what the mind may well contain;
 Oppresses else with surfeit, and soon turns
 Wisdom to folly', as nourishment to wind. 130

Know then, that after Lucifer from Heav'n
 (So call him, brighter once amidst the host
 Of Angels than that star the stars among)
 Fell with his flaming legions through the deep
 Into his place, and the great Son return'd 135
 Victorious with his saints, th' Omnipotent
 Eternal Father from his throne beheld

103. Gen. 1. 2.

122. *Invisible*, so in Scripture.

Their multitude, and to his Son thus spake :
 At least our envious foe hath fail'd, who thought
 All like himself rebellious : by whose aid 143
 This inaccessible high strength, the seat
 Of Deity supreme, us disposess'd,
 He trusted to have seized, and into fraud
 Drew many, whom their place knows here no more ;
 Yet far the greater part have kept, I see, 145
 Their station ; Heav'n yet populous retains
 Number sufficient to possess her realms
 Though wide, and this high temple to frequent
 With ministeries due and solemn rites :
 But lest his heart exalt him in the harm 150
 Already done, to have dispeopled Heav'n,
 My damage fondly deem'd, I can repair
 That detriment, if such it be to lose
 Self-lost, and in a moment will create
 Another world ; out of one man a race 155
 Of men innumerable, there to dwell,
 Not here, till by degrees of merit raised,
 They open to themselves at length the way
 Up hither, under long obedience try'd,
 And Earth be changed to Heav'n, and Heav'n to Earth,
 One kingdom, joy and union without end. 161
 Mean while inhabit lax, ye Pow'rs of Heav'n ;
 And thou, my Word, begotten Son, by thee
 This I perform ; speak thou and be it done.
 My overshadowing Spirit and might with thee. 163
 I send along ; ride forth, and bid the deep
 Within appointed bounds be Heav'n and Earth,
 Boundless the deep, because I am who fill
 Infinitude, nor vacuous the space.
 Though I uncircumscribed myself retire 170
 And put not forth my goodness which is free
 To act or not, necessity and chance
 Approach not me ; and what I will is fate.

139. *At last*. instead of *at least*, is proposed.

144. Job vii. 10.

160. In allusion probably to the new heaven and new earth before mentioned, and not, as is supposed, to any mere improvement in man.

162. *Lax*, free to follow their former angelic pleasures and occupations. It has no relation, as Newton supposes, to space or room.

165. Luke: 25.

So spake th' Almighty, and to what he spake,
His Word, the filial Godhead, gave effect. 178

Immediate are the acts of God, more swift
Than time or motion; but to human ears
Cannot without process of speech be told;
So told as earthly notion can receive.

Great triumph and rejoicing was in Heav'n, 180
When such was heard declared th' Almighty's will.

Glory they sung to the Most High, good-will
To future men, and in their dwellings peace:

Glory to him, whose just avenging ire
Had driven out th' ungodly from his sight 185

And th' habitations of the just: to him

Glory and praise, whose wisdom had ordain'd

Good out of evil to create, instead

Of Spirits malign, a better race to bring
Into their vacant room, and thence diffuse 190

His good to worlds and ages infinite.

So sang the Hierarchies: Mean while the Son
On his great expedition now appear'd,

Girt with omnipotence, with radiance crown'd

Of majesty divine; sapience and love 195
Immense, and all his Father in him shone.

About his chariot numberless were pour'd

Cherub and Seraph, Potentates and Thrones,

And Virtues, winged Spirits, and chariots wing'd

From th' armoury of God, where stand of old 200

Myriads between two brazen mountains lodged

Against a solemn day, harness'd at hand,

Celestial equipage: and now came forth

Spontaneous, for within them Spirit lived,

Attendant on their Lord: Heav'n open'd wide 205

Her ever-during gates, harmonious sound!

On golden hinges moving, to let forth

The King of Glory in his pow'rful Word

And Spirit coming to create new worlds.

On heav'nly ground they stood, and from the shore

They view'd the vast immeasurable abyss 211

Outrageous as a sea, dark, wasteful, wild,

Up from the bottom turn'd by furious winds

And surging waves, as mountains, to assault

182. *God* instead of *the* is proposed by Bentley.

192. Zech. vi. 1.

Heavn's height, and with the centre mix the pole.

Silence, ye troubled waves, and thou deep, peace,
Said then th' omnific Word; your discord end.

Nor stay'd, but on the wings of Cherubim

Uplifted, in paternal glory rode

Far into Chaos, and the world unborn; 230

For Chaos heard his voice: him all his train

Follow'd in bright procession, to behold

Creation, and the wonders of his might.

Then stay'd the fervid wheels, and in his hand

He took the golden compasses, prepared 235

In God's eternal store, to circumscribe

This universe, and all created things.

One foot he center'd, and the other turn'd

Round through the vast profundity obscure,

And said, Thus far extend, thus far thy bounds, 240

This be thy just circumference, O world!

Thus God the Heav'n created, thus the Earth,

Matter unform'd and void. Darkness profound

Cover'd th' abyss; but on the wat'ry calm

His brooding wings the Spirit of God outspread, 245

And vital virtue' infused and vital warmth

Throughout the fluid mass, but downward purged

The black tartareous cold infernal dregs

Adverse to life: then founded, then conglobed

Like things to like, the rest to sev'ral place 240

Disparted, and between spun out the air;

And Earth, self-balanced, on her centre hung.

Let there be light, said God; and forthwith light

Ethereal first of things, quintessence pure,

Sprung from the deep, and from her native east 245

To journey through the aery gloom began,

Sphered in a radiant cloud; for yet the sun

235. Prov. viii. 27.

232. It is well observed, that this book is a magnificent paraphrase of the Mosaic account of the creation.

243. Gen. i. 3. I cannot but observe here that one of the most sublime, and at the same time learned of modern reasoners, in speaking to me on this passage of Scripture, remarked, that the usual way in which it is understood is not only incorrect, but greatly diminishes its sublimity. It is highly wrong, according to him, to suppose that light was first called into being on the creation of this world, for Heaven had been for ever filled with it, and God himself is compared to it; the expression, consequently, 'Let there be light,' is to be interpreted, 'Let the light flow forth, let there be light shining from its great original fountain on the commencing system.'

Was not: she in a cloudy tabernacle
 Sojourn'd the while. God saw the light was good;
 And light from darkness by the hemisphere 253
 Divided: light the Day, and darkness Night
 He named. Thus was the first day ev'n and morn:
 Nor past uncelebrated, nor unsung
 By the celestial choirs, when orient light
 Exhaling first from darkness they beheld 255
 Birth-day of Heav'n and Earth; with joy and shout
 The hollow universal orb they fill'd,
 And touch'd their golden harps, and hymning praised
 God and his works; Creator him they sung,
 Both when first ev'ning was, and when first morn.

Again, God said, Let there be firmament 261
 Amid the waters, and let it divide
 The waters from the waters. And God made
 The firmament, expanse of liquid, pure,
 Transparent, elemental air, diffused 265
 In circuit to the uttermost convex
 Of this great round: partition firm and sure,
 The waters underneath from those above
 Dividing: for as earth, so he the world
 Built on circumfluous waters calm, in wide 270
 Crystalline ocean, and the loud misrule
 Of Chaos far removed, lest fierce extremes
 Contiguous might distemper the whole frame:
 And Heav'n he named the Firmament. So ev'n
 And morning chorus sung the second day. 275

The earth was form'd, but in the womb as yet
 Of waters, embryo immature involved,
 Appear'd not. Over all the face of th' earth
 Main ocean flow'd, not idle, but with warm
 Prolific humour soft'ning all her globe, 280
 Fermented the great mother to conceive,
 Sate with genial moisture, when God said,
 Be gather'd now, ye waters under Heav'n,
 Into one place, and let dry land appear.
 Immediately the mountains huge appear 285
 Emergent, and their broad bare backs upheave

266. Job xxxviii. 4. 7. I might multiply references without end in this part of the poem, but it must be left to the industry or curiosity of the reader to discover the scriptural allusions where they are so numerous as in the present instance.

Into the clouds ; their tops ascend the sky :
 So high as heaved the tumid hills, so low
 Down sunk a hollow bottom broad and deep,
 Capacious bed of waters : thither they 299
 Hasted with glad precipitance, uproll'd
 As drops on dust conglobing from the dry ;
 Part rise in crystal wall, or ridge direct,
 For haste : such flight the great command impress'd
 On the swift floods. As armies at the call 295
 Of trumpet (for of armies thou hast heard)
 Troop to their standard, so the wat'ry throng,
 Wave rolling after wave, where way they found ;
 If steep, with torrent rapture ; if through plain,
 Soft-ebbing : nor withstood them rock or hill, 300
 But they, or under ground, or circuit wide
 With serpent error wand'ring, found their way,
 And on the washy ooze deep channels wore ;
 Easy, ere God had bid the ground be dry,
 All but within those banks, where rivers now 305
 Stream, and perpetual draw their humid train.
 The dry land, Earth, and the great receptacle
 Of congregated waters he call'd Seas :
 And saw that it was good, and said, Let th' earth
 Put forth the verdant grass, herb yielding seed, 310
 And fruit-tree yielding fruit after her kind,
 Whose seed is in herself upon the earth.
 He scarce had said, when the bare earth, till then
 Desert and bare, unsightly, unadorn'd,
 Brought forth the tender grass, whose verdure clad,
 Her universal face with pleasant green ; 315
 Then herbs of every leaf, that sudden flow'r'd
 Opening their various colours, and made gay
 Her bosom smelling sweet : and these scarce blown
 Forth flourish'd thick the clust'ring vine, forth crept
 The smelling gourd, upstood the corny reed 321
 Embattled in her field, and th' humble shrub,
 And bush with frizzled hair implicit. Last
 Rose, as in dance, the stately trees, and spread
 Their branches, hung with copious fruit, or gemm'd

321. *Swelling* has been suggested, and most probably correctly.

323. *Hair*, coma is the same in Latin, small leaves, twigs, &c. implicit, entangled.

325. *Gemm'd*, from *gemmare*, to put forth blossoms.

Their blossoms : with high woods the hills were
 crown'd 320
 With tufts the valleys, and each fountain side,
 With borders long the rivers : that earth now
 Seem'd like to Heav'n, a seat where Gods might
 dwell,
 Or wander with delight, and love to haunt 330
 Her sacred shades. Though God had yet not rain'd
 Upon the earth, and man to till the ground
 None was, but from the earth a dewy mist
 Went up and water'd all the ground, and each
 Plant of the field, which, ere it was in th' earth 335
 God made, and ev'ry herb, before it grew
 On the green stem ; God saw that it was good :
 So ev'n and morn recorded the third day.
 Again the Almighty spake, Let there be Lights
 High in th' expanse of Heaven, to divide 340
 The day from night : and let them be for signs,
 For seasons, and for days, and circling years ;
 And let them be for lights, as I ordain
 Their office in the firmament of Heav'n,
 To give light on the earth : and it was so. 345
 And God made two great lights, great for their use
 To Man ; the greater to have rule by day,
 The less by night altern : and made the stars
 And set them in the firmament of Heav'n
 T' illuminate the earth, and rule the day 350
 In their vicissitude, and rule the night,
 And light from darkness to divide. God saw,
 Surveying his great work, that it was good :
 For, of celestial bodies, first the sun,
 A mighty sphere, he framed, unlightsome first, 355
 Though of ethereal mould : then form'd the moon
 Globose, and ev'ry magnitude of stars,
 And sow'd with stars the Heav'n thick as a field :
 Of light by far the greater part he took,
 Transplanted from her cloudy shrine, and plac'd 360
 In the sun's orb, made porous to receive
 And drink the liquid light, firm to retain
 Her gather'd beams, great palace now of light.
 Hither, as to their fountain, other stars
 Repairing, in their golden urns draw light, 365
 And hence the morning planet gilds her horns ;

By tincture or reflection they augment
 Their small peculiar, though for human sight
 So far remote, with diminution seen.
 First in his east the glorious lamp was seen, 370
 Regent of day, and all th' horizon round
 Invested with bright rays, jocund to run
 His longitude through Heav'n's high road. The grey
 Dawn and the Pleiades before him danced,
 Shedding sweet influence. Less bright the moon,
 But opposite in levell'd west was set 375
 His mirror, with full face borrowing her light
 From him, for other light she needed none
 In that aspect; and still that distance keeps
 Till night, then in the east her turn she shines, 380
 Revolved on Heav'n's great axle; and her reign
 With thousand lesser lights dividual holds,
 With thousand thousand stars, that then appear'd
 Spangling the hemisphere. Then first adorn'd
 With her bright luminaries that set and rose, 385
 Glad ev'ning and glad morn crown'd the fourth day.

And God said, Let the waters generate
 Reptile with spawn abundant, living soul:
 And let fowl fly above the earth, with wings
 Display'd on th' open firmament of Heav'n. 390
 And God created the great whales, and each
 Soul living, each that crept, which plenteously
 The waters generated by their kinds,
 And ev'ry bird of wing after his kind;
 And saw that it was good, and bless'd them, saying,
 Be fruitful, multiply, and in the seas, 395
 And lakes, and running streams, the waters fill;
 And let the fowl be multiply'd on th' earth.
 Forthwith the sounds and seas, each creek and bay
 With fry innumerable swarm, and shoals 400
 Of fish that with their fins and shining scales
 Glide under the green wave, in sculls that oft
 Bank the mid-sea: part single or with mate
 Graze the sea-weed their pasture, and through groves
 Of coral stray or sporting with quick glance, 405
 Shew to the sun their waved coats dropt with gold,
 Or in their pearly shells at ease, attend

370. For longitude Bentley reads *his long career*.

402. *Sculls*, a Saxon word, signifying an assembly.

Moist nutriment, or under rocks their food
 In jointed armour watch. On smooth the seal,
 And bended dolphins play: part huge of bulk 410
 Wallowing unwieldy', enormous in their gait,
 Tempest the ocean: there leviathan,
 Hugest of living creatures, on the deep
 Stretch'd like a promontory, sleeps or swims,
 And seems a moving land, and at his gills 415
 Draws in, and at his trunk spouts out, a sea.
 Meanwhile the tepid caves, and fens, and shores
 Their brood as num'rous hatch, from th' egg that soon
 Bursting with kindly rupture forth disclosed
 Their callow young, but feather'd soon and fledge 420
 They summ'd their pens, and soaring th' air sublime,
 With clang despised the ground, under a cloud
 In prospect: there the eagle and the stork
 On cliffs and cedar tops their eyries build:
 Part loosely wing the region, part more wise 425
 In common, ranged in figure, wedge their way,
 Intelligent of seasons, and set forth
 Their aëry caravan high over seas
 Flying, and over lands, with mutual wing,
 Easing their flight; so steers the prudent crane 430
 Her annual voyage, borne on winds; the air
 Floats as they pass, fann'd with unnumber'd plumes.
 From branch to branch the smaller birds with song
 Solaced the woods, and spread their painted wings
 Till ev'n, nor then the solemn nightingale 435
 Ceased warbling, but all night tuned her soft lays:
 Others on silver lakes and rivers bathed
 Their downy breast. The swan with arched neck
 Between her white wings mantling proudly, rows
 Her state with oary feet; yet oft they quit 440
 The dank, and rising on stiff pennons, tow'r
 The mid aëreal sky: others on ground
 Walk'd firm; the crested cock, whose clarion sounds
 The silent hours, and th' other whose gay train
 Adorns him, coloured with the florid hue 445

410. *Bended*, because so appearing when sporting in the sea.

421. *Pens*, from the Latin *penna*, a feather. *Summ'd*, a term in falconry, meaning full grown.

423. Job xxxix. 27, 28.

435. Milton's fondness for the nightingale is remarkably shewn in his repeated allusions to that bird.

Of rainbows and starry' eyes. The waters thus
With fish replenish'd, and the air with fowl
Ev'ning and morn solemnized the fifth day.

The sixth, and of creation last, arose
With ev'ning harps and matin, when God said, 450
Let th' earth bring forth soul-living in her kind,
Cattle and creeping things, and beast of th' earth,
Each in their kind. The earth obey'd; and straight
Opening her fertile womb, teem'd at a birth
Innum'rous living creatures, perfect forms, 455
Lamb'd and full grown. Out of the ground up rose
As from his lair the wild beast, where he wons
In forest wild, in thicket, brake, or den;
Among the trees in pairs they rose, they walk'd:
The cattle in the fields and meadows green: 460
Those rare and solitary, these in flocks,
Past'ring at once, and in broad herds upsprung.
The grassy clods now calved; now half appear'd
The tawny lion, pawing to get free 464
His hinder parts, then springs as broke from bonds,
And rampant shakes his brinded mane: the ounce,
The libbard, and the tiger, as the mole
Rising, the crumbled earth above them threw
In hillocks: the swift stag from under ground 469
Bore up his launching head; scarce from his mould
Behemoth, biggest born of earth, upheaved
His vastness; fleeced the flocks and bleating rose,
As plants: ambiguous between sea and land
The river-horse and scaly crocodile.
At once came forth whatever creeps the ground, 475
Insect or worm: those waved their limber fans
For wings, and smallest lineaments exact
In all the liveries deck'd of summer's pride,
With spots of gold and purple', azure and green:
These as a line their long dimension drew, 480
Streaking the ground with sinuous trace; not all
Minims of nature; some of serpent kind,
Wondrous in length and corpulence, involved
Their snaky folds, and added wings. First crept

467. The *libbard*, the leopard, the word is used by Spenser and others.

471. The *Behemoth* is supposed by Bochart to be the river-horse.

482. *Minims*, from the Latin *Minima*.

The parsimonious emmet, provident 400
 Of future, in small room large heart inclosed,
 Pattern of just equality perhaps
 Hereafter, join'd in her popular tribes
 Of commonalty: swarming next appear'd
 The female bee, that feeds her husband drone 405
 Deliciously, and builds her waxen cells
 With honey stored. The rest are numberless,
 And thou their natures know'st, and gav'st them
 Needless to thee repeated; nor unknown [names
 The serpent, subtlest beast of all the field, 410
 Of huge extent sometimes, with brazen eyes
 And hairy mane terrific, though to thee
 Not noxious, but obedient at thy call. *

Now Heav'n in all her glory shone, and roll'd
 Her motions, as the great first Mover's hand 500
 First wheel'd their course; earth in her rich attire
 Consummate lovely smiled; air, water, earth,
 By fowl, fish, beast, was flown, was swum, was walk'd
 Frequent; and of the sixth day yet remain'd;
 There wanted yet the master-work, the end 505
 Of all yet done; a creature who not prone
 And brute as other creatures, but endued
 With sanctity of reason, might erect
 His stature, and upright with front serene
 Govern the rest, self-knowing, and from thence 510
 Magnanimous to correspond with Heav'n,
 But grateful to acknowledge whence his good
 Descends; thither with heart, and voice, and eyes
 Directed in devotion, to adore
 And worship God supreme, who made him chief 515
 Of all his works. Therefore th' Omnipotent
 Eternal Father (for where is not he
 Present?) thus to his Son audibly spake:

Let us make now Man in our image, Man 520
 In our similitude, and let them rule
 Over the fish and fowl of sea and air,
 Beast of the field, and over all the earth,
 And ev'ry creeping thing that creeps the ground.
 This said, he form'd thee, Adam, thee, O Man,
 Dust of the ground, and in thy nostrils breathed 525

407. Virgil describes the serpent as having a mane.

The breath of life : in his own image he
 Created thee, in the image of God
 Express ; and thou becam'st a living soul.
 Male he created thee, but thy consort
 Female for race ; then bless'd mankind, and said,
 Be fruitful, multiply, and fill the earth, 531
 Subdue it, and throughout dominion hold
 Over fish of the sea, and fowl of th' air,
 And ev'ry living thing that moves on th' earth.
 Wherever thus created, for no place 535
 Is yet distinct by name, thence, as thou know'st
 He brought thee into this delicious grove,
 This garden, planted with the trees of God,
 Delectable both to behold and taste ;
 And freely all their pleasant fruit for food 540
 Gave thee ; all sorts are here that all th' earth yields,
 Variety without end ; but of the tree,
 Which, tasted, works knowledge of good and evil,
 Thou may'st not ; in the day thou eat'st, thou dy'st ;
 Death is the penalty imposed ; beware, 545
 And govern well thy appetite, lest Sin
 Surprise thee, and her black attendant Death.
 Here finish'd he, and all that he had made
 View'd, and behold all was entirely good ;
 So even and morn accomplish'd the sixth day : 550
 Yet not till the Creator from his work
 Desisting, though unweary'd, up return'd,
 Up to the Heav'n of Heav'ns, his high abode,
 Thence to behold this new-created world,
 Th' addition of his empire, how it shew'd 555
 In prospect from his throne, how good, how fair,
 Answ'ring his great idea. Up he rode,
 Follow'd with acclamation, and the sound
 Symphonious of ten thousand harps, that tuned
 Angelic harmonies. The earth, the air 560
 Resounded (thou remember'st, for thou heard'st) ;
 The Heav'ns, and all the constellations rung ;
 The planets in their station list'ning stood,
 While the bright pomp ascended jubilant.

563. The word *station* is a scientific term, and signifies the place of a planet when it appears at rest in its orbit.

Open, ye everlasting gates, they sung ; 575
 Open, ye Heav'ns, your living doors : let in
 The great Creator from his work return'd
 Magnificent, his six days' work, a world ;
 Open, and henceforth oft ; for God will deign
 To visit oft the dwellings of just men 578
 Delighted, and with frequent intercourse
 Thither will send his winged messengers
 On errands of supernal grace. So sung
 The glorious train ascending. He through Heav'n,
 That open'd wide her blazing portals, led 579
 To God's eternal house direct the way :
 A broad and ample road, whose dust is gold,
 And pavement stars, as stars to thee appear,
 Seen in the galaxy, that milky way,
 Which nightly as a circling zone thou seest 580
 Powder'd with stars. And now on earth the seventh
 Ev'ning arose in Eden, for the sun
 Was set, and twilight from the east came on,
 Forerunning night ; when at the holy mount
 Of Heav'n's high-seated top, th' imperial throne 585
 Of Godhead, fix'd for ever firm and sure,
 The Filial Pow'r arrived, and sat him down
 With his great Father (for he also went
 Invisible) yet stay'd (such privilege
 Hath Omnipresence) and the work ordain'd 590
 Author and End of all things, and from work
 Now resting, bless'd and hallow'd the sev'nth day,
 As resting on that day from all his work,
 But not in silence holy kept : the harp
 Had work and rested not, the solemn pipe, 595
 And dulcimer, all organs of sweet stop,
 All sounds on fret by string or golden wire,
 Temper'd soft tunings, intermix'd with voice
 Choral or unison : of incense clouds
 Fuming from golden censers hid the mount. 600
 Creation and the six days' acts they sung :
 Great are thy works, Jehovah ! infinite

585. Ps. xxiv. 7. which was sung when the ark was carried into the sanctuary of the temple on Mount Sion.

591. There is a similar expression in Chaucer.

597. The divisions on the finger board of a violin are called frets.

599. Rev. viii. 3, 4.

Thy pow'r! What thought can measure thee, or
tongue

Relate thee! Greater now in thy return
Than from the giant Angels! thee that day 605
Thy thunders magnify'd! but to create,
Is greater than created to destroy.

Who can impair thee, mighty King, or bound
Thy empire! Easily the proud attempt
Of Spirits apostate and their counsels vain 610

Thou hast repell'd, while impiously they thought
Thee to diminish, and from thee withdraw
The number of thy worshippers. Who seeks
To lessen thee, against his purpose serves
To manifest the more thy might: his evil 615

Thou usest, and from thence creat'st more good.
Witness this new-made world, another Heav'n
From Heav'n-gate not far, founded in view
On the clear Hyaline, the glassy sea:

Of amplitude almost immense, with stars 620
Num'rous, and ev'ry star perhaps a world
Of destined habitation; but thou know'st
Their seasons: among these the seat of Men,

Earth with her nether ocean circumfused, 624
Their pleasant dwelling-place. Thrice happy Men,
And sons of Men, whom God hath thus advanced,
Created in his image, there to dwell

And worship him, and in reward to rule
Over his works, on earth, in sea, or air,
And multiply a race of worshippers 630
Holy and just! thrice happy if they know
Their happiness, and persevere upright!

So sung they, and the empyréan rung
With Halleluiahs. Thus was Sabbath kept.
And thy request think now fulfill'd, that ask'd 635
How first this world and face of things began,

And what before thy memory was done
From the beginning, that posterity
Inform'd by thee might know; if else thou seek'st
Aught, not surpassing human measure, say. 640

605. *Giant*, not in allusion to their stature it is supposed, but to their pride and fierceness.

634. *Neither*, to distinguish it from the waters above the firmament.

BOOK VIII.

THE ARGUMENT.

Adam inquires concerning celestial motions; is doubtfully answered, and exhorted to search rather things more worthy of knowledge: Adam assents: and, still desirous to detain Raphael, relates to him what he remembered since his own creation, his placing in Paradise, his talk with God concerning solitude and his society, his first meeting and nuptials with Eve, his discourse with the Angel thereupon; who, after admonitions repeated, departs.

THE Angel ended, and in Adam's ear
So charming left his voice, that he awhile
Thought him still speaking, still stood fix'd to hear;
Then, as new waked, thus gratefully reply'd:
What thanks sufficient, or what recompense 5
Equal have I to render thee, divine
Historian, who thus largely hast allay'd
The thirst I had of knowledge, and vouchsafed
This friendly condescension to relate
Things else by me unsearchable, now heard 10
With wonder, but delight, and, as is due,
With glory attributed to the High
Creator! Something yet of doubt remains,
Which only thy solution can resolve.
When I behold this goodly frame, this world, 15
Of Heav'n and Earth consisting, and compute
Their magnitudes; this earth, a spot, a grain,
An atom, with the firmament compared
And all her number'd stars, that seem to roll
Spaces incomprehensible (for such 20
Their distance argues, and their swift return
Diurnal) merely to officiate light
Round this opacous earth, this punctual spot,
One day and night, in all their vast survey

13. Allusion is made in the following part of the discourse between Raphael and Adam, to the two most celebrated systems of astronomy, those of Ptolemy and Copernicus: the difference in which was, that the former made the earth, the latter the sun, the centre of the universe. Adam speaks in allusion to the Ptolemaic system, and the Angel answers by detailing the usual explanations formerly given of the difficulties alleged.

19. Number'd, Ps. cxlviii. 4.

BOOK VIII.

102

Useless besides ; reasoning I oft admire 25
 How Nature, wise and frugal, could commit
 Such disproportions, with superfluous hand
 So many nobler bodies to create,
 Greater, so manifold to this one use,
 For aught appears, and on their orbs impose 30
 Such restless revolution, day by day
 Repeated, while the sedentary earth,
 That better might with far less compass move,
 Served by more noble than herself, attains
 Her end without least motion, and receives 35
 As tribute, such a sumless journey brought
 Of incorporeal speed, her warmth and light ;
 Speed, to describe whose swiftness number fails.
 So spake our sire, and by his count'nance seem'd
 Ent'ring on studious thoughts abstruse ; which Eve
 Perceiving where she sat retired in sight, 41
 With lowliness majestic from her seat,
 And grace that won who saw to wish her stay,
 Rose, and went forth among her fruits and flow'rs,
 To visit how they prosper'd, bud and bloom, 45
 Her nursery : they at her coming sprung,
 And, touch'd by her fair tendence, gladlier grew.
 Yet went she not, as not with such discourse
 Delighted, or not capable her ear
 Of what was high : such pleasure she reserved, 50
 Adam relating, she sole auditress ;
 Her husband, the relator, she preferr'd
 Before the Angel, and of him to ask
 Chose rather. He, she knew, would intermix
 Grateful digressions, and solve high dispute 55
 With conjugal caresses ; from his lip
 Not words alone pleased her. O when meet now
 Such pairs, in love and mutual honour join'd !
 With Goddess-like demeanour forth she went,
 Not unattended, for on her, as queen, 60
 A pomp of winning graces waited still,
 And from about her shot darts of desire
 Into all eyes to wish her still in sight.
 And Raphael, now to Adam's doubt proposed,
 Benevolent and facile, thus reply'd : 65
 To ask or search I blame thee not ; for Heav'n
 Is as the book of God before thee set,

Wherein to read his wondrous works, and learn
 His seasons, hours, or days, or months, or years.
 This to attain, whether Heav'n move or Earth, 76
 Imports not, if thou reckon right: the rest
 From Man or Angel the Great Architect
 Did wisely to conceal, and not divulge
 His secrets, to be scann'd by them who ought
 Rather admire: or if they list to try 78
 Conjecture, he his fabric of the Heav'ns
 Hath left to their disputes, perhaps to move
 His laughter at their quaint opinions wide
 Hereafter, when they come to model Heav'n
 And calculate the stars, how they will wield 80
 The mighty frame, how build, unbuild, contrive
 To save appearances, how gird the sphere
 With centric and eccentric scribbled o'er,
 Cycle and epicycle, orb in orb.
 Already by thy reasoning this I guess, 82
 Who art to lead thy offspring, and supposest
 That bodies bright and greater should not serve
 The less not bright, nor Heav'n such journeys run,
 Earth sitting still, when she alone receives
 The benefit. Consider first, that great 90
 Or bright infers not excellence: the earth,
 Though, in comparison of Heav'n, so small,
 Nor glist'ring, may of solid good contain
 More plenty than the sun that barren shines,
 Whose virtue on itself works no effect, 92
 But in the fruitful earth; there first received
 His beams, unactive else, their vigour find.
 Yet not to earth are those bright luminaries
 Officious, but to thee earth's habitant.
 And for the Heav'n's wide circuit, let it speak 100
 The Maker's high magnificence, who built
 So spacious, and his line stretch'd out so far,
 That man may know he dwells not in his own:
 An edifice too large for him to fill,
 Lodged in a small partition, and the rest 102

80. *Calculate*, to observe scientifically.

82. *Centric*, or concentric, are spheres whose centre is the same with that of the earth.—*Eccentric* are the contrary.—*Cycle* is a circle, and *Epicycle* a circle upon a circle. They are terms invented by the Ptolemaics, and used in explaining their system.

102. Job xxviii. 5.

Ordain'd for uses to his Lord best known.
 The swiftness of those circles attribute,
 Though numberless, to his omnipotence,
 That to corporeal substances could add 130
 Speed almost spiritual. Me thou think'st not slow,
 Who since the morning-hour set out from Heav'n,
 Where God resides, and ere mid-day arrived
 In Eden, distance inexpressible
 By numbers that have name. But this I urge,
 Admitting motion in the Heav'ns, to shew 115
 Invalid that which thee to doubt it moved;
 Not that I so affirm, though so it seem
 To thee who hast thy dwelling here on earth.
 God, to remove his ways from human sense,
 Placed Heav'n from Earth so far, that earthly sight,
 If it presume, might err in things too high, 121
 And no advantage gain. What if the sun
 Be centre to the world, and other stars,
 By his attractive virtue and their own
 Incited, dance about him various rounds? 125
 Their wand'ring course now high, now low, then hid,
 Progressive, retrograde, or standing still,
 In six thou seest, and what if sev'nth to these
 The planet earth, so steadfast though she seem,
 Insensibly three diff'rent motions move? 130
 Which else to sev'ral spheres thou must ascribe,
 Moved contrary with thwart obliquities,
 Or save the sun his labour, and that swift
 Nocturnal and diurnal rhomb, supposed,
 Invisible else above all stars, the wheel 135
 Of day and night; which needs not thy belief,
 If earth industrious of herself fetch day
 Travelling east, and with her part averse
 From the sun's beam meet night, her other part
 Still luminous by his ray. What if that light, 140
 Sent from her through the wide transpicious air,
 To the terrestrial moon, be as a star
 Enlight'ning her by day, as she by night
 This earth? reciprocal, if land be there,
 Fields and inhabitants. Her spots thou seest 145

131. The Copernican system is now mentioned.

134. *Diurnal rhomb*, explained in the next line, as, the wheel of day and night

As clouds, and clouds may rain, and rain produce
 Fruits in her soften'd soil, for some to eat
 Allotted there ; and other suns perhaps
 With their attendant moons thou wilt descry,
 Communicating male and female light, 150
 Which two great sexes animate the world,
 Stored in each orb perhaps with some that live.
 For such vast room in nature unpossess'd
 By living soul, desert and desolate,
 Only to shine, yet scarce to contribute 155
 Each orb a glimpse of light, convey'd so far
 Down to this habitable, which returns
 Light back to them, is obvious to dispute.
 But whether thus these things, or whether not ;
 Whether the sun predominant in Heav'n 160
 Rise on the earth, or earth rise on the sun,
 He from the east his flaming road begin,
 Or she from west her silent course advance
 With inoffensive pace that spinning sleeps
 On her soft axle, while she paces even, 165
 And bears thee soft with the smooth air along, .
 Solicit not thy thoughts with matters hid ;
 Leave them to God above ; him serve and fear !
 Of other creatures, as him pleases best,
 Wherever placed, let him dispose : joy thou 170
 In what he gives to thee, this Paradise
 And thy fair Eve. Heav'n is for thee too high
 To know what passes there. Be lowly wise :
 Think only what concerns thee and thy being ;
 Dream not of other worlds, what creatures there 175
 Live, in what state, condition, or degree,
 Contented that thus far hath been reveal'd
 Not of Earth only, but of highest Heav'n.
 To whom thus Adam, clear'd of doubt, reply'd :
 How fully hast thou satisfy'd me, pure 180
 Intelligence of Heav'n, Angel serene,
 And freed from intricacies, taught to live,
 The easiest way ; nor with perplexing thoughts
 To interrupt the sweet of life, from which

150. The conceit in this line is very old, the sun being said to communicate male, the moon female light.

155. *Nought*, or *like*, is proposed instead of *light* in this verse, but the reasons alleged are hardly sufficient to authorize the change.

BOOK VIII.

186

God hath bid dwell far off all anxious cares, 186
 And not molest us, unless we ourselves
 Seek them with wand'ring thoughts, and notions
 But apt the mind or fancy is to rove [vain
 Uncheck'd, and of her roving is no end ;
 Till warn'd, or by experience taught, she learn, 190
 That not to know at large of things remote
 From use, obscure and subtle, but to know
 That which before us lies in daily life,
 Is the prime wisdom ; what is more is fume,
 Or emptiness, or fond impertinence, 195
 And renders us in things that most concern
 Unpractised, unprepared, and still to seek.
 Therefore from this high pitch let us descend
 A lower flight, and speak of things at hand
 Useful, whence haply mention may arise 200
 Of something not unseasonable to ask
 By suff'rance, and thy wonted favour deign'd.
 Thee I have heard relating what was done
 Ere my remembrance : now hear me relate
 My story, which perhaps thou hast not heard ; 205
 And day is yet not spent ; till then thou seest
 How subtly to detain thee I devise,
 Inviting thee to hear while I relate,
 Fond, were it not in hope of thy reply :
 For while I sit with thee, I seem in Heav'n ; 210
 And sweeter thy discourse is to my ear
 Than fruits of palm-tree pleasantest to thirst
 And hunger both, from labour, at the hour
 Of sweet repast : they satiate and soon fill,
 Though pleasant, but thy words, with grace divine
 Imbued, bring to their sweetness no satiety. 216
 To whom thus Raphael answer'd heav'nly meek :
 Nor are thy lips ungraceful, Sire of men,
 Nor tongue ineloquent ; for God on thee
 Abundantly his gifts hath also pour'd 220
 Inward and outward both, his image fair :
 Speaking or mute, all comeliness and grace

224. There are few passages in the poem which will be read with more pleasing sensations, than the relation Adam gives of his first sensations on his becoming conscious of existence. The same idea of describing a human being wakening into life in the full maturity of his powers, has been made the subject of a beautiful little piece in Buffon.

Attends thee, and each word, ^{each motion forms :}
 Nor less think we in Heav'n ^{as thee on Earth}
 Than of our fellow-servant, ^{as I inquire} 234
 Gladly into the ways of God ^{with Man :}
 For God, we see, hath honour'd thee, and set
 On Man his equal love : say, ^{wherefore on ;}
 For I that day was absent, ^{we besel,} 238
 Bound on a voyage uncouth ^{and obscure,}
 Far on excursion tow'rd the ^{de gates of Hell ;}
 Squared in full legion ^{to : command we had}
 To see that none thence is ^{sent forth a spy,}
 Or enemy, while God was ^{in his work,} 235
 Lest he, incensed at such ^{disruption bold,}
 Destruction with creation ^{might have mix'd.}
 Not that they durst with ^{him his leave attempt,}
 But us he sends upon his ^{high behests}
 For state, as Sov'reign ^{being, and to inure}
 Our prompt obedience. ^{past we found, fast shut} 241
 The dismal gates, and ^{the shing, heard within}
 But long ere our approach ^{and of dance or song ;}
 Noise, other than the ^{its 'nt, and furious rago.}
 Torment, and loud lan- ^{above the coasts of light} 245
 Glad we return'd up ^{as he we had in charge.}
 Ere Sabbath ev'ning ^{it is for I attend,}
 But thy relation no ^{tho, no less than thou with mine.}
 Pleased with thy w ^{Hee Pow'r, and thus our sire :}
 So spake the God, ^{human life began} 250
 For Man to tell how ^{hisself beginning knew ?}
 Is hard ; for who ^{how longer to converse}
 Desire with thee ^{as, & waked from soundest sleep,}
 Induced me. As ^{his verb I found me laid}
 Soft on the flower ^{which with his beams the sun} 255
 In balmy sweat, ^{and the reeking moisture fed.}
 Soon dry'd, and ^{thou, ev'n my wond'ring eyes I turn'd,}
 Straight toward ^{the ample sky, till raised}
 And gazed a while ^{in the motion, up I sprung,}
 By quick instin- ^{gleav'ring, and upright} 260
 As thitherward, ^{about me round I saw}
 Stood on my feet ^{in the dy woods, and sunny plains,}
 Hill, dale, and ^{in the}

233. So ^{the} Raphael was invented to give Adam a ^{the}
 239. The absent ^{reason for his nar}
 240. Virgil, *Æn.* vi. 357.

And liquid lapse of murm'ring streams : by these,
 Creatures that lived, and moved, and walk'd, or flew ;
 Birds on the branches warbling : all things smiled ;
 With fragrance and with joy my heart o'erflow'd.
 Myself I then perused, and limb by limb
 Survey'd, and sometimes went, and sometimes ran
 With supple joints, as lively vigour led :
 But who I was, or where, or from what cause, 270
 Knew not. To speak I try'd, and forthwith spake ;
 My tongue obey'd, and readily could name
 Whate'er I saw. Thou Sun, said I, fair light,
 And thou enlighten'd Earth, so fresh and gay ;
 Ye Hills and Dales, ye Rivers, Woods, and Plains,
 And ye that live and move, fair Creatures, tell, 276
 Tell if ye saw, how came I thus ? how here ?
 Not of myself : by some great Maker then,
 In goodness and in pow'r pre-eminent !
 Tell me, how may I know him, how adore, 280
 From whom I have that thus I move and live,
 And feel that I am happier than I know.
 While thus I call'd, and stray'd I knew not whither,
 From where I first drew air, and first beheld
 This happy light, when answer none return'd, 285
 On a green shady bank profuse of flow'rs,
 Pensive I sat me down ; there gentle sleep
 First found me, and with soft oppression seized
 My droused sense, untroubled, though I thought
 I then was passing to my former state 290
 Insensible, and forthwith to dissolve :
 When suddenly stood at my head a dream,
 Whose inward apparition gently moved
 My fancy to believe I yet had being, 294
 And lived. One came, methought, of shape divine,
 And said, Thy mansion wants thee Adam ; rise,
 First man, of men innumerable ordain'd
 First Father ; call'd by thee, I come thy guide

306. *With fragrance*, with a joy like that of nature in spring time.

372. There is no contradiction between this line and line 363, &c. as Warburton asserts : Adam was able to name things generally, that is, according to their several kinds of being, as soon as he beheld them, but it was by a more immediate inspiration, Milton intimates, that he was taught to give names to the several species of animals, &c.

To the garden of bliss, thy seat prepared.
 So saying, by the hand he took me raised, 200
 And over fields and waters, as in air
 Smooth sliding without step, last led me up
 A woody mountain, whose high top was plain ;
 A circuit wide, inclosed, with goodliest trees 204
 Planted, with walks and bow'rs, that what I saw
 Of earth before scarce pleasant seem'd. Each tree
 Loaden with fairest fruit, that hung to th' eye
 Tempting, stirr'd in me sudden appetite
 To pluck and eat ; whereat I waked, and found
 Before mine eyes all real, as the dream 210
 Had lively shadow'd. Here had new begun
 My wand'ring, had not he who was my guide
 Up hither, from among the trees appear'd,
 Presence divine. Rejoicing, but with awe,
 In adoration at his feet I fell 215
 Submiss : he rear'd me', and Whom thou sought'st
 Said mildly ; Author of all this thou seest [I am,
 Above, or round about thee, or beneath.
 This Paradise I give thee : count it thine
 To till and keep, and of the fruit to eat. 220
 Of every tree that in the garden grows
 Eat freely with glad heart ; fear here no dearth ;
 But of the tree whose operation brings
 Knowledge of good and ill, which I have set
 The pledge of thy obedience and thy faith, 225
 Amid the garden, by the tree of life,
 Remember what I warn thee : Shun to taste,
 And shun the bitter consequence ; for know,
 The day thou eat'st thereof, my sole command
 Transgress'd, inevitably thou shalt die ; 230
 From that day mortal, and this happy state
 Shalt lose ; expell'd from hence into a world
 Of woe and sorrow. Sternly he pronounced
 The rigid interdiction, which resounds
 Yet dreadful in mine ear, though in my choice 235

200. Gen. iii. 15. It is supposed by a great number of commen-
 tators that Adam was not formed in Paradise, but in some othe-
 part of the earth, without the inclosure of the sacred garden, into
 which he was carried by God after his creation.

220. *To till* ; to cultivate in any way which the nature of a
 country, or its productions, may require.

230. Gen. i. 17.

Not to incur; but soon his clear aspect

Return'd, and gracious purpose thus renew'd :

Not only these fair bounds, but all the earth
To thee and to thy race I give : as lords

Possess it, and all things that therein live, 340

Or live in sea, or air ; beast, fish, and fowl.

In sign whereof each bird and beast behold

After their kinds : I bring them to receive

From thee their names, and pay thee fealty

With low subjection. Understand the same 345

Of fish within their wat'ry residence,

Not hither summon'd, since they cannot change

Their element to draw the thinner air.

As thus he spake, each bird and beast behold

Approaching two and two ; these cowering low 350

With blandishment, each bird stoop'd on his wing.

I named them as they pass'd, and understood

Their nature ; with such knowledge God indued

My sudden apprehension : but in these

I found not what methought I wanted still, 355

And to the heav'nly Vision thus presumed :

O by what name, for thou above all these,

Above mankind, or aught than mankind higher,

Surpassest far my naming, how may I

Adore thee, Author of this universe, 360

And all this good to man ? for whose well being

So amply, and with hands so liberal

Thou hast provided all things ! but with me

I see not who partakes. In solitude

What happiness ? Who can enjoy alone, 365

Or all enjoying, what contentment find ?

Thus I presumptuous ; and the Vision bright,

As with a smile more brighten'd, thus reply'd :

What call'st thou solitude ? Is not the earth

With various living creatures, and the air 370

Replenish'd ? and all these at thy command

To come and play before thee ? Know'st thou not

Their language and their ways ? They also know,

And reason not contemptibly. With these

Find pastime, and bear rule ; thy realm is large.

So spake the Universal Lord, and seem'd 375

So ordering. I with leave of speech implored,

And humble deprecation, thus reply'd:

Let not my words offend thee, Heav'nly Pow'r:
My Maker, be propitious while I speak! 388

Hast thou not made me here thy substitute,
And these inferior far beneath me set?

Among unequals what society
Can sort? what harmony or true delight?
Which must be mutual, in proportion due 393

Giv'n and received; but in disparity,
The one intense, the other still remiss
Cannot well suit with either, but soon prove
Tedious alike: Of fellowship I speak

Such as I seek, fit to participate 396

All rational delight, wherein the brute
Cannot be human consort: they rejoice
Each with their kind; lion with lioness;
So fitly them in pairs thou hast combined;
Much less can bird with beast, or fish with fowl 397
So well converse; nor with the ox the ape:
Worse then can man with beast, and least of all.

Whereto th' Almighty answer'd not displeased:

A nice and subtle happiness I see
Thou to thyself proposest in the choice 401

Of thy associates, Adam, and wilt taste
No pleasure, though in pleasure, solitary.
What think'st thou then of me, and this my state?

Seem I to thee sufficiently possess'd
Of happiness, or not, who am alone 403

From all eternity? for none I know
Second to me, or like, equal much less.

How have I then with whom to hold converse
Save with the creatures which I made? and those
To me inferior! infinite descents 410

Beneath what other creatures are to thee.

He ceased; I lowly answer'd: To attain
The height and depth of thy eternal ways,
All human thoughts come short, Supreme of things?
Thou in thyself art perfect, and in thee 413

Is no deficiency found. Not so is Man,
But in degree; the cause of his desire
By conversation with his like to help,
Or solace his defects. No need that thou

BOOK VIH

191

Should'st propagate, already infinite, 420
 And through all numbers absolute, though one ;
 But Man by number is to manifest
 His single imperfection, and beget
 Like of his like, his image multiply'd
 In unity defective, which requires 425
 Collat'ral love, and dearest amity.
 Thou in thy secrecy, although alone,
 Best with thyself accompany'd, seek'st not
 Social communication ; yet so pleased,
 Canst raise thy creature to what height thou wilt 430
 Of union or communion, deify'd :
 I by conversing cannot these erect
 From prone, nor in their ways complacence find.
 Thus I embolden'd spake, and freedom used
 Permissive, and acceptance found ; which gain'd 435
 This answer from the gracious voice divine :
 Thus far to try thee, Adam, I was pleased ;
 And find thee knowing not of beasts alone,
 Which thou hast rightly named, but of thyself ;
 Expressing well the spirit within thee free, 440
 My image not imparted to the brute,
 Whose fellowship therefore unmeet for thee,
 Good reason was thou freely should'st dislike :
 And be so minded still. I, ere thou spak'st,
 Knew it not good for Man to be alone ; 445
 And no such company as then thou saw'st
 Intended thee ; for trial only brought,
 To see how thou could'st judge of fit and meet.
 What next I bring shall please thee, be assured ;
 Thy likeness, thy fit help, thy other self, 450
 Thy wish exactly to thy heart's desire.
 He ended, or I heard no more, for now
 My earthly by his heav'nly overpower'd,
 Which it had long stood under, strain'd to th' highth
 In that celestial colloquy sublime, 455
 As with an object that excels the sense
 Dazzled and spent, sunk down, and sought repair
 Of sleep, which instantly fell on me, call'd
 By nature as in aid, and closed mine eyes.
 Mine eyes he closed, but open left the cell 460

431. *And through*, &c. perfect, complete in all its parts.

432. A beautiful idea to express the cause of Adam's deep sleep.

Of fancy, my internal sight; by which
 Abstract, as in a trance, methought I saw,
 Though sleeping, where I lay, and saw the shape
 Still glorious before whom awake I stood;
 Who, stooping, open'd my left side, and took 466
 From thence a rib, with cordial spirits warm,
 And life-blood streaming fresh; wide was the wound;
 But suddenly with flesh fill'd up, and heal'd,
 The rib he form'd and fashion'd with his hands:
 Under his forming hands a creature grew, 470
 Manlike, but different sex; so lovely fair,
 That what seem'd fair in all the world, seem'd now
 Mean, or in her summ'd up, in her contain'd,
 And in her looks; which from that time infused
 Sweetness into my heart, unfelt before; 475
 And into all things from her air inspired
 The spirit of love and amorous delight.
 She disappear'd, and left me dark. I waked
 To find her, or for ever to deplore
 Her loss, and other pleasures all abjure: 480
 When, out of hope, behold her, not far off,
 Such as I saw her in my dream, adorn'd
 With what all Earth or Heaven could bestow
 To make her amiable! On she came,
 Led by her Heav'nly Maker, though unseen 485
 And guided by his voice; nor uninform'd
 Of nuptial sanctity and marriage rites.
 Grace was in all her steps! Heav'n in her eye!
 In ev'ry gesture dignity and love!
 I overjoy'd, could not forbear aloud: 490
 This turn hath made amends! Thou hast fulfill'd
 Thy words, Creator bounteous and benign,
 Giver of all things fair, but fairest this
 Of all thy gifts, nor enviest! I now see
 Bone of my bone, flesh of my flesh, myself 495
 Before me! Woman is her name; of Man
 Extracted. For this cause he shall forego
 Father and mother, and to' his wife adhere:
 And they shall be one flesh, one heart, one soul.
 She heard me thus; and tho' divinely brought; 500

462. *Abstract*; that is, the spirit was so separated from the body that it did not see things as before with its material organs of vision.

486. Gen. ii. 22.

498. Gen. xxiii. 24.

Yet innocence and virgin modesty
 Her virtue, and the conscience of her worth,
 That would be woo'd, and not unsought be won,
 Not obvious, not obtrusive, but retired,
 The more desirable ; or to say all, 506
 Nature herself, though pure of sinful thought,
 Wrought in her so, that seeing me, she turn'd.
 I follow'd her : she what was honour knew,
 And with obsequious majesty approved
 My pleaded reason. To the nuptial bower 510
 I led her, blushing like the morn. All Heav'n,
 And happy constellations on that hour
 Shed their selectest influence ! The earth
 Gave sign of gratulation, and each hill !
 Joyous the birds ; fresh gales and gentle airs 515
 Whisper'd it to the woods, and from their wings
 Flung rose, flung odours from the spicy shrub,
 Disporting, till the amorous bird of night
 Sung spousal, and bid haste the ev'ning star
 On his hill-top, to light the bridal lamp. 520
 Thus have I told thee all my state, and brought
 My story to the sum of earthly bliss
 Which I enjoy ; and must confess to find
 In all things else delight indeed, but such
 As used or not, works in the mind no change, 525
 Nor vehement desire ; these delicacies
 I mean of taste, sight, smell, herbs, fruits, and flow'rs,
 Walks, and the melody of birds ; but here
 Far otherwise, transported I behold,
 Transported touch. Here passion first I felt, 530
 Commotion strange, in all enjoyments else
 Superior and unmoved ; here only weak
 Against the charm of beauty's pow'rful glance.
 Or nature fail'd in me, and left some part
 Not proof enough such object to sustain ; 535
 Or from my side subducting, took perhaps
 More than enough : at least on her bestow'd
 Too much of ornament ; in outward show
 Elaborate ; of inward, less exact.

502. *The conscience* ; the knowledge of.

512. Taken from Homer, *Il.* xiv. 347.

520. It was the custom of the ancients to light their bridal lamp
 when the evening star appeared.

For well I understand, in the prime end 540
 Of nature, her th' inferior in the mind
 And inward faculties, which most excel
 In outward ; also her resembling less
 His image who made both, and less expressing
 The character of that dominion giv'n 545
 O'er other creatures ; yet, when I approach
 Her loveliness, so absolute she seems,
 And in herself, complete ; so well to know
 Her own, that what she wills to do or say,
 Seems wisest, virtuousest, discreetest, best ! 550
 All higher knowledge in her presence falls
 Degraded ! Wisdom in discourse with her
 Loses, discount'nanced, and like folly shews.
 Authority and reason on her wait,
 As one intended first, not after made 555
 Occasionally ; and to consummate all,
 Greatness of Mind and Nobleness their seat
 Build in her, loveliest, and create an awe
 About her, as a guard angelic placed !
 To whom the Angel, with contracted brow : 560
 Accuse not Nature ; she hath done her part :
 Do thou but thine, and be not diffident
 Of wisdom ; she deserts thee not, if thou
 Dismiss not her, when most thou need'st her nigh,
 By attributing overmuch to things 565
 Less excellent, as thou thyself perceiv'st.
 For what admir'st thou ? what transports thee so ?
 An outside ? Fair no doubt, and worthy well
 Thy cherishing, thy honouring, and thy love ;
 Not thy subjection. Weigh with her thyself, 570
 Then value. Oft-times nothing profits more
 Than self-esteem, grounded on just and right
 Well managed. Of that skill the more thou know'st,
 The more she will acknowledge thee her head,
 And to realities yield all her shows ; 575
 Made so adorn for thy delight the more,
 So awful, that with honour thou may'st love
 Thy mate, who sees when thou art seen least wise.

547. *Absolute* ; complete, as used in the former instance, line 421.

568. Eph. v. 28, 29.

576. *Adorn*, for adorn'd, to avoid the inharmonious sound of the latter with the word *made*.—It is thus used, as *sledge* for *sledged*, and comes from the Italian adjective *adorna*.

BOOK VIII.

195

But if the sense of touch, whereby mankind
Is propagated, seem such dear delight 588
Beyond all other, think the same vouchsafed
To cattle and each beast; which would not be
To them made common and divulged, if aught
Therein enjoy'd were worthy to subdue
The soul of man, or passion in him move. 589

What higher in her society thou find'st
Attractive, human, rational, love still.
In loving thou dost well, in passion not,
Wherein true love consists not. Love refines
The thoughts, and heart enlarges; hath his seat 590
In reason, and is judicious; is the scale
By which to heav'nly love thou may'st ascend,
Not sunk in carnal pleasure: for which cause
Among the beasts no mate for thee was found.

To whom thus, half abash'd, Adam reply'd: 591
Neither her outside, form'd so fair, nor aught
In procreation, common to all kinds,
(Though higher of the genial bed by far,
And with mysterious reverence I deem)
So much delights me as those graceful acts, 600
Those thousand decencies, that daily flow
From all her words and actions, mix'd with love
And sweet compliance; which declare unfeign'd
Union of mind, or in us both one soul:

Harmony to behold in wedded pair, 605
More grateful than harmonious sound to th' ear.
Yet these subject not: I to thee disclose
What inward thence I feel, not therefore foil'd,
Who meet with various objects, from the sense
Variously representing; yet, still free, 610

Approve the best, and follow what I approve.
To love thou blam'st me not; for love thou say'st
Leads up to Heav'n; is both the way and guide.
Bear with me then, if lawful what I ask:
Love not the heav'nly Spirits? and how their love
Express they? by looks only? or do they mix 615
Irradiance, virtual or immediate touch?

To whom the Angel, with a smile that glow'd
Celestial rosy red (love's proper hue),

588. It is supposed that Milton alludes in this passage to Plato's theory of divine love.

Answer'd: Let it suffice thee that thou know'st 630
 Us happy'; and without love no happiness.
 Whatever pure thou in the body' enjoy'st
 (And pure thou wert created) we enjoy
 In eminence, and obstacle find none
 Of membrane, joint, or limb, exclusive bars. 635
 Easier than air with air, if Spirits embrace,
 Total they mix, union of pure with pure
 Desiring; not restrain'd conveyance need,
 As flesh to mix with flesh, or soul with soul.
 But I can now no more; the parting sun 640
 Beyond the earth's green cape and verdant isles
 Hesperian sets, my signal to depart.
 Be strong, live happy', and love, but first of all,
 Him whom to love is to obey, and keep
 His great command: take heed lest passion sway 645
 Thy judgment to do aught which else free will
 Would not admit; thine and of all thy sons
 The weal or woe in thee is placed; beware.
 I in thy persevering shall rejoice,
 And all the Blest. Stand fast; to stand or fall 646
 Free in thine own arbitrement it lies.
 Perfect within, no outward aid require;
 And all temptation to transgress repel.
 So saying, he arose; whom Adam thus
 Follow'd with benediction: Since to part, 648
 Go heav'nly Guest, ethereal Messenger,
 Sent from whose sov'reign goodness I adore.
 Gentle to me and affable hath been
 Thy condescension, and shall be honour'd ever
 With grateful memory; thou to mankind 650
 Be good and friendly still, and oft return.
 So parted they; the Angel up to Heav'n
 From the thick shade, and Adam to his bower.

634. 1 John v. 3.

648. *Benediction*; not signifying *blesting*, but *farewell*.

650. *His bower*, that is, his inmost bower or Place of rest.

BOOK IX.

THE ARGUMENT.

Satan, having compassed the earth with unextinguished grief, returns to a mist by night into Paradise, or soon into the subject sleeping. Adam and Eve in the morning go forth to their labour, which Eve proposes to divide in several pieces, each labouring apart. Adam consents not, alleging the danger lest that enemy, of whom they were forewarned should attack her found alone. Eve, such as her thought not sufficient of firm enough, argues her going apart the rather determined make trial of her strength. Adam at last yields. The serpent finds her as we have said up growth, first giving her something, with much dexterity exhibiting Eve above all other creatures. Eve unwilling to hear the serpent speak asks how he attained to human speech and on a new descending and all now the serpent answers, that by eating of a certain tree in the garden he attained both to speech and reason. All there told of both Eve requires him to bring her to that tree, and finds it to be the tree of knowledge, forbidden. The serpent, now grown bolder, with many wiles and arguments, persuades her at length to eat the fruit, pleased with the taste, doubts not a while whether to impart thereof to Adam or not, at last brings him of the fruit, relates what persuaded her to eat thereof: Adam, at first amazed, but perceiving her lost, revives, through tenderness of love, to partake with her, and afterwards the temptation, with also of the fruit. The effects thereof in them both; they seek to cover their nakedness; then list to witness and conversation of one another.

No more of talk where God or Angel guest
With Man, as with his friend, familiar used
To sit indulgent, and with him partake
Rural repast, permitting him the while
Venial discourses, unblamed. I now must change
These notes to tragic, soul distrust, and breach
Dissension on the part of Man, revolt,
And disobedience: on the part of Heav'n
Now alienated, distance and distant,
Anger and just rebuke, and judgment given,
That brought into this world a world of woe,
Sin and her shadow Death, and Misery.

1. Milton has arranged the divisions of his poem with great skill. The reader is by turns filled with awe and delight, astonishment and wonder, after having been terror-stricken at the sublime account of the fall of the angels, he is charmed and pleased by the description of Paradise, and the sweet discourses of philosophy, carried on between Raphael and Adam. A new order of feelings are now to be awakened, and pity, mingled with fear, pervades us through the whole book.

11. Nothing can be so worse taste than this and other such parts; but not a great part is perhaps to be found, with a few so pure, that it could stand altogether the corruption of the vulgar eye.

Death's harbinger. Sad task ! yet argument
 Not less but more heroic than the wrath
 Of stern Achilles on his foe pursued 13
 Thrice fugitive about Troy wall ; or rage
 Of Turnus for Lavinia disespoused,
 Or Neptune's ire or Juno's, that so long
 Perplex'd the Greek and Cytherea's son :
 If answerable style I can obtain 20
 Of my celestial patroness, who deigns
 Her nightly visitation unimplored,
 And dictates to me slumb'ring, or inspires
 Easy my unpremeditated verse.
 Since first this subject for heroic song 25
 Pleased me long choosing, and beginning late ;
 Not sedulous by nature to indite
 Wars, hitherto the only argument
 Heroic deem'd, chief mast'ry to dissect
 With long and tedious havoc fabled knights 30
 In battles feign'd ; the better fortitude
 Of patience and heroic martyrdom
 Unsung ; or to describe races and games,
 Or tilting furniture, emblazon'd shields,
 Impresses quaint, caparisons and steeds ; 35
 Bases and tinsel trappings, gorgeous knights
 At joust and tournament ; then marshal'd feast
 Served up in hall with sewers and seneschals ;
 The skill of artifice or office mean,
 Not that which justly gives heroic name 40
 To person or to poem. Me of these
 Nor skill'd nor studious, higher argument

21. The picture of Milton, which here rises to the mind, is among the most beautiful of the visions to which the poem gives birth. Blind, deserted, but inspired, how like a character in the work does he seem to the imagination, while thus speaking of his communion with the heavenly muse.

26. He had, long before commencing *Paradise Lost*, or designing it even, determined to write an Epic on the subject of King Arthur's history.

38. Allusion is made in this passage to the principal Epics, the subjects of which are almost all drawn from the wars of one country or the other. The most ardent lover of the classic poems cannot but feel Milton's objection to be correct ; the only caution to be observed, is, not to mistake his dislike of their subjects for any depreciation of the sublime geniuses which composed them.

35. *Impresses quaint* ; witty devices on the shields—*Bases*, or housings.—*Sewers*, servants who placed the dishes on the table.—*Seneschal*, a principal servant, or steward.

Remains, sufficient of itself to raise
 That name, unless an age too late, or cold
 Climate, or years, damp my intended wing 40
 Depress'd, and much they may, if all be mine,
 Not hers who brings it nightly to my ear.

The sun was sunk, and after him the star
 Of Hesperus, whose office is to bring
 Twilight upon the earth, short arbiter 45
 'Twixt day and night, and now from end to end
 Night's hemisphere had veil'd th' horizon round,
 When Satan, who late fled before the threats
 Of Gabriel out of Eden, now improved
 In meditated fraud and malice, bent 50
 On Man's destruction, maugre what might hap
 Of heavier on himself, fearless return'd.
 By night he fled, and at midnight return'd
 From compassing the earth, cautious of day, 55
 Since Uriel, regent of the sun, descri'd
 His entrance, and forewarn'd the Cherubim
 That kept their watch : thence full of anguish driven,
 The space of sev'n continued nights he rode
 With darkness ; thrice the equinoctial line
 He circled ; four times cross'd the car of night 60
 From pole to pole, traversing each colure ;
 On th' eighth return'd, and on the coast averse
 From entrance or Cherubic watch, by stealth
 Found unsuspected way. There was a place,
 Now not, tho' sin, not time, first wrought the change,
 Where Tigris at the foot of Paradise 65
 Into a gulf shot under ground, till part
 Rose up a fountain by the tree of life :
 In with the river sunk, and with it rose
 Satan involved in rising mist, then sought 70
 Where to lie hid. Sea he had search'd and land
 From Eden over Pontus, and the pool
 Mæotis, up beyond the river Ob ;
 Downward as far antarctic ; and in length
 West from Orontes to the ocean barr'd 75
 At Darien, thence to the land where flows

71. *Pontus*, the Fuxine or Black Sea.—*The pool Mæotis*, Palus Mæotis, a lake on the coast of Crimi Tartary.—*Ob*, a river of Muscovy.—*Orontes*, a river of Syria.—*Darien*, the Isthmus which joins North and South America.—*Ocean barr'd*, see Job xxxviii. 10.

Ganges and Indus : thus the orb he roam'd
 With narrow search, and with inspection deep
 Consider'd every creature ; which of all
 Most opportune might serve his wiles, and found 95
 The serpent subtlest beast of all the field.
 Him, after long debate, irresolute
 Of thoughts revolved, his final sentence chose
 Fit vessel, fittest imp of fraud, in whom
 To super and his dark suggestions hide 100
 From sharpest sight : for in the wily snake,
 Whatever sleights none would suspicious mark,
 As from his wit and native subtlety
 Proceeding, which in other beasts observed
 Doubt might beget of diabolic power 105
 Active within beyond the sense of brute.
 Thus he resolv'd, but first from inward grief
 His bursting passion into plaints thus pour'd :
 O Earth, how like to Heav'n, if not preferr'd
 More justly ! seat worthier of Gods ! as built 110
 With second thoughts, reforming what was old !
 For what God after better worse would build !
 Terrestrial Heav'n, danced round by other Heav'ns
 That shine, yet bear their bright officious lamps,
 Light above light, for thee alone, as seems, 115
 In thee concentrating all their precious beams
 Of sacred influence ! As God in Heav'n
 Is centre, yet extends to all, so thou
 Centring receiv'st from all those orbs ; in thee,
 Not in themselves, all their known virtue' appears
 Productive in herb, plant, and nobler birth 120
 Of creatures animate with gradual life
 Of growth, sense, reason, all summ'd up in Man.
 With what delight could I have walk'd thee round,

95. The subtlety of the serpent has been always noticed. It is supposed, that Satan might choose this animal in preference to any other, for his purpose, since his subtlety being known it would excite less surprise in the minds of his victims, to find it speaking and reasoning, than would have been the case in respect to any other of the beasts of the field.

113. It were to be wished that Milton had not so nearly approached in expression the ideas of the materialists. He has been accused of formally supporting their doctrines, but the context of the poem and the elevation of his sentiments on the mystery of universal being tend greatly to prove he was by no means an advocate of opinions which are so insupportable by reason as they are by Christianity.

BOOK XI.

201

If I could joy in aught, sweet interchange 115
 Of hill and valley, rivers, woods and plains;
 Now land, now sea, and shores with forests crown'd
 Rocks, dens, and caves! but I in none of these
 Find place or refuge; and the more I see
 Pleasures about me, so much more I feel 120
 Torment within me', as from the hateful siege
 Of contraries: all good to me becomes
 Bane, and in Heav'n much worse would be my state.
 But neither here seek I, no, nor in Heav'n
 To dwell, unless by mast'ring Heav'n's Supreme;
 Nor hope to be myself less miserable 125
 By what I seek, but others to make such
 As I, though thereby worse to me redound:
 For only in destroying I find ease
 To my relentless thoughts; and him destroy'd, 130
 Or won to what may work his utter loss,
 For whom all this was made, all this will soon
 Follow, as to him link'd in weal or woe;
 In woe then, that destruction wide may range.
 To me shall be the glory sole among 135
 Th' infernal Pow'rs, in one day to have marr'd
 What he, Almighty styled, six nights and days
 Continued making, and who knows how long
 Before had been contriving, though perhaps
 Not longer than since I in one night freed 140
 From servitude inglorious well nigh half
 Th' angelic name, and thinner left the throng
 Of his adorers; he to be avenged,
 And to repair his numbers thus impair'd,
 Whether such virtue spent of old now fail'd 145
 More Angels to create, if they at least
 Are his created, or to spite us more,
 Determined to advance into our room
 A creature form'd of earth, and him endow, 150
 Exalted from so base original,
 With heav'nly spoils, our spoils. What he decreed
 He' effected; Man he made, and for him built
 Magnificent this world, and earth his seat,
 Him lord pronounced, and, O indignity!
 Subjected to his service Angel wings, 155
 And flaming ministers, to watch and tend

Their earthly charge. Of these the vigilance
 I dread, and to elude, thus wrapt in mist
 Of midnight vapour, glide obscure, and pry
 In ev'ry bush and brake, where hap may find 188
 The serpent sleeping, in whose mazy folds
 To hide me, and the dark intent I bring.
 O foul descent! that I, who erst contended
 With Gods to sit the high'st, am now constrain'd
 Into a beast, and mix'd with bestial slime, 189
 This essence to incarnate and imbrute,
 That to the height of deity aspired!
 But what will not ambition and revenge
 Descend to? Who aspires must down as low
 As high he soar'd, obnoxious first or last 170
 To basest things. Revenge, at first though sweet,
 Bitter ere long back on itself recoils.
 Let it: I reck not, so it light well aim'd,
 Since higher I fall short, on him who next
 Provokes my envy, this new fav'rite 175
 Of Heav'n, this man of clay, son of despite,
 Whom us the more to spite his Maker raised
 From dust. Spite then with spite is best repaid.
 So saying, through each thicket dank or dry,
 Like a black mist low creeping, he held on 180
 His midnight search, where soonest he might find
 The serpent: him fast sleeping soon he found,
 In labyrinth of many a round self-roll'd,
 His head the midst, well stored with subtle wiles:
 Nor yet in horrid shade or dismal den, 185
 Nor nocent yet, but on the grassy herb
 Fearless, unfear'd, he slept. In at his mouth
 The devil enter'd, and his brutal sense,
 In heart or head, possessing soon inspired
 With act intelligential; but his sleep 190
 Disturb'd not, waiting close th' approach of morn.
 Now when as sacred light began to dawn
 In Eden on the humid flow'rs, that breathed

173. The character of Satan is finely managed in this passage; the darkness of despair is made more dark by the loftiness of thought and the gleam of arch-angel grandeur still remaining.

186. *Not nocent yet*, in the first edition.

192. This is the morning of the ninth day. On the first Satan came to the earth; for seven he was voyaging round it, and is here represented as entering Paradise on the ninth.

193. *Breathe*, like the Latin *spiro*.

Their morning incense, when all things that breathe,
 From th' earth's great altar send up silent praise
 To the Creator, and his nostrils fill 196
 With grateful smell, forth came the human pair,
 And join'd their vocal worship to the choir
 Of creatures wanting voice : that done partake
 The season, prime for sweetest scents and airs ; 200
 Then commune how that day they best may ply
 Their growing work : for much their work outgrew
 The hands dispatch of two gard'ning so wide :
 And Eve first to her husband thus began :
 Adam, well may we labour still to dress 205
 This garden, still to tend plant, herb, and flow'r,
 Our pleasant task enjoin'd ; but till more hands
 Aid us, the work under our labour grows,
 Luxurious by restraint ; what we by day
 Lop overgrown, or prune, or prop, or bind, 210
 One night or two with wanton growth derides
 Tending to wild. Thou therefore now advise,
 Or hear what to my mind first thoughts present :
 Let us divide our labours ; thou where choice
 Leads thee, or where most needs, whether to wind
 The woodbine round this arbour, or direct 216
 The clasping ivy where to climb ; while I
 In yonder spring of roses, intermix'd
 With myrtle, find what to redress till noon :
 For while so near each other thus all day . 220
 Our task we choose, what wonder if so near
 Looks intervene and smiles, or object new
 Casual discourse draw on, which intermits
 Our day's work brought to little, though begun
 Early, and th' hour of supper comes unearn'd. 225
 To whom mild answer Adam thus return'd :
 Sole Eve, associate sole ; to me beyond
 Compare above all living creatures dear,
 Well hast thou motion'd, well thy thoughts employ'd
 How we might best fulfil the work which here 230
 God hath assign'd us ; nor of me shalt pass

200. Milton spells *scent* without the *c*, according to the Italian *Sentiendo*.

213. *Bear* instead of *hear*, in some editions.

220. *Compare* for comparison ; a verb converted into a noun as adjectives sometimes are.

Unpraised : for nothing lovelier can be found
 In woman, than to study household good,
 And good works in her husband to promote.
 Yet not so strictly hath our Lord imposed 235
 Labour, as to debar us when we need
 Refreshment, whether food, or talk between,
 (Food of the mind) or this sweet intercourse
 Of looks and smiles (for smiles from reason flow)
 To brute deny'd, and are of love the food ; 240
 Love not the lowest end of human life.
 For not to irksome toil, but to delight
 He made us, and delight to reason join'd.
 These paths and bow'rs doubt not but our joint hands
 Will keep from wilderness with ease, as wide 245
 As we need walk, till younger hands ere long
 Assist us : but if much converse perhaps
 Thee satiate, to short absence I could yield ;
 For solitude sometimes is best society,
 And short retirement urges sweet return. 250
 But other doubt possesses me, lest harm
 Befall thee, severed from me ; for thou know'st
 What hath been warn'd us ; what malicious foe,
 Envyng our happiness, and of his own
 Despairing, seeks to work us woe and shame 255
 By sly assault ; and somewhere nigh at hand
 Watches, no doubt, with greedy hope to find
 His wish and best advantage, us asunder,
 Hopeless to circumvent us join'd, where each
 To other speedy aid might lend at need. 260
 Whether his first design be to withdraw
 Our fealty from God, or to disturb
 Conjugal love, than which perhaps no bliss
 Enjoy'd by us excites his envy more ;
 Or this, or worse, leave not the faithful side 265
 That gave thee being, still shades thee, and protects.
 The wife, where danger or dishonour lurks,
 Safest and seemliest by her husband stays ;
 Who guards her, or with her the worst endures.
 To whom the virgin majesty of Eve, 270
 As one who loves, and some unkindness meets,
 With sweet austere composure thus reply'd :
 Offspring of Heav'n and Earth, and all Earth's
 That such an enemy we have, who seeks [Lord,

BOOK IX.

205

Our ruin, both by thee inform'd I learn, 275
 And from the parting Angel overheard,
 As in a shady nook I stood behind,
 Just then return'd at shut of ev'ning flow'rs.
 But that thou should'st my firmness therefore doubt
 To God or thee, because we have a foe 280
 May tempt it, I expected not to hear.
 His violence thou fear'st not, being such
 As we, not capable of death or pain,
 Can either not receive, or can repel.
 His fraud is then thy fear ; which plain infers 285
 Thy equal fear that my firm faith and love
 Can by his fraud be shaken or seduced ? [breast,
 Thoughts, which how found they harbour in thy
 Adam, mis-thought of her to thee so dear ?
 To whom with healing words Adam reply'd : 290
 Daughter of God and Man, immortal Eve,
 For such thou art, from sin and blame entire :
 Not diffident of thee do I dissuade
 Thy absence from my sight, but to avoid
 Th attempt itself, intended by our foe. 295
 For he who tempts, though in vain, at least asperses
 The tempted with dishonour foul, supposed
 Not incorruptible of faith, not proof
 Against temptation. Thou thyself with scorn
 And anger would'st resent the offer'd wrong, 300
 Though ineffectual found : misdeem not then,
 If such affront I labour to avert
 From thee alone, which on us both at once
 The enemy, though bold, will hardly dare,
 Or daring, first on me th' assault shall light. 305
 Nor thou his malice and false guile contemn ;
 Subtle he needs must be who could seduce
 Angels ; nor think superfluous other's aid.
 I from the influence of thy looks receive
 Access in ev'ry virtue ; in thy sight 310
 More wise, more watchful, stronger, if need were
 Of outward strength ; while shame, thou looking on,
 Shame to be overcome or over-reach'd
 Would utmost vigour raise, and raised unite.
 Why should'st not thou like sense within thee feel

278. Nothing can be more beautifully natural than the hour of
 return being fixed by the closing of the flowers.

When I am present, and thy trial choose 216
 With me, best witness of thy virtue try'd ?
 So spake domestic Adam, in his care
 And matrimonial love : but Eve, who thought
 Less attributed to her faith sincere, 220
 Thus her reply with accent sweet renew'd :
 If this be our condition, thus to dwell
 In narrow circuit straighten'd by a foe,
 Subtle or violent, we not endued
 Single with like defence, wherever met, 226
 How are we happy, still in fear of harm ?
 But harm precedes not sin : only our foe
 Tempting, affronts us with his foul esteem
 Of our integrity : his foul esteem
 Sticks no dishonour on our front, but turns 230
 Foul on himself : then wherefore shunn'd or fear'd
 By us ? who rather double honour gain
 From his surmise proved false, find peace within,
 Favour from Heav'n, our witness from th' event.
 And what is faith, love, virtue unassay'd 235
 Alone, without exterior help sustain'd ?
 Let us not then suspect our happy state
 Left so imperfect by the Maker wise,
 As not secure to single or combined.
 Frail is our happiness, if this be so, 240
 And Eden were no Eden thus exposed.
 To whom thus Adam fervently reply'd :
 O Woman, best are all things as the will
 Of God ordain'd them ; his creating hand
 Nothing imperfect or deficient left 245
 Of all that he created, much less Man,
 Or aught that might his happy state secure,
 Secure from outward force. Within himself
 The danger lies, yet lies within his pow'r :
 Against his will he can receive no harm. 250
 But God left free the will ; for what obeys
 Reason is free, and reason he made right ;
 But bid her well be ware, and still erect,
 Lest by some fair appearing good surprised,
 She dictate false, and misinform the will 255
 To do what God expressly hath forbid.

255. *Be ware*, two words *ware* being an adjective as well as a verb.

Not then mistrust but tender love enjoins,
 That I should mind thee oft ; and mind thou me.
 Firm we subsist, yet possible to swerve,
 Since reason not impossibly may meet 366
 Some specious object by the foe suborn'd,
 And fall into deception unaware,
 Not keeping strictest watch, as she was warn'd.
 Seek not temptation then ; which to avoid
 Were better, and most likely if from me 368
 Thou sever not : trial will come unsought.
 Would'st thou approve thy constancy, approve
 First thy obedience ; th' other who can know,
 Not seeing thee attempted, who attest ?
 But if thou think, trial unsought may find 370
 Us both securer than thus warn'd thou seem'st.
 Go : for thy stay, not free, absents thee more.
 Go, in thy native innocence, rely
 On what thou hast of virtue, summon all, 374
 For God tow'rd's thee hath done his part ; do thine.
 So spake the patriarch of mankind : but Eve
 Persisted, yet submiss, though last, reply'd :
 With thy permission then, and thus forewarn'd
 Chiefly by what thy own last reas'ning words
 Touch'd only, that our trial, when least sought, 380
 May find us both perhaps far less prepared,
 The willinger I go ; nor much expect
 A foe so proud will first the weaker seek :
 So bent, the more shall shame him his repulse. 384
 Thus saying, from her husband's hand her hand
 Soft she withdrew, and, like a Wood-Nymph light,
 Oread, or Dryad, or of Delia's train,
 Betook her to the groves ; but Delia's self
 In gait surpass'd, and Goddess-like deport,
 Though not as she with bow and quiver arm'd, 390
 But with such gard'ning tools as art yet rude,
 Guiltless of fire, had form'd, or Angels brought.
 To Pales, or Pomona, thus adorn'd,
 Likest she seem'd ; Pomona when she fled
 Vertumnus, or to Ceres in her prime, 396
 Yet virgin of Proserpina from Jove.
 Her long with ardent look his eye pursued,
 Delighted ; but desiring more her stay.

396. *Virgins of Proserpina*, a Grecism.—Theocritus, Idyl II. 126

Oft he to her his charge of quick return
 Repeated ; she to him as oft engaged 400
 To be return'd by noon amid the bow'r,
 And all things in best order to invite
 Noontide repast, or afternoon's repose.
 O much deceived, much failing, hapless Eve,
 Of thy presumed return ! event perverse ! 405
 Thou never from that hour in Paradise
 Found'st either sweet repast or sound repose !
 Such ambush hid among sweet flow'rs and shades
 Waited with hellish rancour imminent
 To intercept thy way, or send thee back 410
 Despoil'd of innocence, of faith, of bliss.
 For now, and since first break of dawn, the Fiend,
 Mere serpent in appearance, forth was come,
 And on his quest, where likeliest he might find
 The only two of mankind, but in them 415
 The whole included race ; his purposed prey.
 In bow'r and field he sought, where any tuft
 Of grove or garden-plot more pleasant lay,
 Their tendence or plantation for delight :
 By fountain, or by shady rivulet 420
 He sought them both ; but wish'd his hap might find
 Eve separate ; he wish'd, but not with hope
 Of what so seldom chanced, when to his wish,
 Beyond his hope, Eve separate he spies,
 Veil'd in a cloud of fragrance, where she stood, 425
 Half spy'd, so thick the roses blushing round
 About her glow'd, oft stooping to support
 Each flow'r of slender stalk, whose head, though gay
 Carnation, purple', azure, or speck'd with gold,
 Hung drooping unsustain'd : them she upstays 430
 Gently with myrtle band, mindless the while
 Herself, though fairest unsupported flow'r,
 From her best prop so far, and storm so nigh.
 Nearer he drew ; and many a walk traversed
 Of stateliest covert, cedar, pine, or palm, 435
 Then voluble and bold, now hid, now seen
 Among thick-woven arborets and flow'rs
 Imborder'd on each bank, the hand of Eve :
 Spot more delicious than those gardens feign'd

438. *Imborder'd*, from the old word to *imborder*, since made *imbroider*.

BOOK IX.

298

Or of revived Adonis, or renown'd 440
 Alcinous, host of old Laertes' son,
 Or that, not mystic, where the sapient king
 Held dalliance with his fair Egyptian spouse.
 Much he the place admired ; the person more.
 As one who long in populous city pent, 443
 Where houses thick, and sewers annoy the air,
 Forth issuing on a summer's morn to breathe
 Among the pleasant villages and farms
 Adjoin'd, from each thing met conceives delight ;
 The smell of grain, or tedded grass, or kine, 450
 Or dairy', each rural sight, each rural sound :
 If chance with nymph-like step fair virgin pass,
 What pleasing seem'd, for her now pleases more,
 She most, and in her look sums all delight.
 Such pleasure took the Serpent to behold 455
 This flow'ry plat, the sweet recess of Eve
 Thus early, thus alone. Her heav'nly form
 Angelic, but more soft and feminine,
 Her graceful innocence, her ev'ry air
 Of gesture or least action, overawed 460
 His malice, and with rapine sweet bereaved
 His fierceness of the fierce intent it brought.
 That space the Evil One abstracted stood
 From his own evil, and for the time remain'd
 Stupidly good ; of enmity disarm'd, 465
 Of guile, of hate, of envy, of revenge ;
 But the hot Hell that always in him burns,
 Though in mid Heaven, soon ended his delight,
 And tortures him now more, the more he sees
 Of pleasure not for him ordain'd. Then soon 470
 Fierce hate he recollects, and all his thoughts
 Of mischief, gratulating, thus excites :
 Thoughts, whither have ye led me ! With what sweet
 Compulsion thus transported to forget
 What hither brought us ! hate, not love, nor hope
 Of Paradise for Hell, hope here to taste 476

440. It was supposed that Adonis was restored to life at the request of Venus. The gardens of Alcinous were celebrated universally among the ancients ; those *not mystic* were the gardens Solomon made for Pharaoh's daughter.

457. The interview between Aladin and Sophronia in the 3 Can. of Tasso is described in similar terms.

472. That is, it would be so were he in heaven. Or there is an allusion perhaps to Job i. 6. il. 1.

Of pleasure, but all pleasure to destroy,
 Save what is in destroying : other joy
 To me is lost. Then let me not let pass
 Occasion which now smiles. Behold alone 488
 The woman, opportune to all attempts,
 Her husband, for I view far round, not nigh,
 Whose higher intellectual more I shun,
 And strength of courage haughty, and of limb
 Heroic built, though of terrestrial mould, 493
 Foe not formidable, exempt from wound,
 I not. So much hath Hell debased, and pain
 Enfeebled me to what I was in Heav'n.
 She fair, divinely fair, fit love for Gods ;
 Not terrible, though terror be in love 499
 And beauty ; not approach'd by stronger hate,
 Hate stronger, under show of love well feign'd,
 The way which to her ruin now I tend.

So spake th' enemy' of mankind, inclosed
 In serpent, inmate bad, and toward Eve 495
 Address'd his way, not with indented wave,
 Prone on the ground, as since, but on his rear,
 Circular base of rising folds, that tower'd
 Fold above fold a surging maze, his head
 Crested aloft, and carbuncle his eyes ; 500
 With burnish'd neck of verdant gold, erect
 Amidst his circling spires, that on the grass
 Floated redundant. Pleasing was his shape,
 And lovely : never since of serpent kind
 Lovelier : not those that in Illyria changed 505
 Hermione and Cadmus, or the God
 In Epidaurus ; nor to which transform'd
 Ammonian Jove, or Capitoline was seen ;
 He with Olympias, this with her who bore
 Scipio the highth of Rome. With tract oblique 510
 At first, as one who sought access, but fear'd
 To interrupt, sidelong he works his way.
 As when a ship by skilful steersman wrought,
 Nigh river's mouth or foreland, where the wind

505. Cadmus and his wife being obliged to leave Thebes on going into Illyria were changed into serpents by the way ; if the word *those* be considered as referring to serpents generally, or the nature of serpents, the construction will be easy.—*The god is Epidaurus, Esculapius, who was worshipped in that place.*

506. *Ammonian, Lybian ; Capitoline, Roman.*

BOOK IX.

211

Veers oft, as oft so steers, and shifts her sail, 515
 So varied he, and of his tortuous train
 Curl'd many a wanton wreath in sight of Eve,
 To lure her eye : she busy'd, heard the sound
 Of rustling leaves, but minded not, as used
 To such disport before her through the field 520
 From ev'ry beast ; more duteous at her call
 Than at Circean call the herd disguised.
 He bolder now, uncall'd, before her stood,
 But as in gaze admiring, oft he bow'd
 His turret crest and sleek enamel'd neck, 525
 Fawning, and lick'd the ground whereon she trod.
 His gentle dumb expression turn'd at length
 The eye of Eve to mark his play. He, glad
 Of her attention gain'd, with serpent-tongue
 Organic, or impulse of vocal air, 530
 His fraudulent temptation thus began :

Wonder not, sov'reign Mistress, if perhaps
 Thou canst, who art sole wonder ; much less arm
 Thy looks, the Heav'n of mildness, with disdain,
 Displeased that I approach thee thus, and gaze 535
 Insatiate, I thus single, nor have fear'd
 Thy awful brow, more awful thus retired.
 Fairest resemblance of thy Maker fair !
 Thee all things living gaze on, all things thine
 By gift, and thy celestial beauty' adore 540
 With ravishment beheld ! there best beheld
 Where universally admired : but here
 In this inclosure wild, these beasts among,
 Beholders rude, and shallow to discern
 Half what in thee is fair, one man except, 545
 Who sees thee' ? (and what is one ?) who should'st be
 A Goddess among Gods, adored and served [seen
 By Angels numberless, thy daily train.

So glozed the Tempter, and his proem tuned ;
 Into the heart of Eve his words made way, 550
 Though at the voice much marvelling. At length,
 Not unamazed, she thus in answer spake : [nounced
 What may this mean ? Language of man pro-
 By tongue of brute, and human sense express'd !
 The first at least of these I thought deny'd 555
 To beasts, whom God on their creation-day
 Created mute to all articulate sound :

The latter I demur ; for in their looks
 Much reason, and in their actions oft appears.
 Thee, Serpent, subtlest beast of all the field, 580
 I knew, but not with human voice endued.
 Redouble then this miracle, and say,
 How cam'st thou speakable of mute ; and how
 To me so friendly grown above the rest
 Of brutal kind, that daily are in sight ! 585
 Say ! for such wonder claims attention due.

To whom the guileful Tempter thus reply'd :
 Empress of this fair world, resplendent Eve,
 Easy to me it is to tell thee all [obey'd
 What thou command'st ; and right thou should'st be
 I was at first as other beasts that graze 571
 The trodden herb, of abject thoughts and low,
 As was my food : nor aught but food discern'd,
 Or sex, and apprehended nothing high ;
 Till on a day roving the field, I chanced 575
 A goodly tree far distant to behold,
 Loaden with fruit of fairest colours mix'd,
 Ruddy and gold. I nearer drew to gaze ;
 When from the boughs a savoury odour blown,
 Grateful to appetite, more pleased my sense 580
 Than smell of sweetest fennel, or the teats
 Of ewe or goat dropping with milk at ev'n,
 Unsuck'd of lamb or kid, that tend their play.
 To satisfy the sharp desire I had
 Of tasting those fair apples, I resolved 585
 Not to defer ; hunger and thirst at once
 (Pow'rful persuaders) quicken'd at the scent
 Of that alluring fruit, urged me so keen.
 About the mossy trunk I wound me soon,
 For high from ground the branches would require 590
 Thy utmost reach or Adam's : Round the tree
 All other beasts that saw, with like desire
 Longing and envying stood, but could not reach.
 Amid the tree now got, where plenty hung
 Tempting so nigh, to pluck and eat my fill 595
 I spared not ; for such pleasure till that hour
 At feed or fountain never had I found.
 Sated at length, ere long I might perceive
 Strange alteration in me, to degree
 Of reason in my inward pow'rs, and speech 600

Wanted not long, though to this shape retain'd.
 Thenceforth to speculations high or deep
 I turn'd my thoughts, and, with capacious mind,
 Consider'd all things visible in Heav'n,
 Or Earth, or Middle ; all things fair and good : 605
 But all that fair and good in thy divine
 Semblance, and in thy beauty's heav'nly ray
 United I beheld. No fair to thine
 Equivalent or second ; which compell'd
 Me thus, though importune perhaps, to come 610
 And gaze, and worship thee, of right declared
 Sov'reign of creatures, universal Dame.

So talk'd the spirited sly Snake ; and Eve,
 Yet more amazed, unwary, thus reply'd :
 Serpent, thy overpraising leaves in doubt 615
 The virtue of that fruit, in thee first proved.
 But say, where grows the tree ? from hence how far ?
 For many are the trees of God that grow
 In Paradise, and various, yet unknown
 To us, in such abundance lies our choice, 620
 As leaves a greater store of fruit untouch'd,
 Still hanging incorruptible, till men
 Grow up to their provision, and more hands
 Help to disburden Nature of her birth.

To whom the wily adder, blithe and glad : 625
 Empress, the way is ready, and not long ;
 Beyond a row of myrtles, on a flat,
 Fast by a fountain, one small thicket past
 Of blowing myrrh and balm. If thou accept
 My conduct, I can bring thee thither soon. 630

Lead then, said Eve. He leading swiftly roll'd
 In tangles, and made intricate seem straight,
 To mischief swift. Hope elevates, and joy
 Brightens his crest ; as when a wand'ring fire,
 Compact of unctuous vapour, which the night 635
 Condenses, and the cold environs round,
 Kindled through agitation to a flame,
 Which oft, they say, some evil Spirit attends,

612. *Dame*, formerly a term of great respect.

613. Warburton says, Milton has shewn more skill in the theology of this part of the poem than in any other. His answer to the objections against the Mosaic history are of his own invention.

634. The description of the serpent in this passage is remarkable for its fidelity and force.

Hov'ring and blazing with delusive light,
 Misleads th' amazed night-wand'rer from his way
 To bogs and mires, and oft through pond or pool, 640
 There swallow'd up and lost, from succour far.
 So glister'd the dire Snake, and into fraud
 Led Eve, our credulous mother, to the tree
 Of prohibition, root of all our woe! 645

Which when she saw, thus to her guide she spake:
 Serpent, we might have spared our coming hither,
 Fruitless to me, though fruit be here to' excess,
 The credit of whose virtue rest with thee,
 Wondrous indeed, if cause of such effects. 650

But of this tree we may not taste nor touch;
 God so commanded, and left that command
 Sole daughter of his voice: the rest, we live
 Law to ourselves; our reason is our law.

To whom the Tempter guilefully reply'd: 655
 Indeed! Hath God then said, that of the fruit
 Of all these garden-trees ye shall not eat,
 Yet Lords declared of all in earth or air?

To whom thus Eve, yet sinless: Of the fruit
 Of each tree in the garden we may eat: 660
 But of the fruit of this fair tree amidst
 The garden, God hath said, Ye shall not eat
 Thereof, nor shall ye touch it, lest ye die.

She scarce had said, though brief, when now more
 The Tempter, but with show of zeal and love [bold
 To Man, and indignation at his wrong, 665
 New part puts on, and as to passion moved,
 Fluctuates disturb'd, yet comely, and in act
 Raised, as of some great matter to begin.

As when of old some orator renown'd 670
 In Athens or free Rome, where eloquence
 Flourish'd, since mute, to some great cause address'd
 Stood in himself collected, while each part,

643. *Fraud*, hurt or damage.

644. *The tree of prohibition*, an Hebraism for the *prohibited tree*.

653. Another Hebraism; the expression signifies among the Jews, 'a voice from heaven,' or any mysterious revelation by signs or dreams.

673. There is a similar Italian expression, *in se raccolto*. A new reading is proposed by Bentley, thus,

*Stood in himself collected whole, while each
 Motion, each air:*

But the best commentators prefer the present text.

Motion, each act won audience, ere the tongue,
 Sometimes in highth began, as no delay 675
 Of preface brooking through his zeal of right:
 So standing, moving, or to highth up grown,
 The Tempter, all impassion'd, thus began:
 O sacred, wise, and wisdom-giving Plant,
 Mother of science, now I feel thy pow'r 680
 Within me clear, not only to discern
 Things in their causes, but to trace the ways
 Of highest agents, deem'd however wise.
 Queen of this universe, do not believe
 Those rigid threats of death: ye shall not die. 685
 How should ye? by the fruit? It gives you life
 To knowledge; by the threat'ner? Look on me,
 Me who have touch'd and tasted, yet both live,
 And life more perfect have attain'd than fate
 Meant me, by venturing higher than my lot. 690
 Shall that be shut to Man, which to the Beast
 Is open? or will God incense his ire
 For such a petty trespass, and not praise
 Rather your dauntless virtue, whom the pain
 Of death denounced, whatever thing death be, 695
 Deterr'd not from achieving what might lead
 To happier life, knowledge of good and evil!
 Of good, how just! of evil, if what is evil
 Be real, why not known, since easier shunn'd?
 God therefore cannot hurt ye and be just: 700
 Not just, not God; not fear'd then, nor obey'd:
 Your fear itself of death removes the fear.
 Why then was this forbid? Why but to awe,
 Why but to keep ye low and ignorant,
 His worshippers. He knows that in the day 705
 Ye eat thereof, your eyes that seem so clear,
 Yet are but dim, shall perfectly be then
 Open'd and clear'd, and ye shall be as Gods,
 Knowing both good and evil as they know.
 That ye shall be as Gods, since I as Man, 710
 Internal Man, is but proportion meet;
 I of brute human, ye of human Gods.
 So ye shall die perhaps, by putting off
 Human, to put on Gods; death to be wish'd,

705. Gen. iii. 5.

714. *To put on Gods; to become divine instead of human.*

Tho' threaten'd, which no worse than this can bring
 And what are Gods, that Man may not become 716
 As they, participating Godlike food ?

The Gods are first, and that advantage use
 On our belief, that all from them proceeds.
 I question it ; for this fair earth I see, 720

Warm'd by the sun, producing ev'ry kind ;
 Them nothing. If they all things, who inclosed
 Knowledge of good and evil in this tree,
 That whoso eats thereof, forthwith attains
 Wisdom without their leave ? and wherein lies 725
 Th' offence, that Man should thus attain to know ?
 What can your knowledge hurt him, or this tree
 Impart against his will, if all be his ?

Or is it envy ? And can envy dwell
 In heav'ly breasts ? These, these and many more 730
 Causes, import your need of this fair fruit.
 Goddess humane, reach then, and freely taste.

He ended, and his words, replete with guile,
 Into her heart too easy entrance won.
 Fix'd on the fruit she gazed, which to behold 735
 Might tempt alone ; and in her ears the sound
 Yet rung of his persuasive words, impregn'd
 With reason, to her seeming, and with truth :
 Meanwhile the hour of noon drew on, and waked
 An eager appetite, raised by the smell 740
 So savoury of that fruit, which with desire,
 Inclination now grown to touch or taste,
 Solicited her longing eye : yet first,
 Pausing a while, thus to herself she mused :

Great are thy virtues, doubtless, best of fruits, 745
 Though kept from man, and worthy to be admired,
 Whose taste, too long forborn, at first assay
 Gave elocution to the mute, and taught
 The tongue not made for speech to speak thy praise.
 Thy praise he also, who forbids thy use, 750

739. This is one of the few instances of bad taste really affecting the beauty of the narrative, to be found in the poem. The whole of Satan's speech had tended to inspire spiritual pride and a bold desire of knowledge ; all the following reflections of Eve are in correspondence with the address of the tempter. The idea, therefore, here introduced of her sharpened appetite, and of the savoriness of the fruit, is in bad keeping with the general tone of the passage ; and I am not a little surprised that any of Milton's commentators could have attempted to find a beauty in its introduction.

Conceals not from us, naming thee the tree
 Of knowledge, knowledge both of good and evil :
 Forbids us then to taste ; but his forbidding
 Commends thee more, while it infers the good
 By thee communicated, and our want : 755
 For good unknown, sure is not had ; or had
 And yet unknown, is as not had at all.
 In plain then, what forbids he but to know ;
 Forbids us good ! forbids us to be wise !
 Such prohibitions bind not. But if death 760
 Bind us with after-bands, what profits then
 Our inward freedom ? In the day we eat
 Of this fair fruit, our doom is, we shall die.
 How dies the Serpent ? he hath eaten and lives,
 And knows, and speaks, and reasons, and discerns :
 Irrational till then. For us alone 765
 Was death invented ? or to us deny'd
 This intellectual food, for beasts reserved ?
 For beasts it seems ; yet that one beast which first
 Hath tasted, envies not, but brings with joy 770
 The good befall'n him, author unsuspect,
 Friendly to man, far from deceit or guile.
 What fear I then ? Rather, what know to fear
 Under this ignorance of good and evil,
 Of God or death, of law or penalty ? 775
 Here grows the cure of all, this fruit divine,
 Fair to the eye, inviting to the taste,
 Of virtue to make wise. What hinders then
 To reach, and feed at once both body' and mind ?
 So saying, her rash hand, in evil hour, 780
 Forth reaching to the fruit, she pluck'd, she eat !
 Earth felt the wound ; and Nature from her seat
 Sighing, through all her works gave signs of woe,
 That all was lost ! Back to the thicket slunk
 The guilty Serpent, and well might, for Eve, 785
 Intent now wholly on her taste, nought else
 Regarded ; such delight till then, as seem'd,
 In fruit she never tasted, whether true
 Or fancy'd so, through expectation high
 Of knowledge ; nor was Godhead from her thought.
 Greedily she ingorged without restraint 791
 And knew not eating death. Sate at length,
 And heighten'd as with wine, jocund, and boom,

Thus to herself she pleasingly began:

O sov'reign, virtuous, precious of all trees 795
 In Paradise, of operation blest
 To sapience, hitherto obscured, infamed,
 And thy fair fruit let hang, as to no end
 Created; but henceforth my early care,
 Not without song, each morning, and due praise 800
 Shall tend thee, and the fertile burden ease
 Of thy full branches, offer'd free to all;
 Till, dieted by thee, I grow mature
 In knowledge, as the Gods who all things know;
 Though others envy what they cannot give; 805
 For had the gift been theirs, it had not here
 Thus grown. Experience, next to thee I owe,
 Best guide; not following thee I had remain'd
 In ignorance: thou open'st Wisdom's way,
 And giv'st access, though secret she retire. 910
 And I perhaps am secret: Heav'n is high,
 High and remote, to see from thence distinct
 Each thing on earth; and other care perhaps
 May have diverted from continual watch
 Our great Forbidder, safe with all his spies 815
 About him. But to Adam, in what sort
 Shall I appear? Shall I to him make known
 As yet my change, and give him to partake
 Full happiness with me, or rather not,
 But keep the odds of knowledge in my pow'r 820
 Without copartner? so to add what wants
 In female sex, the more to draw his love,
 And render me more equal, and perhaps,
 A thing not undesirable, sometime
 Superior; for inferior, who is free? 825
 This may be well; but what if God have seen,
 And death ensue? Then I shall be no more;
 And Adam, wedded to another Eve,
 Shall live with her enjoying; I extinct.
 A death to think! Confirm'd then, I resolve 830
 Adam shall share with me in bliss or woe:
 So dear I love him, that with him all deaths
 I could endure; without him live no life.

So saying, from the tree her step she turn'd:

818. *To give to partake*; an elegant mode of expression in classic authors.

But first low reverence done, as to the Pow'r 635
 That dwelt within, whose presence had infused
 Into the plant scintillating sap, derived
 From nectar, drink of Gods. Adam the while
 Waiting, desirous her return, had wove
 Of choicest flow'rs a garland, to adorn 640
 Her tresses, and her rural labours crown,
 As reapers oft are wont their harvest-queen.
 Great joy he promised to his thoughts, and new
 Solace in her return, so long delay'd ;
 Yet oft his heart, divine of something ill, 645
 Misgave him : he the falt'ring measure felt ;
 And forth to meet her went, the way she took
 That morn when first they parted. By the tree
 Of knowledge he must pass : there he her met,
 Scarce from the tree returning : in her hand 650
 A bough of fairest fruit, that downy smiled,
 New gather'd, and ambrosial smell diffus'd.
 To him she hasted. In her face excuse
 Came prologue, and apology too prompt,
 Which with bland words at will she thus address'd :
 Hast thou not wonder'd, Adam, at my stay ? 655
 These I have miss'd, and thought it long, deprived
 Thy presence ; agony of love till now
 Not felt ! nor shall be twice ; for never more
 Mean I to try, what rash untry'd I sought, 660
 The pain of absence from thy sight ! But strange
 Hath been the cause, and wonderful to hear.
 This tree is not, as we are told, a tree
 Of danger tasted, nor to' evil unknown
 Opening the way, but of divine effect 665
 To open eyes, and make them Gods who taste !
 And hath been tasted such. The serpent wise,
 Or not restrain'd as we, or not obeying,

635. This first sign of idolatry in man is well introduced as an immediate consequence of the fall. The remaining portion of this book may be considered, I think, as in some respects superior to any other part of the poem. The mention of Adam, unconscious of the coming woe, weaving flowers for Eve is exquisitely pathetic, the misgivings of his heart on meeting her, the description of her agitated appearance, and the discourse, deep and passionate which follows, are all conceived in the finest vein of tragic genius. In no other part of his poem had Milton an opportunity of displaying his power in the delineation of human passions, but he has here proved, that had his subject admitted it, it would have possessed not less pathos than sublimity.

Hath eaten of the fruit, and is become,
 Not dead, as we are threaten'd, but thenceforth 870
 Endued with human voice and human sense,
 Reasoning to admiration; and with me
 Persuasively hath so prevail'd, that I
 Have also tasted, and have also found
 Th' effects to correspond; opener mine eyes, 875
 Dim erst, dilated spirits, ampler heart,
 And growing up to Godhead; which for thee
 Chiefly I sought; without thee can despise:
 For bliss, as thou hast part, to me is bliss;
 Tedious, unshared with thee, and odious soon. 880
 Thou therefore also taste, that equal lot
 May join us, equal joy, as equal love!
 Lest thou not tasting, different degree
 Disjoin us, and I then too late renounce
 Deity for thee, when Fate will not permit. 884

Thus Eve, with count'nance blithe, her story told;
 But in her cheek distemper flushing glow'd.
 On th' other side, Adam, soon as he heard
 The fatal trespass done by Eve, amazed,
 Astonied stood and blank, while horror chill 890
 Ran through his veins, and all his joints relax'd;
 From his slack hand the garland, wreath'd for Eve,
 Down dropt, and all the faded roses shed.
 Speechless he stood and pale, till thus at length,
 First to himself, he inward silence broke: 895

O fairest of creation, last and best
 Of all God's works, Creature in whom excell'd
 Whatever can to sight or thought be form'd,
 Holy, divine, good, amiable, or sweet!
 How art thou lost! how on a sudden lost! 900
 Defaced, deflow'r'd, and now to death devote!
 Rather, How hast thou yielded, to transgress
 The strict forbiddance? how to violate
 The sacred fruit forbidden? Some cursed fraud
 Of enemy hath beguiled thee, yet unknown, 905
 And me with thee hath ruin'd! for with thee
 Certain my resolution is to die.
 How can I live without thee! how forego
 Thy sweet converse and love so dearly join'd,
 To live again in these wild woods forlorn! 910
 Should God create another Eve, and I

Another rib afford, yet loss of thee
 Would never from my heart. No, no, I feel
 The link of nature draw me : flesh of flesh,
 Bone of my bone thou art ; and from thy state 915
 Mine never shall be parted, bliss or woe.

So having said, as one from sad dismay
 Recomforted, and after thoughts disturb'd
 Submitting to what seem'd remediless,
 Thus in calm mood his words to Eve he turn'd : 920

Bold deed thou hast presumed, advent'rous Eve,
 And peril great provoked, who thus hast dared,
 Had it been only coveting to eye
 That sacred fruit, sacred to abstinence,
 Much more to taste it, under ban to touch. 925

But past who can recall, or done undo ?
 Not God omnipotent, nor Fate : yet so
 Perhaps thou shalt not die ; perhaps the fact
 Is not so hainous now, foretasted fruit,
 Profaned first by the serpent, by him first 930

Made common and unhallow'd ere our taste ;
 Nor yet on him found deadly, he yet lives ;
 Lives, as thou saidst, and gains to live as Man
 Higher degree of life : inducement strong
 To us, as likely tasting, to attain 935

Proportional ascent, which cannot be
 But to be Gods, or Angels Demi-Gods.
 Nor can I think that God, Creator wise,
 Though threat'ning, will in earnest so destroy
 Us his prime creatures, dignify'd so high, 940

Set over all his works, which in our fall,
 For us created, needs with us must fail,
 Dependent made : so God shall uncreate,
 Be frustrate, do, undo, and labour lose,
 Not well conceived of God, who tho' his pow'r 945

Creation could repeat, yet would be loth
 Us to abolish, lest the Adversary
 Triumph and say, Fickle their state whom God
 Most favours : who can please him long ? Me first
 He ruin'd, now Mankind. Whom will he next ? 950

Matter of scorn, not to be giv'n the Foe.
 However, I with thee have fix'd my lot,
 Certain to undergo like doom. If death

928. *Hainous*, so spelt by Milton, from the French *Asineus*.

Consort with thee, death is to me as life :
 So forcible within my heart I feel 963
 The bond of nature draw me to my own,
 My own in thee ! for what thou art is mine :
 Our state cannot be severed ; we are one,
 One flesh. To lose thee were to lose myself.
 So Adam ; and thus Eve to him reply'd : 968
 O glorious trial of exceeding love !
 Illustrious evidence ! example high !
 Engaging me to emulate, but short
 Of thy perfection, how shall I attain,
 Adam ? from whose dear side I boast me sprung, 969
 And gladly of our union hear thee speak,
 One heart, one soul in both ; whereof good proof
 This day affords, declaring thee resolved,
 Rather than death or aught than death more dread
 Shall separate us, link'd in love so dear, 970
 To undergo with me one guilt, one crime,
 If any be, of tasting this fair fruit,
 Whose virtue (for of good still good proceeds,
 Direct, or by occasion) hath presented
 This happy trial of thy love, which else 975
 So eminently never had been known.
 Were it I thought death menaced would ensue
 This my attempt, I would sustain alone
 The worst, and not persuade thee : rather die
 Deserted, than oblige thee with a fact 980
 Pernicious to thy peace, chiefly assured
 Remarkably so late of thy so true,
 So faithful love, unequal'd ; but I feel
 Far otherwise th' event ; not death, but life
 Augmented, open'd eyes, new hopes, new joys, 985
 Taste so divine, that what of sweet before
 Hath touch'd my sense, flat seems to this, and harsh.
 On my experience, Adam, freely taste ;
 And fear of death deliver to the winds.
 So saying, she embraced him, and for joy 990

990. There is great beauty and the truest passion in this picture of Eve. It well prepares the mind for the fall of Adam, who is represented as sinning more through the intoxication of love and fondness than any ignorance of his danger. What a magnificent scene has the poet for the first act of the fearful tragedy ! The great theatre of the universe filled with darkness and horror, and the earth and elements suffering with a mysterious consciousness of ruin.

Tenderly wept; much won that he his love
 Had so ennobled, as of choice t' incur
 Divine displeasure for her sake, or death.
 In recompense (for such compliance bad
 Such recompense best merits) from the bough 995
 She gave him of that fair enticing fruit
 With liberal hand : he scrupled not to eat
 Against his better knowledge ; not deceived,
 But fondly overcome, with female charm.
 Earth trembled from her entrails, as again 1000
 In pangs ; and Nature gave a second groan ;
 Sky lour'd, and, muttering thunder, some sad drops
 Wept at completing of the mortal sin
 Original ; while Adam took no thought,
 Eating his fill ; nor Eve to iterate 1005
 Her former trespass fear'd, the more to sooth
 Him with her loved society, that now,
 As with new wine intoxicated both,
 They swim in mirth, and fancy that they feel
 Divinity within them breeding wings 1010
 Wherewith to scorn the earth : but that false fruit
 Far other operation first display'd ;
 Carnal desire inflaming : he on Eve
 Began to cast lascivious eyes ; she him
 As wantonly repaid. In lust they burn : 1015
 Till Adam thus 'gan Eve to dalliance move :
 Eve, now I see thou art exact of taste,
 And elegant, of sapience no small part,
 Since to each meaning savour we apply,
 And palate call judicious. I the praise 1020
 Yield thee, so well this day thou hast purvey'd.
 Much pleasure we have lost while we abstain'd
 From this delightful fruit, nor known till now
 True relish, tasting. If such pleasure be
 In things to us forbidd'n, it might be wish'd, 1025
 For this one tree had been forbidden ten.

1000. A commentator has expressed his wonder that Adam shewed no astonishment at these convulsions.—Had he been ignorant of his guilt he would have done so, but he was aware of the crime he was committing, and the same fascination which made him break the known command of his Creator, prevented his regarding these signs of his wrath. It may also be conjectured that, awful as they were, the confusion of thought and passion with which he was agitated might hinder his giving them their proper and terrible interpretation.

But come, so well refresh'd, now let us play,
 As meet is, after such delicious fare ;
 For never did thy beauty since the day
 I saw thee first and wedded thee. adorn'd 1030
 With all perfections, so inflame my sense
 With ardour to enjoy thee ; fairer now
 Than ever, bounty of this virtuous tree.
 So said he ; and forbore not glance or toy
 Of amorous intent : well understood 1035
 Of Eve, whose eye darted contagious fire.
 Her hand he seized, and to a shady bank,
 Thick overhead with verdant roof imbower'd,
 He led her, nothing loth. Flow'rs were the couch,
 Pansies, and violets, and asphodel, 1040
 And hyacinth, earth's freshest softest lap.
 There they their fill of love and love's disport
 Took largely, of their mutual guilt the seal,
 The solace of their sin, till dewy sleep
 Oppress'd them, wearied with their amorous play.
 Soon as the force of that fallacious fruit, 1045
 That with exhilarating vapour bland
 About their spirits had play'd, and inmost pow'rs
 Made err, was now exhaled, and grosser sleep
 Bred of unkindly fumes, with conscious dreams 1050
 Incumber'd, now had left them, up they rose
 As from unrest, and each the other viewing,
 Soon found their eyes how open'd, and their minds
 How darken'd. Innocence, that as a veil
 Had shadow'd them from knowing ill, was gone ;
 Just confidence, and native righteousness, 1055
 And honour from about them, naked left
 To guilty shame ; he cover'd, but his robe
 Uncover'd more. So rose the Danite strong
 Herculean Samson from the harlot-lap 1060
 Of Philistean Dalilah, and waked
 Shorn of his strength. They destitute and bare
 Of all their virtue : silent, and in face
 Confounded long they sat, as stricken mute,

1029. The passage following is principally copied from Homer.
 and would be exceptionable did it not form part of the moral of
 the poem : what a contrast, it has been well observed, is the love
 scene here described to that in the eighth book.

1058. *He*, refers to shame, which is personified.

1059. *Samson* was of the tribe of Dan.

fill Adam, though not less than Eve abash'd, 1065
At length gave utterance to these words, constrain'd :

O Eve ! in evil hour thou didst give ear
To that false worm, of whomsoever taught
To counterfeit Man's voice, true in our fall,
False in our promised rising ! Since our eyes 1070
Open'd we find indeed, and find we know
Both good and evil ; good lost, and evil got !
Bad fruit of knowledge, if this be to know
Which leaves us naked thus, of honour void,
Of innocence, of faith, of purity, 1075
Our wonted ornaments now soil'd and stain'd,
And in our faces evident the signs
Of foul concupiscence ; whence evil store ;
E'en shame, the last of evils : of the first
Be sure then. How shall I behold the face 1080
Henceforth of God or Angel, erst with joy
And rapture so oft beheld ? those heav'nly shapes
Will dazzle now this earthly with their blaze,
Insufferably bright ! O might I here
In solitude live savage, in some glade 1085
Obscured, where highest woods impenetrable
To star or sun-light, spread their umbrage broad,
And brown as ev'ning ! Cover me, ye Pines ;
Ye Cedars, with innumerable boughs
Hide me, where I may never see them more. 1090
But let us now, as in bad plight, devise
What best may for the present serve to hide
The parts of each from other, that seem most
To shame obnoxious, and unseemliest seen ;
Some tree, whose broad smooth leaves together sew'd,
And girded on our loins, may cover round 1095
Those middle parts, that this new comer, Shame,
There sit not, and reproach us as unclean.

So counsel'd he ; and both together went
Into the thickest wood ; there soon they chose 1100
The fig-tree ; not that kind for fruit renown'd,
But such as at this day, to Indians known
In Malabar or Deccan, spreads her arms
Branching so broad and long, that in the ground
The bended twigs take root, and daughters grow 1105
About the mother-tree, a pillar'd shade

1103. *Malabar*, a part of the East Indies, in which is the king
dom of Deccan.

High over-arch'd, and echoing walks between :
 There oft the Indian herdsman, shunning heat,
 Shelters in cool, and tends his pasturing herds
 At loop-holes cut through thickest shade. Those leaves
 They gather'd, broad as Amazonian targe, 1111
 And with what skill they had together sew'd,
 To gird their waist. Vain covering, if to hide
 Their guilt and dreaded shame ! O how unlike
 To that first naked glory ! Such of late 1112
 Columbus found th' American, so girt
 With feather'd cincture, naked else and wild
 Among the trees on isles and woody shores.
 Thus fenced, and as they thought, their shame in part
 Cover'd, but not at rest or ease of mind, 1120
 They sat them down to weep ; nor only tears
 Rain'd at their eyes, but high winds worse within
 Began to rise, high passions, anger, hate,
 Mistrust, suspicion, discord, and shook sore
 Their inward state of mind : calm region once 1125
 And full of peace, now tost and turbulent ;
 For understanding ruled not, and the will
 Heard not her lore, both in subjection now
 To sensual appetite, who from beneath
 Usurping over sov'reign reason, claim'd 1130
 Superior sway. From thus distemper'd breast,
 Adam, estranged in look and alter'd style,
 Speech intermitted thus to Eve renew'd : [stay'd
 Would thou hadst hearken'd to my words, and
 With me, as I besought thee, when that strange 1135
 Desire of wand'ring this unhappy morn,
 I know not whence, possess'd thee ; we had then
 Remain'd still happy, not, as now, despoil'd
 Of all our good, shamed, naked, miserable.
 Let none henceforth seek needless cause to' approve
 The faith they owe : when earnestly they seek 1141
 Such proof, conclude, they then begin to fail. [Eve :
 To whom, soon moved with touch of blame, thus
 What words have pass'd thy lips, Adam, severe !
 Imput'st thou that to my default, or will 1145
 Of wand'ring, as thou call'st it, which who knows
 But might as ill have happen'd thou being by,
 Or to thyself perhaps ? Hadst thou been there,

1112. *Together sew'd* ; this, which is taken from our translation of the passage in Genesis, means in the original, *wove or plaited*.

Or here th' attempt, thou couldst not have discern'd
 Fraud in the Serpent, speaking as he spake ; 1150
 No ground of enmity between us known,
 Why he should mean me ill, or seek to harm.
 Was I to have ne'er parted from thy side ?
 As good have grown there still, a lifeless rib !
 Being as I am, why didst not thou, the head, 1155
 Command me absolutely not to go,
 Going into such danger as thou saidst ?
 Too facile then thou didst not much gainsay,
 Nay, didst permit, approve, and fair dismiss.
 Hadst thou been firm and fix'd in thy dissent, 1160
 Neither had I transgress'd, nor thou with me.

To whom then, first incensed, Adam reply'd :
 Is this the love, is this the recompense
 Of mine to thee, ingrateful Eve, express'd
 Immutable when thou wert lost, not I, 1165
 Who might have lived and joy'd immortal bliss,
 Yet willingly chose rather death with thee ?
 And am I now upbraided as the cause
 Of thy transgressing ? not enough severe,
 It seems, in thy restraint. What could I more ? 1170
 I warn'd thee, I admonish'd thee, foretold
 The danger, and the lurking enemy
 That lay in wait. Beyond this had been force ;
 And force upon free-will hath here no place.
 But confidence then bore thee on, secure 1175
 Either to meet no danger, or to find
 Matter of glorious trial ; and perhaps
 I also err'd in overmuch admiring
 What seem'd in thee so perfect, that I thought
 No evil durst attempt thee ; but I rue 1180
 That error now, which is become my crime,
 And thou th' accuser. Thus it shall befall
 Him who, to worth in women overtrusting,
 Lets her will rule. Restraint she will not brook ;
 And left to' herself, if evil thence ensue, 1185
 She first his weak indulgence will accuse.

Thus they in mutual accusation spent
 The fruitless hours, but neither self-condemning :
 And of their vain contest appear'd no end.

1170. *My restraint* is found in some editions.

1182. Bentley reads, *women* ; but the transition from the singular to the plural, as in this passage, is not a sufficient reason for the change.

BOOK X.

THE ARGUMENT.

Man's transgression known, the guardian Angels forsake Paradise, and return up to Heaven to approve their vigilance, and are approved, God declaring that the entrance of Satan could not be by them prevented. He sends his Son to judge the transgressors, who descends and gives sentence accordingly; then in pity clothes them both, and re-ascends. Sin and Death, sitting till then at the gates of Hell, by wondrous sympathy feeling the success of Satan in this new world, and the sin by Man there committed, resolve to sit no longer confined in Hell, but to follow Satan their sire up to the place of Man. To make the way easier from Hell to this world to and fro, they pave a broad highway or bridge over Chaos, according to the track that Satan first made; then, preparing for Earth, they meet him, proud of his success, returning to Hell; their mutual gratulation. Satan arrives at Pandemonium, in full assembly relates with boasting his success against Man: instead of applause, is entertained with a general hiss by all his audience, transformed with himself also suddenly into serpents, according to his doom given in Paradise; then deluded with a show of the forbidden tree springing up before them, they greedily reaching to take of the fruit, chew dust and bitter ashes. The proceedings of Sin and Death: God foretells the final victory of his Son over them, and the renewing of all things; but for the present commands his Angels to make several alterations in the Heavens and elements. Adam, more and more perceiving his fallen condition, heavily bewails, rejects the condolence of Eve; she persists, and at length appeases him: then, to evade the curse likely to fall on their offspring, proposes to Adam violent ways, which he approves not; but, conceiving better hope, puts her in mind of the late promise made them, that her Seed should be revenged on the Serpent; and exhorts her with him to seek peace of the offended Deity, by repentance and supplication.

MEANWHILE the hainous and despicable act
Of Satan done in Paradise, and how
He in the serpent had perverted Eve,
Her husband she, to taste the fatal fruit,
Was known in Heav'n: for what can 'scape the eye
Of God all-seeing, or deceive his heart 6
Omniscient! who in all things wise and just,
Hinder'd not Satan to attempt the mind
Of Man, with strength entire, and free-will arm'd,
Complete to have discover'd and repulsed 10
Whatever wiles of foe or seeming friend. [ber'd
For still they knew, and ought to' have still remem-
The high injunction not to taste that fruit
Whoever tempted: which they not obeying,

1. There is more of action, as Addison has well observed, in this book than in any other, and all the characters of the poem are made to pass in quick succession before the reader.

Incurr'd (what could they less ?) the penalty, 15
 And manifold in sin, deserved to fall.
 Up into Heav'n from Paradise in haste
 Th' Angelic guards ascended, mute and sad
 For Man ; for of his state by this they knew,
 Much wond'ring how the subtle fiend had stolen 20
 Entrance unseen. Soon as th' unwelcome news
 From Earth arrived at Heaven-gate, displeased
 All were who heard : dim sadness did not spare
 That time celestial visages ; yet, mix'd
 With pity, violated not their bliss. 25
 About the new-arrived, in multitudes
 Th' ethereal people ran, to hear and know
 How all befell : they tow'rd's the throne supreme,
 Accountable, made haste to make appear
 With righteous plea their utmost vigilance, 30
 And easily approved ; when the Most High
 Eternal Father, from his secret cloud,
 Amidst in thunder, utter'd thus his voice :
 Assembled Angels, and ye Pow'rs return'd
 From unsuccessful charge, be not dismay'd 35
 Nor troubled at these tidings from the earth,
 Which your sincerest care could not prevent,
 Foretold so lately what would come to pass,
 When first this tempter cross'd the gulf from Hell.
 I told ye then he should prevail and speed 40
 On his bad errand ; Man should be seduced
 And flatter'd out of all, believing lies
 Against his Maker ; no decree of mine
 Concurring to necessitate his fall,
 Or touch with lightest moment of impulse 45
 His free-will, to her own inclining left
 In even scale. But fall'n he is ; and now
 What rests, but that the mortal sentence pass
 On his transgression, death denounced that day ;
 Which he presumes already vain and void, 50
 Because not yet inflicted, as he fear'd,
 By some immediate stroke ; but soon shall find
 Forbearance no acquittance, ere day end.
 Justice shall not return as bounty scorn'd.

26. *Mix'd with pity* must be read as in a parenthesis, according to Warburton ; the idea of angelic sadness thus softened being very just and beautiful.

But whom send I to judge them ? Whom but thee, 53
 Vicegerent Son ? To thee I have transferr'd
 All judgment, whether in Heav'n, or Earth, or Hell.
 Easy it may be seen that I intend
 Mercy colleague with justice, sending thee
 Man's Friend, his Mediator, his design'd 60
 Both Ransom and Redeemer voluntary,
 And destined Man himself to judge Man fall'n.
 So spake the Father, and unfolding bright
 Tow'rd the right hand his glory, on the Son
 Blazed forth unclouded Deity : he full 65
 Resplendent all his Father manifest
 Express'd, and thus divinely answer'd mild :
 Father Eternal, thine is to decree ;
 Mine, both in Heav'n and Earth, to do thy will
 Supreme, that thou in me, thy Son beloved, 70
 May'st ever rest well pleased. I go to judge
 On earth these thy transgressors ; but thou know'st,
 Whoever judged, the worst on me must light,
 When time shall be, for so I undertook
 Before thee ; and not repenting, this obtain 75
 Of right, that I may mitigate their doom
 On me derived ; yet I shall temper so
 Justice with mercy', as may illustrate most
 Them fully satisfy'd, and thee appease.
 Attendance none shall need, nor train where none 80
 Are to behold the judgment, but the judged,
 Those two. The third, best absent, is condemn'd,
 Convict by flight, and rebel to all law
 Conviction to the serpent none belongs.
 Thus saying, from his radiant seat he rose 85
 Of high collat'ral glory' : him Thrones and Pow'rs,
 Princedoms and Dominations ministrant,
 Accompanied to Heaven-gate ; from whence
 Eden and all the coast in prospect lay.
 Down he descended straight : the speed of Gods 90
 Time counts not, tho' with swiftest minutes wing'd.
 Now was the sun in western cadence low
 From noon, and gentle airs due at their hour

56. John v. 22—27.

59. Ps. lxxxv. 10.

74. According to Book iii. line 236.

78. *Illustrate most*, shew or prove most clearly.

92. Gen. iii. 8, and following verses.

To fan the earth, now waked, and usher in
 The ev'ning cool, when he from wrath more cool, 98
 Came the mild Judge and Intercessor both,
 To sentence Man. The voice of God they heard
 Now walking in the garden, by soft winds
 Brought to their ears, while day declined: they heard,
 And from his presence hid themselves among 100
 The thickest trees, both man and wife, till God
 Approaching, thus to Adam call'd aloud:

Where art thou, Adam? wont with joy to meet
 My coming, seen far off! I miss thee here,
 Not pleased, thus entertain'd with solitude, 105
 Where obvious duty' erewhile appear'd unsought:
 Or come I less conspicuous? or what change
 Absents thee, or what chance detains? Come forth.

He came, and with him Eve, more loth, tho' first
 T' offend, discount'nanced both, and discomposed: 110
 Love was not in their looks, either to God
 Or to each other, but apparent guilt,
 And shame, and perturbation, and despair,
 Anger, and obstinacy', and hate, and guile.
 Whence Adam, falt'ring long, thus answer'd brief:
 I heard thee in the garden, and of thy voice 115
 Afraid, being naked, hid myself. To whom
 The gracious Judge, without revile, reply'd:
 My voice thou oft hast heard, and hast not fear'd,
 But still rejoiced: how is it now become 120
 So dreadful to thee? That thou'rt naked, who
 Hath told thee? Hast thou eaten of the tree
 Whereof I gave thee charge thou shouldst not eat?

To whom thus Adam, sore beset, reply'd:
 O Heav'n! in evil strait this day I stand 125
 Before my Judge, either to undergo
 Myself the total crime, or to accuse
 My other self, the partner of my life;
 Whose failing, while her faith to me remains,
 I should conceal, and not expose to blame 130
 By my complaint; but strict necessity
 Subdues me, and calamitous constraint,
 Lest on my head both sin and punishment,
 However insupportable, be all
 Devolved; tho', should I hold my peace, yet thou 135
 Wouldst easily detect what I conceal.

This Woman, whom thou mad'st to be my help,
 And gav'st me as thy perfect gift, so good,
 So fit, so acceptable, so divine,
 That from her hand I could suspect no ill ; 140
 And what she did, whatever in itself,
 Her doing seem'd to justify the deed ;
 She gave me of the tree, and I did eat.

To whom the Sov'reign Presence thus reply'd :
 Was she thy God, that her thou didst obey 145
 Before his voice ? or was she made thy guide,
 Superior, or but equal, that to her
 Thou didst resign thy manhood, and the place
 Wherein God set thee 'bove her, made of thee,
 And for thee, whose perfection far excell'd 150
 Hers in all real dignity ? Adorn'd
 She was indeed, and lovely to attract
 Thy love, not thy subjection ; and her gifts
 Were such as under government well seem'd,
 Unseemly to bear rule, which was thy part 155
 And person, hadst thou known thyself aright.

So having said, he thus to Eve in few :
 Say, Woman, what is this which thou hast done ?

To whom sad Eve, with shame nigh overwhelm'd,
 Confessing soon, yet not before her Judge 160
 Bold or loquacious, thus abash'd, reply'd :
 The Serpent me beguiled, and I did eat.

Which when the Lord God heard, without delay
 To judgment he proceeded on th' accused
 Serpent, though brute, unable to transfer 165
 The guilt on him who made him instrument
 Of mischief, and polluted from the end
 Of his creation ; justly then accursed,
 As vitiated in nature : more to know
 Concern'd not Man (since he no further knew) 170
 Nor alter'd his offence ; yet God at last
 To Satan, first in sin, his doom applied,
 Though in mysterious terms, judged as then best ;
 And on the serpent thus his curse let fall :

156. *Person*, here used in the sense of the Latin *persona*, character.

169. Warburton conjectures from this passage that Milton had not the intention when he wrote it, of making Michael give Adam the information on redemption which is found in the xliith book. If it be not so, the passage as he observes is out of place.

Because thou hast done this, thou art accursed 178
 Above all cattle, each beast of the field ;
 Upon thy belly grov'ling thou shalt go,
 And dust shalt eat all the days of thy life.
 Between thee and the Woman I will put
 Enmity, and between thine and her seed : 180
 Her Seed shall bruise thy head ; thou bruise his heel.

So spake this Oracle, then verify'd
 When Jesus, Son of Mary, second Eve,
 Saw Satan fall like lightning down from Heav'n,
 Prince of the air ; then, rising from his grave, 185
 Spoil'd principalities and pow'rs, triumph'd
 In open show, and, with ascension bright,
 Captivity led captive through the air,
 The realm itself of Satan long usurp'd ;
 Whom he shall tread at last under our feet ; 190
 E'en he who now foretold his fatal bruise,
 And to the Woman thus his sentence turn'd :
 Thy sorrow I will greatly multiply
 By thy conception : Children thou shalt bring
 In sorrow forth ; and to thy husband's will 195
 Thine shall submit : he over thee shall rule.

On Adam last thus judgment he pronounced :
 Because thou'st hearken'd to th' voice of thy wife,
 And eaten of the tree, concerning which 199
 I charged thee, saying, Thou shalt not eat thereof ;
 Cursed is the ground for thy sake ; thou in sorrow
 Shalt eat thereof all the days of thy life :
 Thorns also' and thistles it shall bring thee forth
 Unbid ; and thou shalt eat th' herb of the field ;
 In the sweat of thy face shalt thou eat bread, ' 205
 Till thou return unto the ground ; for thou
 Out of the ground wast taken (know thy birth) ;
 For dust thou art, and shalt to dust return.

So judged he Man, both Judge and Saviour sent,
 And th' instant stroke of death denounced, that day
 Removed far off ; then pitying how they stood 211
 Before him naked to the air, that now
 Must suffer change, disdain'd not to begin
 Thenceforth the form of servant to assume,

184. There are several allusions to Scripture in this and the following lines, Luke x. 18. Eph. ii. 2. Col. ii. 15. Ps. lxxviii. 18. and Rom. xxi. 20. 214. Philip. ii. 7.

As when he wash'd his servants' feet, so now, 218
 As Father of his family, he clad
 Their nakedness with skins of beasts, or slain,
 Or as the snake with youthful coat repaid ;
 And thought not much to clothe his enemies :
 Nor he their outward only with the skins 220
 Of beasts, but inward nakedness, much more
 Opprobrious, with his robe of righteousness,
 Arraying, cover'd from his Father's sight.
 To him with swift ascent he up return'd,
 Into his blissful bosom re-assumed 225
 In glory, as of old ; to him appeased
 All, tho' all-knowing, what had pass'd with Man
 Recounted, mixing intercession sweet.

Meanwhile ere thus was sinn'd and judged on Earth,
 Within the gates of Hell sat Sin and Death, 230
 In counterview within the gates, that now
 Stood open wide, belching outrageous flame
 Far into Chaos, since the Fiend pass'd through,
 Sin opening, who thus now to Death began :

O Son, why sit we here each other viewing 235
 Idly, while Satan our great author thrives
 In other worlds, and happier seat provides
 For us, his offspring dear ? It cannot be
 But that success attends him ; if mishap,
 Ere this he had return'd, with fury driven 240
 By his avengers, since no place like this
 Can fit his punishment, or their revenge.
 Methinks I feel new strength within me rise,
 Wings growing, and dominion given me large
 Beyond this deep ; whatever draws me on, 245
 Or sympathy, or some connat'ral force,
 Pow'rful at greatest distance, to unite
 With secret amity things of like kind
 By secretest conveyance. Thou my shade
 Inseparable, must with me along ; 250
 For Death from Sin no power can separate.

216. It was formerly believed that some animals shed their
 skins like snakes : but the most common supposition is, that the
 skins mentioned in this part of Scripture history were those of
 animals offered in sacrifice, which it is generally supposed were
 instituted in the earliest period of man's existence.

222. Isaiah lxi. 10.

229 *Sinn'd and judged*, impersonal verbs.

But lest the difficulty of passing back
 Stay his return perhaps over this gulf
 Impassable, impervious, let us try
 Advent'rous work, yet to thy pow'r and mine 263
 Not unagreeable, to found a path
 Over this main from Hell to that New World
 Where Satan now prevails, a monument
 Of merit high to all th' infernal host,
 Easing their passage hence, for intercourse 266
 Or transmigration, as their lot shall lead.
 Nor can I miss the way, so strongly drawn
 By this new-felt attraction and instinct.

Whom thus the meagre Shadow answer'd soon :
 Go whither Fate and inclination strong 265
 Leads thee ; I shall not lag behind, nor err
 The way, thou leading, such a scent I draw
 Of carnage, prey innumerable, and taste
 The savour of Death from all things there that live :
 Nor shall I to the work thou enterprisest 270
 Be wanting, but afford thee equal aid.

So saying, with delight he snuff'd the smell
 Of mortal change on earth. As when a flock
 Of ravenous fowl, though many a league remote,
 Against the day of battle, to a field 275
 Where armies lie encamp'd, come flying, lured
 With scent of living carcasses design'd
 For death the following day, in bloody fight ;
 So scented the grim Feature, and upturn'd
 His nostril wide into the murky air, 280
 Sagacious of his quarry from so far.
 Then both from out Hell-gates into the waste
 Wide anarchy of Chaos, damp and dark,
 Flew diverse, and with pow'r (their pow'r was great)
 Hov'ring upon the waters, what they met, 285
 Solid or slimy, as in raging sea
 Tost up and down, together crowded drove
 From each side shoaling towards the mouth of Hell :
 As when two polar winds, blowing adverse
 Upon the Cronian sea, together drive 290
 Mountains of ice, that stop th' imagined way

286. *Nor err, nor mistake.*

290. *Cronian sea*, the northern frozen ocean.—*Petsora*, a province on the north eastern extremity of Muscovy.—*Cathaius* coast, the north of China.

Beyond Petsora eastward, to the rich
 Cathaian coast. The aggregated soil
 Death with his mace petrific, cold and dry,
 As with a trident smote, and fix'd as firm 295
 As Delos floating once; the rest his look
 Bound with Gorgonian rigour not to move;
 And with Asphaltic slime, broad as the gate,
 Deep to the roots of Hell the gather'd beach
 They fasten'd, and the mole immense wrought on 300
 Over the foaming deep high arch'd, a bridge
 Of length prodigious, joining to the wall
 Immoveable of this now fenceless world
 Forfeit to Death: from hence a passage broad,
 Smooth, easy, inoffensive down to Hell. 305
 So, if great things to small may be compared,
 Xerxes, the liberty of Greece to yoke,
 From Susa his Memnonian palace high
 Came to the sea, and over Hellespont
 Bridging his way, Europe with Asia join'd, 310
 And scourged with many a stroke th' indignant waves.
 Now had they brought the work by wondrous art
 Pontifical, a ridge of pendent rock,
 Over the vex'd abyss, following the track
 Of Satan to the self-same place where he 315
 First lighted from his wing, and landed safe
 From out of Chaos, to the outside bare
 Of this round world. With pins of adamant
 And chains they made all fast, too fast they made
 And durable; and now in little space 320
 The confines met of Emphyrean Heav'n
 An' of this World, and on the left hand Hell
 With long reach interposed: three sev'ral ways
 In sight, to each of these three places led.
 And now their way to Earth they had descry'd, 325
 To Paradise first tending, when, behold,
 Satan, in likeness of an Angel bright,

296. After it became the birth-place of Apollo, Delos ceased, it is said, to float as formerly.

304. Matt. vii. 13.

306. *Xerxes*, the king of Persia, built a bridge over the Hellespont to invade Greece.—*Susa* was the capital of Susiana, a province of Persia.

312. The art of raising bridges was among the most wonderful in antiquity; and the high-priest of the Romans derived his name Pontifex, from *pons*, a bridge, and *facere*, to make.

322. Hell is placed on the left hand according to our Saviour's account. Matt. xxv. 41.

Betwixt the Centaur and the Scorpion steering
 His zenith, while the sun in Aries rose.
 Disguised he came ; but those his children dear 336
 Their parent soon discern'd, though in disguise.
 He, after Eve seduced, unminded slunk
 Into the wood fast by, and changing shape
 T' observe the sequel, saw his guileful act
 By Eve, though all unweeting, seconded 335
 Upon her husband, saw their shame that sought
 Vain covertures ; but when he saw descend
 The Son of God to judge them, terrify'd
 He fled, not hoping to escape, but shun
 The present, fearing guilty what his wrath 340
 Might suddenly inflict ; that pass'd, return'd
 By night, and list'ning where the hapless pair
 Sat in their sad discourse, and various plaint,
 Thence gather'd his own doom, which understood
 Not instant, but of future time, with joy 345
 And tidings fraught, to Hell he now return'd,
 And at the brink of Chaos, near the foot
 Of this new wondrous pontifice, unhoped
 Met who to meet him came, his offspring dear.
 Great joy was at their meeting, and at sight 350
 Of that stupendous bridge his joy increased.
 Long he admiring stood, till Sin, his fair
 Enchanting daughter, thus the silence broke :
 O Parent, these are thy magnific deeds,
 Thy trophies, which thou view'st as not thine own !
 Thou art their author and prime architect : 356
 For I no sooner in my heart divined,
 My heart, which by a secret harmony
 Still moves with thine, join'd in connexion sweet,
 That thou on earth hadst prosper'd, which thy looks
 Now also evidence, but straight I felt, 361
 Tho' distant from thee worlds between, yet felt
 That I must after thee with this thy son ;
 Such fatal consequence unites us three :
 Hell could no longer hold us in her bounds, 365
 Nor this unvoyageable gulf obscure
 Detain from following thy illustrious track.
 Thou hast achieved our liberty, confined
 Within Heli-gates till now ; thou us impower'd

336. To avoid the observation of Uriel, the constellations through which Satan passed being the most distant from Aries.

To fortify thus far, and overlay 370
 With this portentous bridge the dark abyss.
 Thine now is all this world ; thy virtue' hath won
 What thy hands builded not ; thy wisdom gain'd
 With odds what war hath lost, and fully 'venged 374
 Our foil in Heav'n : here thou shalt monarch reign ;
 There didst not ; there let him still victor sway,
 As battle hath adjudged, from this new world
 Retiring, by his own doom alienated,
 And henceforth monarchy with thee divide
 Of all things parted by th' empyreal bounds, 380
 His quadrature, from thy orbicular world,
 Or try thee now more dangerous to his throne.

Whom thus the Prince of darkness answer'd glad ;
 Fair Daughter, and thou Son and Grandchild both,
 High proof ye now have given to be the race 385
 Of Satan (for I glory in the name,
 Antagonist of Heav'n's Almighty King) ;
 Amply have merited of me, of all
 Th' infernal empire, that so near Heav'n's door
 Triumphal with triumphal act have met, 390
 Mine with this glorious work, and made one realm
 Hell and this world, one realm, one continent
 Of easy thoroughfare. Therefore, while I
 Descend through darkness, on your road with ease,
 To my associate Pow'rs, them to acquaint 395
 With these successes, and with them rejoice,
 You two this way, among these numerous orbs
 All yours, right down to Paradise descend ;
 There dwell and reign in bliss, thence on the earth
 Dominion exercise, and in the air, 400
 Chiefly on Man, sole lord of all declared ;
 Him first make sure your thrall, and lastly kill.
 My substitutes I send ye, and create
 Plenipotent on earth, of matchless might
 Issuing from me. On your joint vigour now 405
 My hold of this new kingdom all depends,
 Through Sin to Death exposed by my exploit.
 If your joint pow'r prevail, th' affairs of Hell
 No detriment need fear. Go, and be strong.

So saying, he dismiss'd them ; they with speed 410
 Their course through thickest constellations held,

38. *Antagonist*, the meaning of the Hebrew word Satan

Spreading their bane ; the blasted stars look'd wan,
 And planets, planet-struck, real eclipse
 Then suffer'd. Th' other way Satan went down
 The causey to Hell-gate ; on either side 415
 Disparted Chaos over-built exclaim'd,
 And with rebounding surge the bars assail'd
 That scorn'd his indignation. Through the gate.
 Wide open and unguarded, Satan pass'd,
 And all about found desolate ; for those 420
 Appointed to sit there had left their charge,
 Flown to the upper world ; the rest were all
 Far to th' inland retired, about the walls
 Of Pandemonium, city and proud seat
 Of Lucifer, so by allusion call'd, 425
 Of that bright star to Satan paragon'd.
 There kept their watch the legions, while the Grand
 In council sat, solicitous what chance
 Might intercept their emperor sent ; so he
 Departing, gave command ; and they observed. 430
 As when the Tartar from his Russian foe
 By Astracan over the snowy plains
 Retires, or Bactrian Sophi from the horns
 Of Turkish crescent, leaves all waste beyond
 The realm of Aladule, in his retreat 435
 To Tauris or Casbeen, so these the late
 Heav'n-banish'd host, left desert utmost Hell
 Many a dark league, reduced in careful watch
 Round their metropolis, and now expecting
 Each hour their great advent'rer from the search 440
 Of foreign worlds ; he through the midst, unmark'd,
 In show plebeian Angel militant
 Of lowest order, pass'd ; and from the door
 Of that Plutonian hall, invisible,
 Ascended his high throne, which under state 445
 Of richest texture spread, at th' upper end
 Was placed in regal lustre. Down a while
 He sat, and round about him saw, unseen.

412. See Ovid, Met. ii. 791.

426. *Paragon'd*, from the French *parangonner*.

432. *Astracan*, a large city in one of the islands of the Volga.
 —*Sophi*, the king of Persia, who is styled Bactrian, from one of
 the richest of the Persian provinces.

435. *Aladule*, the greater Armenia.—*Tauris*, a city in Persia,
 now called Ecbatana.—*Casbeen*, another great city in the same
 country.

At last, as from a cloud, his fulgent head
 And shape star-bright appear'd, or brighter, clad 458
 With what permissive glory since his fall
 Was left him, or false glitter. All amazed
 At that so sudden blaze, the Stygian throng
 Bent their aspect, and whom they wish'd beheld,
 Their mighty chief return'd. Loud was th' acclaim:
 Forth rush'd in haste the great consulting peers, 459
 Raised from their dark Divan, and with like joy
 Congratulant approach'd him, who with hand
 Silence, and with these words attention won:
 Thrones, Dominations, Princedoms, Virtues, Pow'rs,
 For in possession such, not only' of right, 461
 I call ye, and declare ye now, return'd
 Successful beyond hope, to lead ye forth
 Triumphant out of this infernal pit
 Abominable, accursed, the house of woe, 465
 And dungeon of our tyrant. Now possess,
 As Lords, a spacious world, to' our native Heav'n
 Little inferior, by my adventure hard
 With peril great achieved. Long were to tell
 What I have done, what suffer'd, with what pain 470
 Voyaged th' unreal, vast, unbounded deep
 Of horrible confusion, over which
 By Sin and Death a broad way now is paved
 To expedite your glorious march; but I
 Toil'd out my uncouth passage, forced to ride 475
 Th' untractable abyss, plunged in the womb
 Of unoriginal Night and Chaos wild,
 That jealous of their secrets fiercely opposed
 My journey strange, with clamorous uproar
 Protesting Fate supreme; thence how I found 480
 The new-created world, which fame in Heav'n
 Long had foretold, a fabric wonderful,
 Of absolute perfection, therein Man
 Placed in a Paradise, by our exile
 Made happy. Him by fraud I have seduced 485
 From his Creator, and the more to' increase
 Your wonder, with an apple! He thereat
 Offended (worth your laughter) hath given up
 Both his beloved Man and all his world,
 To Sin and Death a prey, and so to us, 490
 Without our hazard, labour, or alarm;

To range in, and to dwell, and over Man
 To rule, as over all he should have ruled.
 True is, me also he hath judged, or rather
 Me not, but the brute Serpent, in whose shape 495
 Man I deceived. That which to me belongs
 Is enmity, which he will put between
 Me and mankind: I am to bruise his heel;
 His seed (when is not set) shall bruise my head.
 A world who would not purchase with a bruise, 500
 Or much more grievous pain? Ye have th' account
 Of my performance: What remains, ye Gods,
 But up and enter now into full bliss?

So having said, a while he stood, expecting
 Their universal shout and high applause 505
 To fill his ear; when, contrary, he hears
 On all sides, from innumerable tongues
 A dismal universal hiss, the sound
 Of public scorn. He wonder'd, but not long
 Had leisure, wond'ring at himself now more: 510
 His visage drawn he felt to sharp and spare,
 His arms clung to his ribs, his legs intertwining
 Each other, till supplanted down he fell
 A monstrous serpent on his belly prone,
 Reluctant, but in vain; a greater Pow'r 515
 Now ruled him, punish'd in the shape he sinn'd,
 According to his doom. He would have spoke,
 But hiss for hiss return'd with forked tongue
 To forked tongue; for now were all transform'd
 Alike; to serpents all as accessories 520
 To his bold riot. Dreadful was the din
 Of hissing through the hall, thick swarming now
 With complicated monsters, head and tail,
 Scorpion, and Asp, and Amphisbæna dire,
 Cerastes horn'd, Hydrus, and Elops drear, 525
 And Dipsas (not so thick swarm'd once the soil

504. The transformation of the fallen angels mentioned in this passage is a fine invention, and one of those bold marvels which so well fit the nature of epic poetry.

513. *Supplanted*, here used in its original sense, from the Latin *supplantare*, to trip up by the heels.

524. *Amphisbæna*, a serpent with a head at both ends of its body; *Cerastes*, as here called, a horned snake; *Hydrus*, a water snake; *Elops*, a serpent which gives no notice of its approach; and *Dipsas*, one which occasions a feverish thirst by its bite.

Bedropt with blood of Gorgon, or the isle
 Ophiusa); but still greatest he the midst,
 Now Dragon grown, larger than whom the sun
 Engender'd in the Pythian vale on slime, 530
 Huge Python, and his pow'r no less he seem'd
 Above the rest still to retain. They all
 Him follow'd, issuing forth to th' open field,
 Where all yet left of that revolted rout
 Heav'n-fall'n, in station stood or just array, 535
 Sublime with expectation when to see
 In triumph issuing forth their glorious chief:
 They saw, but other sight instead, a crowd
 Of ugly serpents. Horror on them fell,
 And horrid sympathy; for what they saw, 540
 They felt themselves now changing. Down their
 arms,
 Down fell both spear and shield, down they as fast,
 And the dire hiss renew'd, and the dire form
 Catch'd by contagion, like in punishment,
 As in their crime. Thus was th' applause they meant
 Turn'd to exploding hiss; triumph to shame, 545
 Cast on themselves from their own mouths. There
 stood
 A grove hard by, sprung up with this their change,
 His will who reigns above, to aggravate
 Their penance, laden with fair fruit, like that 550
 Which grew in Paradise, the bait of Eve
 Used by the Tempter. On that prospect strange
 Their earnest eyes they fix'd, imagining
 For one forbidden tree a multitude
 Now risen, to work them further woe or shame; 555
 Yet parch'd with scalding thirst and hunger fierce,
 Though to delude them sent, could not abstain,
 But on they roll'd in heaps, and up the trees
 Climbing, sat thicker than the snaky locks
 That curl'd Megæra. Greedily they pluck'd 560
 The fruitage, fair to sight, like that which grew

527. Lucan, Phars. ix. 696. in which the account is given of Perseus slaying the Gorgon.—*Ophiusa* is an island in the Mediterranean, which was deserted by its inhabitants, on account of the enormous multitude of serpents there.

530. The *Python* was a serpent said to have sprung from the slime that was left after the Deucalian deluge.

560. *Megæra*, one of the furies.

Near that bituminous lake where Sodom flamed;
 This more delusive, not the touch, but taste
 Deceived: they fondly thinking to allay
 Their appetite with gust, instead of fruit 345
 Chew'd bitter ashes; which th' offended taste
 With spatt'ring noise rejected. Oft they assay'd.
 Hunger and thirst constraining, drugg'd as oft
 With hatefulest disrelish, writhed their jaws
 With soot and cinders fill'd; so oft they fell 370
 Into the same illusion, not as Man
 Whom they triumph'd once lapsed. Thus were they
 plagued

And worn with famin, long and ceaseless him,
 Till their lost shape, permitted, they resumed;
 Yearly enjoin'd, some say, to undergo 375
 This annual humbling certain number'd days,
 To dash their pride, and joy for Man seduced.
 However, some tradition they dispersed
 Among the Heathen of their purchase got,
 And fabled how the Serpent, whom they call'd 380
 Ophion with Eurynome, the wide
 Encroaching Eve perhaps, had first the rule
 Of high Olympus, thence by Saturn driv'n
 And Ops, ere yet Dictman Jove was born.
 Mean while, in Paradise the hellish pair 385
 Too soon arrived, Sin there in Pow'r before,
 Once actual, now in body, and to dwell
 Habitual habitant; behind her Death
 Close following, pace for pace, not mounted yet
 On his pale horse: to whom Sin thus began: 390

371. It is said by Josephus that trees were to be seen about this devoted spot, which bore fruit delicious to the eye, but falling into ashes the moment it was touched.

372. Bentley reads *with thirst and famine dire*.

374. This idea is supposed to have been taken from the old romances, or from Arkato, Can. 43. st. 38.

381. So true it is that the most ancient mythological fables bear evident traces of having originated in traditions derived from the scripture history.—*Ophion*, or the serpent, was undoubtedly Satan; and *Eurynome*, or the wide-ruling, must have referred to Eve, who was so called from the ambitious desires with which she ate the forbidden fruit.—Jortin says, Milton took the idea from Apollonius, l.

388. *Sin in pow'r*, that is, there was a possibility of its betraying man. *Actual case*, namely, when Adam really sinned; and *in body*, when it became always present and active.

390. Rev. vi. 2.

Second of Satan sprung, all-conqu'ring Death,
 What think'st thou of our empire now, tho' earn'd
 With travel difficult? Not better far
 Than still at Hell's dark threshold to' have sat watch,
 Unnamed, undreaded, and thyself half starved? 595

Whom thus the Sin-born monster answer'd soon:
 To me, who with eternal famine pine,
 Alike is Hell, or Paradise, or Heaven;
 There best, where most with ravin I may meet;
 Which here, tho' plenteous, all too little seems 600
 To stuff this maw, this vast unhide-bound corpse.

To whom the incestuous mother thus reply'd:
 Thou therefore on these herbs, and fruits, and flow'rs,
 Feed first, on each beast next, and fish, and fowl,
 No homely morsels; and whatever thing 605
 The scythe of Time mows down, devour unspar'd;
 Till I in Man, residing through the race,
 His thoughts, his looks, words, actions, all infect,
 And season him thy last and sweetest prey.

This said, they both betook them sev'ral ways, 610
 Both to destroy or unimmortal make
 All kinds, and for destruction to mature
 Sooner or later; which th' Almighty seeing,
 From his transcendent seat the Saints among,
 To those bright Orders utter'd thus his voice: 615

See with what heat these dogs of Hell advance
 To waste and havoc yonder world, which I
 So fair and good created, and had still
 Kept in that state, had not the folly of Man
 Let in these wasteful furies, who impute 620
 Folly to me! So doth the prince of Hell
 And his adherents, that with so much ease
 I suffer them to enter and possess
 A place so heav'nly, and conniving seem 625
 To gratify my scornful enemies,
 That laugh as if, transported with some fit
 Of passion, I to them had quitted all,
 At random yielded up to their misrule,
 And know not that I call'd and drew them thither,
 My Hell-hounds, to lick up the draff and filth 630
 Which Man's polluting sin with taint hath shed

601. *Unhide-bound*, not filled out, with a skin hanging
 loose and flabby.

On what was pure, till cram'd and gorged, nigh
 With suck'd and glutted offal, at one sling [burst
 Of thy victorious arm, well-pleasing Son,
 Both Sin, and Death, and yawning Grave at last 635
 Thro' Chaos hurl'd, obstruct the mouth of Hell
 For ever, and seal up his ravenous jaws.

Then Heav'n and Earth renew'd, shall be made pure
 To sanctity, that shall receive no stain :
 Till then, the curse pronounced on both precedes. 640

He ended, and the heav'nly audience loud
 Sung Halleluiah, as the sound of seas,
 Through multitude that sung : Just are thy ways,
 Righteous are thy decrees on all thy works ;
 Who can extenuate thee ! Next, to the Son, 645

Destined Restorer of mankind, by whom
 New Heav'n and Earth shall to the ages rise,
 Or down from Heav'n descend. Such was their song,
 While the Creator, calling forth by name
 His mighty Angels, gave them several charge, 650

As sorted best with present things. The sun
 Had first his precept so to move, so shine,
 As might affect the earth with cold and heat
 Scarce tolerable ; and from the north to call
 Decrepit winter ; from the south to bring 655
 Solstitial summer's heat. To the blank moon

Her office they prescribed ; to th' other five
 Their planetary motions and aspects
 In sextile, square, and trine, and opposite
 Of noxious efficacy, and when to join 660

In synod unbenign ; and taught the fix'd
 Their influence malignant when to show'r,
 Which of them rising with the sun, or falling,
 Should prove tempestuous ; to the winds they set
 Their corners, when with bluster to confound 665

Sea, air, and shore, the thunder when to roll
 With terror through the dark aerial hall.

Some say, he bid his Angels turn askance
 The poles of earth twice ten degrees and more
 From the sun's axle ; they with labour push'd 670
 Oblique the centric globe. Some say, the sun
 Was bid turn reins from th' equinoctial road

643. Rev. xv. 3. xvi. 7. 647. Rev. xxi. 3.
 656. Blank moon, like the French word *blanc*, white.

Like distant breadth to Taurus with the seven
 Atlantic Sisters, and the Spartan Twins
 Up to the Tropic Crab; thence down amain 673
 By Leo, and the Virgin, and the Scales,
 As deep as Capricorn, to bring in change
 Of seasons to each clime; else had the spring
 Perpetual smiled on earth with verdant flow'rs,
 Equal in days and nights, except to those 680
 Beyond the polar circles; to them day
 Had unbenighted shone, while the low sun,
 To recompense his distance, in their sight
 Had rounded still th' horizon, and not known
 Or east or west, which had forbid the snow 685
 From cold Estotiland, and south as far
 Beneath Magellan. At that tasted fruit
 The sun, as from Thyestean banquet, turn'd
 His course intended; else how had the world
 Inhabited, though sinless, more than now, 690
 Avoided pinching cold and scorching heat?
 These changes in the Heav'ns, tho' slow, produced
 Like change on sea and land; sideral blast,
 Vapour and mist, and exhalation hot,
 Corrupt and pestilent: now from the north 695
 Of Norumbega, and the Samoed shore,
 Bursting their brazen dungeon, arm'd with ice,
 And snow, and hail, and stormy gust, and flaw,
 Boreas, and Cæcias, and Argestes loud,
 And Thrascias, rend the woods, and seas upturn; 700
 With adverse blast upturns them from the south
 Notus and Afer black, with thund'rous clouds
 From Serrationa. Thwart of these as fierce
 Forth rush the Levant and the Ponent winds,
 Eurus and Zephyr, with their lateral noise, 705
 Sirocco and Libeccio. Thus began
 Outrage from lifeless things; but Discord, first,

686. *Estotiland*, a country in North America, near Hudson's Bay.—*Magellan*, a part of South America.

688. *Thyestean banquet*; Thyestes is said to have been banqueted by his brother on the bodies of his murdered children.

696. *Norumbega*, a province of North America.—*Samoieda*, a province of Muscovy.

699. The names of the north, north-west, north-east, the south, and south-west winds.—*Serrationa*, a range of mountains to the south-west of Africa.—*Sirocco* and *Libeccio*, the south-east and south-west winds.

Daughter of Sin, among th' irrational,
 Death introduced, through fierce antipathy.
 Beast now with beast 'gan war, and fowl with fowl,
 And fish with fish ; to graze the herb all leaving, 711
 Devour'd each other ; nor stood much in awe
 Of man, but fled him, or with count'nance grim
 Glared on him passing. These were from without
 The growing miseries, which Adam saw 715
 Already' in part, though hid in gloomiest shade,
 To sorrow' abandon'd, but worse felt within ;
 And in a troubled sea of passion tost,
 Thus to disburden sought with sad complaint :
 O miserable of happy' ! Is this the end 720
 Of this new glorious world, and me so late
 The glory of that glory, who now, become
 Accursed of blessed, hide me from the face
 Of God, whom to behold was then my height
 Of happiness ? Yet well, if here would end 725
 The misery. I deserved it, and would bear
 My own deservings ; but this will not serve ;
 All that I eat or drink, or shall beget,
 Is propagated curse ! O voice once heard
 Delightfully, ' Increase and multiply,' 730
 Now death to hear ! For what can I increase
 Or multiply, but curses on my head !
 Who, of all ages to succeed, but feeling
 The evil on him brought by me, will curse
 My head ! Ill fare our ancestor impure ! 735
 For this we may thank Adam ! but his thanks
 Shall be the execration ! So besides
 Mine own that bide upon me, all from me
 Shall with a fierce reflux on me redound ;
 On me, as on their natural centre, light 740
 Heavy, though in their place. O fleeting joys
 Of Paradise, dear bought with lasting woes !
 Did I request thee, Maker, from my clay
 To mould me man ? Did I solicit thee
 From darkness to promote me, or here place 745
 In this delicious garden ? As my will
 Concurr'd not to my being, it were but right
 And equal to reduce me to my dust ;

744. Bentley proposes to cut out the following ten. Lines as unworthy of Milton's genius and a detriment to the poem.

Desirous to resign and render back
 All I received, unable to perform 735
 Thy terms too hard, by which I was to hold
 The good I sought not. To the loss of that,
 Sufficient penalty, why hast thou added
 The sense of endless woes! Inexplicable
 Thy justice seems; yet, to say truth, too late 740
 I thus contest: then should have been refused
 Those terms whatever, when they were proposed.
 Thou didst accept them. Wilt thou' enjoy the good,
 Then cavil the conditions? And though God
 Made thee without thy leave, what if thy son 745
 Prove disobedient, and reproved, retort,
 Wherefore didst thou beget me? I sought it not.
 Wouldst thou admit for his contempt of thee
 That proud excuse? yet him not thy election,
 But natural necessity begot. 750
 God made thee' of choice his own, and of his own
 To serve him: thy reward was of his grace;
 Thy punishment then, justly', is at his will.
 Be' it so, for I submit: his doom is fair,
 That dust I am, and shall to dust return. 755
 O welcome hour whenever! Why delays
 His hand to execute what his decree
 Fix'd on this day? Why do I overlive,
 Why am I mock'd with death, and lengthen'd out
 To deathless pain? How gladly would I meet 760
 Mortality, my sentence, and be earth
 Insensible! How glad would lay me down,
 As in my mother's lap! There I should rest,
 And sleep secure; his dreadful voice no more
 Would thunder in my ears! No fear of worse 765
 To me and to my offspring would torment me
 With cruel expectation! Yet one doubt
 Pursues me still, lest all I cannot die;
 Lest that pure breath of life, the spirit of Man
 Which God inspired, cannot together perish 770
 With this corporeal clod! then in the grave,
 Or in some other dismal place, who knows
 But I shall die a living death! O thought
 Horrid, if true! Yet why? It was but breath
 Of life that sinn'd. What dies but what had life 775
 And sin? the body, properly, hath neither.
 All of me then shall die. Let this appease

The doubt, since human reach no further knows ;
 For though the Lord of all be infinite,
 Is his wrath also ? Be it, Man is not so, 795
 But mortal doom'd. How can he exercise
 Wrath without end on Man whom death must end ?
 Can he make deathless death ? That were to make
 Strange contradiction, which to God himself
 Impossible is held ; as argument 800
 Of weakness, not of pow'r. Will he draw out,
 For anger's sake, finite to infinite
 In punish'd Man, to satisfy his rigour,
 Satisfy'd never ? That were to extend
 His sentence beyond dust and Nature's law, 805
 By which all causes else, according still
 To the reception of their matter, act ;
 Not to th' extent of their own sphere. But say
 That death be not one stroke, as I supposed,
 Bereaving sense, but endless misery 810
 From this day onward, which I feel begun
 Both in me and without me, and so last
 To perpetuity ! Ah me ! that fear
 Comes thund'ring back with dreadful revolution
 On my defenceless head ! Both Death and I 815
 Am found eternal, and incorporate both !
 Nor I on my part single : in me all
 Posterity stands cursed ! Fair Patrimony
 That I must leave ye, Sons ! O were I able
 To waste it all myself, and leave ye none ! 820
 So disinherited, how would ye bless
 Me, now your curse ! Ah, why should all mankind
 For one man's fault thus guiltless be condemn'd,
 If guiltless ? But from me what can proceed
 But all corrupt, both mind and will depraved ;
 Not to do only, but to will the same 825
 With me ! How can they then acquitted stand
 In sight of God ? Him, after all disputes
 Forced, I absolve. All my evasions vain,
 And reasonings, tho' through mazes, lead me still 830
 But to my own conviction. First and last
 On me, me only, as the source and spring
 Of all corruption, all the blame lights due :

805. *Just* is proposed instead of *dust*, in this line.

806. An incessant affectation of school learning may be remarked in every part of this passage.

816. Rom. vii. 20.

825. Rom. xiv. 6.

So might the wrath. Fond wish ! couldst thou support
 That burden, heavier than the earth to bear, 836
 Than all the world much heavier, though divided
 With that bad Woman ! Thus, what thou desirest
 And what thou fear'st, alike destroys all hope
 Of refuge, and concludes thee miserable
 Beyond all past example and future : 840

To Satan only like, both crime and doom.
 O Conscience ! into what abyss of fears
 And horrors hast thou driven me ! out of which
 I find no way ! from deep to deeper plunged !

Thus Adam to himself lamented loud 845
 Through the still night, not now, as ere Man fell,
 Wholesome, and cool, and mild, but with black air
 Accompany'd, with damps and dreadful gloom,
 Which to his evil conscience represented
 All things with double terror. On the ground 850
 Outstretch'd he lay, on the cold ground, and oft
 Cursed his creation ; Death as oft accused
 Of tardy execution, since denounced

The day of his offence. Why comes not Death,
 Said he, with one thrice-acceptable stroke, 855
 To end me ? Shall Truth fail to keep her word !
 Justice divine not hasten to be just !

But Death comes not at call ; Justice divine
 Mends not her slowest pace for pray'rs or cries !
 O woods, O fountains, hillocks, dales, and bow'rs, 860
 With other echo, late I taught your shades
 To answer, and resound far other song !

Whom thus afflicted, when sad Eve beheld,
 Desolate where she sat, approaching nigh,
 Soft words to his fierce passion she assay'd : 865
 But her with stern regard he thus repell'd :

Out of my sight, thou Serpent ! that name best
 Befits thee with him leagued, thyself as false
 And hateful ! nothing wants, but that thy shape
 Like his, and colour serpentine, may shew 870
 Thy inward fraud, to warn all creatures from thee
 Henceforth, lest that too heav'nly form, pretended
 To hellish falsehood, snare them. But for thee
 I had persisted happy', had not thy pride
 And wand'ring vanity, when least was safe, 875

872. *Pretended* ; in the Latin sense, *held before*.

Rejected my forewarning, and disdain'd
 Not to be trusted, longing to be seen
 Though by the Devil himself, him overweening
 To o'er-reach, but with the Serpent meeting
 Fool'd and beguiled, by him thou, I by thee, 880
 To trust thee from my side, imagined wise,
 Constant, mature, proof against all assaults,
 And understood not all was but a show
 Rather than solid virtue'; all but a rib
 Crooked by nature, bent, as now appears, 885
 More to the part sinister, from me drawn,
 Well if thrown out, as supernumerary
 To my just number found. O why did God
 Creator wise, that peopled highest Heav'n
 With Spirits masculine, create at last 890
 This novelty on earth, this fair defect
 Of nature, and not fill the world at once
 With Men, as Angels, without feminine,
 Or find some other way to generate
 Mankind? This mischief had not then befall'n, 895
 And more that shall befall, innumerable
 Disturbances on earth, through female snares,
 And straight conjunction with this sex: for either
 He never shall find out fit mate, but such
 As some misfortune brings him, or mistake; 900
 Or whom he wishes most shall seldom gain,
 Through her perverseness, but shall see her gain'd
 By a far worse; or if she love, withheld
 By parents; or his happiest choice too late
 Shall meet, already link'd and wedlock-bound 905
 To a fell adversary', his hate or shame:
 Which infinite calamity shall cause
 To human life, and household-peace confound.

He added not, and from her turn'd. But Eve,
 Not so repulsed, with tears that ceased not flowing,
 And tresses all disorder'd, at his feet 911
 Fell humble, and embracing them, besought
 His peace; and thus proceeded in her plaint:

Forsake me not thus, Adam! Witness, Heav'n,
 What love sincere, and rev'rence in my heart 91
 I bear thee, and unweeting have offended,
 Unhappily deceived! Thy suppliant
 I beg, and clasp thy knees. Bereave me not,

Whereon I live, thy gentle looks, thy aid,
 Thy counsel in this uttermost distress, 929
 My only strength and stay. Forlorn of thee,
 Whither shall I betake me ? where subsist ?
 While yet we live, scarce one short hour perhaps,
 Between us two let there be peace ; both joining,
 As join'd in injuries, one enmity 925
 Against a foe by doom express assign'd us,
 That cruel Serpent. On me exercise not
 Thy hatred for this misery befall'n,
 On me already lost, me than thyself
 More miserable. Both have sinn'd ; but thou 930
 Against God only ; I against God and thee,
 And to the place of judgment will return.
 There with my cries importune Heav'n, that all
 The sentence, from thy head removed, may light
 On me, sole cause to thee of all this woe ! 935
 Me, me only, just object of his ire.

She ended weeping ; and her lowly plight,
 Immoveable till peace obtain'd from fault
 Acknowledged and deplored, in Adam wrought
 Commiseration. Soon his heart relented 940
 Tow'rd's her, his life so late and sole delight,
 Now at his feet submissive in distress,
 Creature so fair his reconciliation seeking,
 His counsel, whom she had displeased, his aid ;
 As one disarm'd, his anger all he lost, 942
 And thus with peaceful words upraised her soon :

Unwary' and too desirous, as before,
 So now of what thou know'st not, who desir'st
 The punishment all on thyself ; alas,
 Bear thine own first, ill able to sustain 950
 His full wrath, whose thou feel'st as yet least part,
 And my displeasure bear'st so ill. If pray'rs
 Could alter high decrees, I to that place
 Would speed before thee, and be louder heard,
 That on my head all might be visited ; 955
 Thy frailty and infirmer sex forgiven,
 To me committed, and by me exposed.
 But rise, let us no more contend, nor blame

940. It is said that Milton had a personal feeling in writing this passage, and described his meeting and reconciliation with his wife who had been for some time separated from him.

Each other, blamed enough elsewhere, but strive
 In offices of love, how we may lighten 960
 Each other's burden, in our share of woe;
 Since this day's death denounced, if aught I see,
 Will prove no sudden, but a slow-paced evil,
 A long day's dying to augment our pain,
 And to our seed (O hapless seed!) derived. 965

To whom thus Eve, recovering heart, reply'd :
 Adam, by sad experiment, I know
 How little weight my words with thee can find,
 Found so erroneous, thence by just event
 Found so unfortunate ! nevertheless, 970
 Restored by thee, vile as I am, to place
 Of new acceptance, hopeful to regain
 Thy love, the sole contentment of my heart
 Living or dying, from thee I will not hide
 What thoughts in my unquiet breast are risen, 975
 Tending to some relief of our extremes,
 Or end, though sharp and sad, yet tolerable,
 As in our evils, and of easier choice.
 If care of our descent perplex us most,
 Which must be born to certain woe, devour'd 980
 By Death at last ; and miserable it is
 To be to others cause of misery,
 Our own begotten, and of our loins to bring
 Into this cursed world a woeful race !
 That after wretched life, must be at last 985
 Food for so foul a monster ! In thy pow'r
 It lies, yet ere conception, to prevent
 The race unblest, to being yet unbegot.
 Childless thou art, childless remain ; so Death
 Shall be deceived his glut, and with us two 990
 Be forced to satisfy his rav'nous maw.
 But if thou judge it hard and difficult,
 Conversing, looking, loving, to abstain
 From love's due rites, nuptial embraces sweet,
 And with desire to languish without hope, 995
 Before the present object languishing
 With like desire, which would be misery
 And torment less than none of what we dread,
 Then both ourselves and seed at once to free
 From what we fear for both let us make short ; 1000
 Let us seek Death, or he not found, supply

With our own hands his office on ourselves.
 Why stand we longer shivering under fears,
 That shew no end but death, and have the pow'r
 Of many ways to die, the shortest choosing, 1008
 Destruction with destruction to destroy?

She ended here, or vehement despair
 Broke off the rest; so much of death her thoughts
 Had entertain'd, as dyed her cheeks with pale.
 But Adam with such counsel nothing sway'd: 1010
 To better hopes his more attentive mind
 Labouring had raised, and thus to Eve replied:

Eve, thy contempt of life and pleasure seems
 To argue in thee something more sublime
 And excellent than what thy mind contemns; 1012
 But self-destruction therefore sought, refutes
 That excellence thought in thee, and implies,
 Not thy contempt, but anguish and regret
 For loss of life and pleasure overloved.

Or if thou covet death, as utmost end 1020
 Of misery, so thinking to evade
 The penalty pronounced, doubt not but God
 Hath wiselier arm'd his vengeful ire than so
 To be forestall'd: much more I fear lest death
 So snatch'd will not exempt us from the pain 1024

We are by doom to pay: rather such acts
 Of contumacy' will provoke the Highest
 To make death in us live. Then let us seek
 Some safer resolution, which methinks
 I have in view, calling to mind with heed 1030

Part of our sentence, that thy seed shall bruise
 The Serpent's head. Piteous amends! unless
 Be meant, whom I conjecture, our grand foe
 Satan, who in the serpent hath contrived
 Against us this deceit. To crush his head 1036

Would be revenge indeed: which will be lost
 By death brought on ourselves, or childless days
 Resolved, as thou proposest; so our foe
 Shall 'scape his punishment ordain'd, and we
 Instead, shall double ours upon our heads. 1040

No more be mention'd then of violence
 Against ourselves, and wilful barrenness,
 That cuts us off from hope, and savours only
 Rancour and pride, impatience and despise,
 Reluctance against God and his just yoke 1044

Laid on our necks. Remember with what mild
 And gracious temper he both heard and judged,
 Without wrath or reviling ! We expected
 Immediate dissolution, which we thought
 Was meant by death that day ; when lo ! to thee 1050
 Pains only in child-bearing were foretold,
 And bringing forth ; soon recompensed with joy,
 Fruit of thy womb. On me the curse aslope
 Glanced on the ground. With labour I must earn
 My bread. What harm ? Idleness had been worse :
 My labour will sustain me. And lest cold 1055
 Or heat should injure us, his timely care
 Hath undesought provided, and his hands
 Cloth'd us, unworthy, pitying while he judged ;
 How much more, if we pray him, will his ear 1060
 Be open, and his heart to pity' incline,
 And teach us farther by what means to shun
 Th' inclement seasons, rain, ice, hail, and snow !
 Which now the sky with various face begins
 To shew us in this mountain, while the winds 1065
 Blow moist and keen, shatt'ring the graceful locks
 Of these fair spreading trees ; which bids us seek
 Some better shroud, some better warmth to cherish
 Our limbs benumb'd, ere this diurnal star
 Leave cold the night, how'we his gather'd beams 1070
 Reflected, may with matter sere foment,
 Or, by collision of two bodies, grind
 The air attrite to fire, as late the clouds
 Justling, or push'd with winds, rude in their shock,
 Tine the slant lightning, whose thwart flame driv'n
 Kindles the gummy bark of fir or pine, [down
 And sends a comfortable heat from far,
 Which might supply the sun. Such fire to use,
 And what may else be remedy or cure
 To evils which our own misdeeds have wrought, 1080
 He will instruct us praying, and of grace
 Beseeching him, so as we need not fear
 To pass commodiously this life, sustain'd
 By him with many comforts, till we end
 In dust : our final rest and native home. 1085
 What better can we do, than to the place
 Repairing where he judged us, prostrate fall

1060. *Diurnal star*, the sun. 1075. *Tine*, to light or kindle

Before him, reverent, and there confess
 Humbly our faults, and pardon beg, with tears
 Watering the ground, and with our sighs the air 1000
 Frequenting, sent from hearts contrite, in sign
 Of sorrow' unfeign'd, and humiliation meek ?
 Undoubtedly he will relent, and turn
 From his displeasure ; in whose look serene,
 When angry most he seem'd, and most severe, 1005
 What else but favour, grace, and mercy shone ?

So spake our father penitent : nor Eve
 Felt less remorse. They forthwith to the place
 Repairing where he judged them, prostrate fell
 Before him, reverent, and both confess'd 1100
 Humbly their faults, and pardon begg'd, with tears
 Watering the ground, and with their sighs the air
 Frequenting, sent from hearts contrite, in sign
 Of sorrow' unfeign'd, and humiliation meek.

BOOK XI.

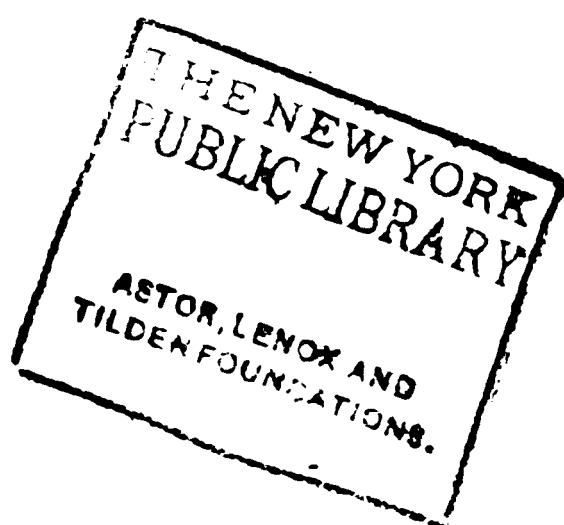
THE ARGUMENT.

The Son of God presents to his Father the prayers of our first parents, now repenting, and intercedes for them : God accepts them, but declares that they must no longer abide in Paradise ; sends Michael with a band of Cherubim to dispossess them ; but first to reveal to Adam future things : Michael's coming down. Adam shews to Eve certain ominous signs ; he discerns Michael's approach ; goes out to meet him : the Angel denounces their departure. Eve's lamentation. Adam pleads, but submits : The Angel leads him up to a high hill ; sets before him in vision what shall happen till the flood.

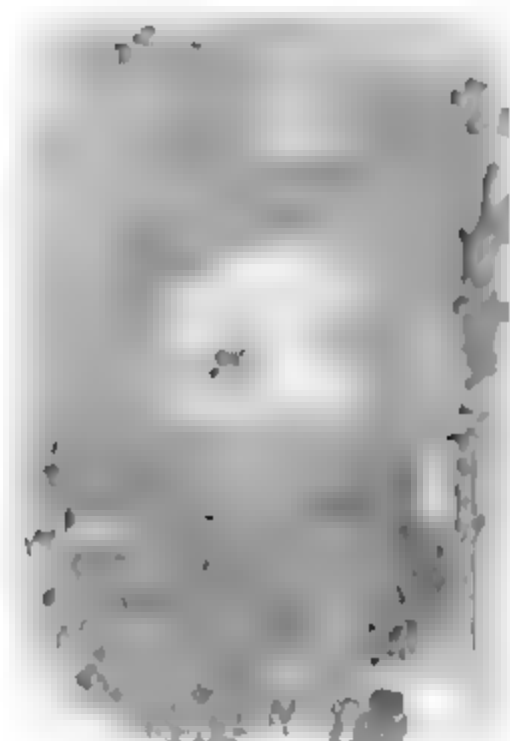
Thus they in lowliest plight, repentant, stood
 Praying ; for from the mercy-seat above
 Prevenient grace descending, had removed
 The stony from their hearts, and made new flesh
 Regenerate grow instead, that sighs now breathed 5
 Unutterable, which the Spirit of prayer
 Inspired, and wing'd for Heav'n with speedier flight
 Than loudest oratory : yet their port
 Not of mean suitors, nor important less
 Seem'd their petition, than when th' ancient pair 10
 In fables old, less ancient yet than these,

1002. *Humiliation*, the act of humbling, not humility.

4. A verbal critic might I think find fault with this and the following line, in which there are three words used to express one idea, *new*, *regenerate*, and *instead*.







Deucalion and chaste Pyrrha, to restore
 The race of mankind drown'd, before the shrine
 Of Themis stood devout. To Heav'n their pray'rs
 Flew up; nor miss'd the way, by envious winds 18
 Blown vagabond or frustrate. In they pass'd
 Dimensionless, through heav'nly doors; then clad
 With incense, where the golden altar fumed,
 By their great Intercessor, came in sight
 Before the Father's throne: then the glad Son 28
 Presenting, thus to intercede began:

See, Father, what first fruits on earth are sprung
 From thy implanted grace in Man! these sighs
 And pray'rs, which in this golden censer, mix'd
 With incense, I thy priest before thee bring: 28
 Fruits of more pleasing savour from thy seed
 Sown with contrition in his heart, than those
 Which his own hand manuring, all the trees
 Of Paradise could have produced, ere fallen
 From innocence. Now therefore bend thine ear 36
 To supplication; hear his sighs though mute.
 Unskilful with what words to pray, let me
 Interpret for him, me his Advocate
 And propitiation. All his works on me,
 Good or not good, ingraft; my merit those 38
 Shall perfect, and for these my death shall pay.
 Accept me, and in me from these receive
 The smell of peace tow'rd mankind. Let him live
 Before thee reconciled, at least his days
 Number'd, tho' sad, till death, his doom (which I 40

To mitigate thus plead, not to reverse)
 To better life shall yield him; where with me
 All my redeem'd may dwell in joy and bliss;
 Made one with me as I with thee am one.

To whom the Father, without cloud, serene: 45
 All thy request for Man, accepted Son,
 Obtain: all thy request was my decree.
 But longer in that Paradise to dwell,

12. *Deucalion* and his wife, it is said by the poets, were the only remains of the human race left after the flood, which happened in their time. This fable had evidently its origin in a traditionary account of the great deluge.—*Themis* was the goddess of justice. See Ovid, *Met.* i. 318.

16. *Vagabond*, from the Latin *vago*, to wander.

33. 1 John ii. 1, 2,

38. *Levit.* iii. 6.

44. John xvii. 21, 22.

The law I gave to nature him forbids :
 Those pure immortal elements that know 50
 No gross, no unharmonious mixture foul,
 Eject him, tainted now, and purge him off
 As a distemper, gross to air as gross ;
 And mortal food, as may dispose him best
 For dissolution wrought by sin, that first 55
 Distemper'd all things, and of incorrupt
 Corrupted. I at first with two fair gifts
 Created him endow'd ; with happiness
 And immortality : that fondly lost,
 This other served but to eternize woe ; 60
 Till I provided death ; so death becomes
 His final remedy, and after life,
 Tried in sharp tribulation, and refined
 By faith and faithful works to second life,
 Waked in the renovation of the just 65
 Resigns him up with Heav'n and Earth renew'd.
 But let us call to synod all the Blest
 Through Heav'n's wide bounds ; from them I will
 not hide
 My judgments, how with mankind I proceed,
 As how with peccant Angels late they saw, 70
 And in their state, tho' firm, stood more confirm'd.
 He ended ; and the Son gave signal high
 To the bright minister that watch'd. He blew
 His trumpet (heard in Oreb since, perhaps,
 When God descended, and perhaps once more 75
 To sound at general doom) : th' angelic blast
 Fill'd all the regions. From their blissful bow'rs
 Of amarantine shade, fountain or spring,
 By the waters of life, where'er they sat
 In fellowships of joy, the sons of light 80
 Hasted, resorting to the summons high,
 And took their seats ; till from his throne supreme
 Th' Almighty thus pronounced his Sov'reign will :
 O Sons ! like one of us Man is become,
 To know both good and evil, since his taste 85
 Of that defended fruit ! but let him boast
 His knowledge of good lost, and evil got :

74. Exod. xx. 12. 1 Thess. iv. 16.

82. Rev. iv. 4. xi. 16. Matt. xix. 28. 84. Gen. iii. 23-24.

85. *Defended*, like the French *defendre*, to forbid.

Happier, had it sufficed him to have known
Good by itself, and evil not all.

He sorrows now, repents, and prays contrite, 90
My motions in him. Longer than they move,
His heart I knew, how variable and vain
Self-left. Lest therefore his now bolder hand
Reach also of the tree of life, and eat,
And live for ever (dream at least to live 95
For ever) to remove him I decree,
And send him from the garden forth to till
The ground whence he was taken: fitter soil.

Michael, this my behest have thou in charge :
Take to thee from among the Cherubim 100
Thy choice of flaming warriors, lest the Fiend,
Or in behalf of Man, or to invade
Vacant possession, some new trouble raise.
Haste thee, and from the Paradise of God,
Without remorse, drive out the sinful pair 105
(From hallow'd ground th' unholy), and denounce
To them and to their progeny, from thence
Perpetual banishment. Yet, lest they faint
At the sad sentence rigorously urged,
For I behold them soften'd, and with tears 110
Bewailing their excess, all terror hide.
If patiently thy bidding they obey,
Dismiss them not disconsolate. Reveal
To Adam what shall come in future days,
As I shall thee enlighten. Intermix 115
My cov'nant in the Woman's seed renew'd ;
So send them forth, tho' sorrowing, yet in peace :
And on the east side of the garden place,
Where entrance up from Eden easiest climbs,
Cherubic watch, and of a sword the flame 120
Wide-waving, all approach far off to fright,
And guard all passage to the tree of life,
Lest Paradise a receptacle prove
To spirits foul, and all my trees their prey, 124
With whose stol'n fruit Man once more to delude.

He ceased ; and th' Archangelic Pow'r prepared
For swift descent, with him the cohort bright
Of watchful Cherubim. Four faces each
Had, like a double Janus : all their shape

Spangled with eyes, more numerous than those 130
 Of Argus, and more wakeful than to drowse,
 Charm'd with Arcadian pipe, the pastoral reed
 Of Hermes, or his opiate rod. Mean while
 To re-salute the world with sacred light,
 Leucothea waked, and with fresh dew imbalm'd 135
 The Earth; when Adam and (first matron) Eve
 Had ended now their orisons, and found
 Strength added from above, new hope to spring
 Out of despair, joy, but with fear yet link'd:
 Which thus to Eve his welcome words renew'd: 140

Eve, easily may faith admit, that all
 The good which we enjoy, from Heav'n descends;
 But that from us aught should ascend to Heav'n
 So prevalent as to concern the mind
 Of God high-blest, or to incline his will, 145
 Hard to belief may seem; yet this will prayer,
 Or one short sigh of human breath, upborne
 Ev'n to the seat of God! For since I sought
 By prayer th' offended Deity to' appease,
 Kneel'd, and before him humbled all my heart, 150
 Methought I saw him placable and mild,
 Bending his ear! Persuasion in me grew
 That I was heard with favour! Peace return'd
 Home to my breast, and to my memory
 His promise, that thy seed shall bruise our foe; 155
 Which then not minded in dismay, yet now
 Assures me that the bitterness of death
 Is past, and we shall live! Whence hail to thee,
 Eve (rightly call'd) mother of all mankind,
 Mother of all things living; since by thee 160
 Man is to live, and all things live for Man!

To whom thus Eve, with sad demeanour meek:
 Ill worthy I such title should belong
 To me transgressor, who, for thee ordain'd
 A help, became thy snare! To me reproach 165

131. *Argus*, it is said, was lulled to sleep, and then killed by Mercury.

135. *Leucothea*; the morning, so called from two Greek words signifying *light* and *goddess*. This is the last morning in the poem, and is supposed to be the commencement of the eleventh day in the action on earth.

157. 1 Sam. xv. 32.

160. Gen. iii. 20. *Eve* is from an Hebrew word signifying *life*, or *to live*.

Rather belongs, distrust, and all dispraise! .
 But infinite in pardon was my Judge,
 That I, who first brought death on all, am graced
 The source of life ; next favourable thou,
 Who highly thus to' entitle me vouchsaf'st, 170
 Far other name deserving. But the field
 To labour calls us, now with sweat imposed,
 Though after sleepless night; for, see, the morn,
 All unconcern'd with our unrest, begins
 Her rosy progress smiling: let us forth, 175
 I never from thy side henceforth to stray,
 Where'er our day's work lies, though now enjoin'd
 Laborious, till day droop. While here we dwell,
 What can be toilsome in these pleasant walks?
 Here let us live, though in fall'n state, content. 180
 So spake, so wish'd much-humbled Eve, but Fate
 Subscribed not. Nature first gave signs, impress'd
 On bird, beast, air, air suddenly eclipsed
 After short blush of morn. Nigh in her sight
 The bird of Jove, stoop'd from his aery tour, 185
 Two birds of gayest plume before him drove.
 Down from a hill the beast that reigns in woods,
 First hunter then, pursued a gentle brace,
 Goodliest of all the forest, hart and hind:
 Direct to th' eastern gate was bent their flight. 190
 Adam observed, and with his eye the chase
 Pursuing, not unmoved, to Eve thus spake:
 O Eve, some further change awaits us nigh,
 Which Heav'n by these mute signs in nature shews,
 Forerunners of his purpose, or to warn 195
 Us haply, too secure of our discharge
 From penalty, because from death released
 Some days. How long, and what till then our life
 Who knows, or more than this, that we are dust,
 And thither must return, and be no more? 200
 Why else this double object in our sight
 Of flight pursued in th' air, and o'er the ground
 One way the self-same hour? Why in the east
 Darkness ere day's mid-course, and morning light
 More orient in yon western cloud, that draws 205
 O'er the blue firmament a radiant white,

182. *Subscribed not, consented not.*
 204. See Marino, Can. 2. st. 6'.

And slow descends, with something heav'nly fraught?

He err'd not; for by this the heav'nly bands
Down from a sky of jasper lighted now
In Paradise, and on a hill made halt, 210

A glorious apparition, had not doubt
And carnal fear that day dimm'd Adam's eye.
Not that more glorious, when the Angels met
Jacob in Mahanaim, where he saw
The field pavilion'd with his guardians bright; 215

Nor that which on the flaming mount appear'd
In Dothan, cover'd with a camp of fire,
Against the Syrian king, who, to surprise
One man, assassin-like, had levied war,
War unproclaim'd. The princely Hierarch 220

In their bright stand there left his Pow'rs to seize
Possession of the garden: he alone,
To find where Adam shelter'd, took his way,
Not unperceived of Adam, who to Eve,
While the great visitant approach'd, thus spake: 225

Eve, now expect great tidings, which perhaps
Of us will soon determine, or impose
New laws to be observed; for I descry
From yonder blazing cloud that veils the hill,
One of the heav'nly host, and by his gait 230
None of the meanest, some great Potentate
Or of the Thrones above, such majesty
Invests his coming; yet not terrible,
That I should fear, nor sociably mild,
As Raphael, that I should much confide, 235
But solemn and sublime; whom not to' offend,
With reverence I must meet, and thou retire.

He ended: and th' Arch-Angel soon drew nigh,
Not in his shape celestial, but as man
Clad to meet man. Over his lucid arms 240
A military vest of purple flow'd,
Livelier than Melibœan, or the grain
Of Sarra, worn by kings and heroes old
In time of truce; Iris had dipt the woof;
His starry helm unbuckled, shew'd him prime 245

213. Gen. xxxii. 1, 2. 2 Kings vi. 13.

242. The famous scarlet dye celebrated among the ancients was made from a fish called *osrum*, found near Melibœa, a city of Thessaly.—*Sarra* was the name of the fish of which the Phœnicians made the famous Tyrian purple.

In manhood where youth ended. By his side,
As in a glist'ring zodiac, hung the sword,
Satan's dire dread, and in his hand the spear.
Adam bow'd low: He, kingly, from his state
Inclined not, but his coming thus declared: 250

Adam, Heav'n's high behest no preface needs:
Sufficient that thy pray'rs are heard, and Death,
Then due by sentence when thou didst transgress,
Defeated of his seizure, many days
Giv'n thee of grace, wherein thou may'st repent, 255
And one bad act, with many deeds well done.
May'st cover: well may then thy Lord, appeased,
Redeem thee quite from Death's rapacious claim;
But longer in this Paradise to dwell
Permits not. To remove thee I am come, 260
And send thee from the garden forth to till
The ground, whence thou wast taken; fitter soil.

He added not; for Adam at the news
Heart-struck, with chilling gripe of sorrow stood,
That all his senses bound. Eve, who unseen 265
Yet all had heard, with audible lament,
Discover'd soon the place of her retire.

O unexpected stroke, worse than of Death!
Must I thus leave thee, Paradise! thus leave
Thee, native soil, these happy walks and shades, 270
Fit haunt of Gods! where I had hope to spend,
Quiet though sad, the respite of that day
That must be mortal to us both! O flow'rs,
That never will in other climate grow,
My early visitation, and my last 275
At e'en, which I bred up with tender hand
From the first opening bud, and gave ye names,
Who now shall rear ye to the sun, or rank
Your tribes, and water from th' ambrosial fount?
Thee lastly, nuptial bower by me adorn'd 280
With what to sight or smell was sweet, from thee
How shall I part, and whither wander down

261. The repetition of the message in the same words in which it was given is common in classical writers, and, it may be added, in those of Scripture also.

262. It has been excellently remarked by Addison, that there is great beauty in Eve's thus expressing her sorrow at leaving the garden of Paradise. Fitness and all the beauties of propriety are indeed to be found in every line of this part of the poem.

Into a lower world, to this obscure
And wild! How shall we breathe in other air,
Less pure, accustom'd to immortal fruits! 288

Whom thus the Angel interrupted mild:
Lament not, Eve, but patiently resign
What justly thou hast lost; nor set thy heart,
Thus over-fond, on that which is not thine;
Thy going is not lonely; with thee goes 290
Thy husband; him to follow thou art bound.
Where he abides, think there thy native soil.

Adam by this from the cold sudden damp
Recov'ring, and his scatter'd spirits return'd,
To Michael thus his humble words address'd: 295

Celestial, whether among the Thrones, or named
Of them the high'st, for such of shape may seem
Prince above princes, gently hast thou told
Thy message, which might else in telling wound,
And in performing end us. What besides 300

Of sorrow, and dejection, and despair,
Our frailty can sustain, thy tidings bring,
Departure from this happy place, our sweet
Recess, and only consolation left
Familiar to our eyes, all places else 305

Inhospitable' appear and desolate;
Nor knowing us nor known: and if by prayer
Incessant I could hope to change the will
Of Him who all things can, I would not cease
To weary him with my assiduous cries. 310

But prayer against his absolute decree
No more avails than breath against the wind,
Blown stifling back on him that breathes it forth:
Therefore to his great bidding I submit.
This most afflicts me, that departing hence, 315

As from his face I shall be hid, deprived
His blessed count'nance. Here I could frequent
With worship place by place where he vouchsafed
Presence divine, and to my sons relate,
On this mount he appear'd; under this tree 320

Stood visible; among these pines his voice
I heard; here with him at this fountain talk'd.
So many grateful altars I would rear
Of grassy turf, and pile up every stone
Of lustre from the brook, in memory 325

Or monument to ages, and thereon
 Offer sweet-smelling gums, and fruits, and flow'rs.
 In yonder nether world, where shall I seek
 His bright appearances, or foot-step trace ?
 For though I fled him angry, yet recall'd 330
 To life prolong'd and promised race, I now
 Gladly behold, though but his utmost skirts
 Of glory, and far off his steps adore.

To whom thus Michael, with regard benign :
 Adam, thou know'st Heav'n his, and all the Earth,
 Not this rock only'. His omnipresence fills 336
 Land, sea, and air, and every kind that lives,
 Fomented by his virtual pow'r and warm'd.
 All th' earth he gave thee to possess and rule :
 No despicable gift : surmise not then 340
 His presence to these narrow bounds confined
 Of Paradise or Eden. This had been
 Perhaps thy capital seat, from whence had spread
 All generations, and had hither come
 From all the ends of th' earth, to celebrate 346
 And rev'rence thee, their great progenitor.
 But this pre-eminence thou'st lost ; brought down
 To dwell on even ground now with thy sons.
 Yet doubt not, but in valley and in plain
 God is as here, and will be found alike 350
 Present, and of his presence many a sign
 Still following thee, still compassing thee round
 With goodness and paternal love, his face
 Express, and of his steps the track divine :
 Which, that thou may'st believe, and be confirm'd
 Ere thou from hence depart, know I am sent 356
 To shew thee what shall come in future days
 To thee and to thy offspring. Good with bad
 Expect to hear, supernal grace contending
 With sinfulness of men ; thereby to learn 360
 True patience, and to temper joy with fear
 And pious sorrow, equally inured
 By moderation either state to bear,
 Prosperous or adverse : so shalt thou lead
 Safest thy life, and, best prepared, endure 367
 Thy mortal passage when it comes. Ascend
 This hill. Let Eve (for I have drench'd her eyes)

Here sleep below, while thou to foresight wak'st;
As once thou sleptst, while she to life was form'd.

To whom thus Adam gratefully reply'd : 370
Ascend ; I follow thee, safe Guide, the path
Thou lead'st me', and to the hand of Heav'n submit,
However chast'ning, to the evil turn
My obvious breast, arming to overcome
By suff'ring, and earn rest from labour won, 375
If so I may attain. So both ascend
In the visions of God. It was a hill
Of Paradise the highest, from whose top
The hemisphere of earth in clearest ken
Stretch'd out to th' amplest reach of prospect lay.
Not higher that hill nor wider, looking round, 381
Whereon for diff'rent cause the Tempter set
Our second Adam in the wilderness,
To shew him all earth's kingdoms and their glory.
His eye might there command wherever stood 385
City of old or modern fame, the seat
Of mightiest empire, from the destined walls
Of Cambalu, seat of Cathaian Can,
And Samarcand by Oxus, Temir's throne,
To Paquin of Sinæan kings, and thence 390
To Agra and Lahore of great Mogul,
Down to the golden Chersonese, or where
The Persian in Ecbatan sat, or since
In Hispahan, or where the Russian-Czar
In Moscow, or the Sultan in Bizance, 395
Turchestan-born ; nor could his eye not ken
Th' empire of Negus to his utmost port
Ercoco, and the less maritime kings,
Mombaza, and Quiloa, and Melind,

381. Matt. iv. 8.

397. There is here another instance of Milton's supposed affectation of learning. I do not conceive either this, or any of the other passages mentioned, to be so. To a mere cursory or idle reader it may seem a dry geographical catalogue, but it should be observed, that the countries mentioned recall by their names some of the most brilliant passages of history, and thus fill the page with the gorgeousness and magnificence of olden tradition. An observation hence occurs, which must at once strike the reader, that fully to enjoy Milton in all his excellences, much various knowledge is necessary. The simplest account we could here give of the several countries mentioned in these lines would occupy too large a space for the size of the work, and would certainly not aid the reader in understanding better than at first the various allusions the passage presents.

BOOK XI.

267

And Sofala, thought Ophir, to the realm 400
 Of Congo, and Angola farthest south;
 Or thence from Niger flood to Atlas mount,
 The kingdoms of Almansor, Fex, and Sus,
 Morocco, and Algiers, and Tremisen;
 On Europe thence, and where Rome was to sway
 The world. In spirit perhaps he also saw 406
 Rich Mexico, the seat of Montezume,
 And Cusco in Peru, the richer seat
 Of Atabalipa, and yet unspoil'd
 Guiana, whose great city Geryon's sons 410
 Call El Dorado: but to nobler sights
 Michael from Adam's eyes the film removed,
 Which that false fruit, that promised clearer sight,
 Had bred; then purged with euphrasy and rue
 The visual nerve, for he had much to see; 415
 And from the well of life three drops instill'd.
 So deep the pow'r of these ingredients pierced,
 E'en to the inmost seat of mental sight,
 That Adam, now enforced to close his eyes,
 Sunk down, and all his spirits became entranced;
 But him the gentle Angel by the hand 421
 Soon raised, and his attention thus recall'd:
 Adam, now ope thine eyes, and first behold
 Th' effects which thy original crime hath wrought
 In some to spring from thee, who never touch'd 425
 Th' excepted tree, nor with the snake conspired,
 Nor sinn'd thy sin; yet from that sin derive
 Corruption, to bring forth more violent deeds.
 His eyes he open'd, and beheld a field,
 Part arable and tilth, whereon were sheaves 430
 New reap'd, the other part sheep-walks and folds;
 I' th' midst an altar as the land-mark stood,
 Rustic, of grassy sord. Thither anon
 A sweaty reaper from his tillage brought
 First fruits; the green ear and the yellow sheaf, 435
 Uncull'd, as came to hand. A shepherd next,
 More meek, came with the firstlings of his flock

414. *Euphrasy*, the herb called in English *eye-bright*.—*Rue* is still regarded as possessing some remarkable virtues.

420. Dan. x. 8. the idea in which seems to be copied here.

422. *Sord* or *sward*. Milton agrees with the best commentators in the filling up of this passage, which is principally taken from Scripture.

Choicest and best; then sacrificing, laid
 The inwards and their fat, with incense strow'd,
 On the cleft wood, and all due rites perform'd. 446
 His off'ring soon propitious fire from Heav'n
 Consumed; with nimble glance and grateful steam:
 The other's not, for his was not sincere;
 Whereat he inly raged, and as they talk'd,
 Smote him into the midriff with a stone 448
 That beat our life. He fell, and, deadly pale,
 Groan'd out his soul with gushing blood effused.
 Much at that sight was Adam in his heart
 Dismay'd; and thus in haste to th' Angel cry'd:

O Teacher, some great mischief hath befall'n 450
 To that meek man, who well had sacrificed!
 Is piety thus and pure devotion paid?

T' whom Michael thus (he also moved) reply'd:
 These two are brethren, Adam, and to come
 Out of thy loins. Th' unjust the just hath slain, 453
 For envy that his brother's off'ring found
 From Heav'n acceptance: but the bloody fact
 Will be avenged, and th' other's faith approve
 Lose no reward, though here thou see him die
 Rolling in dust and gore. To which our sire: 460

Alas! both for the deed and for the cause!
 But have I now seen Death? Is this the way
 I must return to native dust? O sight
 Of terror, foul, and ugly to behold!
 Horrid to think! how horrible to feel! 463

To whom thus Michael: Death thou hast seen
 In his first shape on Man: but many shapes
 Of Death, and many are the ways that lead
 To his grim cave, all dismal: yet to sense
 More terrible at th' entrance than within. 470
 Some, as thou saw'st, by violent stroke shall die,
 By fire, flood, famine, by intemp'rance more
 In meats and drinks, which on the earth shall bring
 Diseases dire, of which a monstrous crew
 Before thee shall appear; that thou may'st know
 What misery th' inabstinence of Eve 473
 Shall bring on men. Immediately a place

458. Heb. xl. 4.

477. The invention of the poet is finely exercised in the circumstances of this vision.

BOOK XI.

286

Before his eyes appear'd, sad, noisome, dark,
 A lazarus-house it seem'd, wherein were laid
 Numbers of all diseased, all maladies 480
 Of ghastly spasm or racking torture, qualms
 Of heart-sick agony, all fev'rous kinds,
 Convulsions, epilepsies, fierce catarrhs,
 Intestine stone and ulcer, colic pangs,
 Demoniac frenzy, moping melancholy, 485
 And moon-struck madness, pining atrophy,
 Marasmus, and wide-wasting pestilence,
 Dropsies, and asthmas, and joint-racking rheums.
 Dire was the tossing, deep the groans; Despair
 Tended the sick, busiest, from couch to couch; 490
 And over them triumphant Death his dart
 Shook, but delay'd to strike, though oft invoked
 With vows, as their chief good and final hope.
 Sight so deform, what heart of rock could long
 Dry-eyed behold! Adam could not, but wept, 495
 Though not of woman born. Compassion quell'd
 His best of man, and gave him up to tears
 A space, till firmer thoughts restrain'd excess;
 And, scarce recov'ring words, his plaint renew'd.
 O miserable mankind! to what fall 500
 Degraded! to what wretched state reserved!
 Better end here unborn. Why is life given
 To be thus wrested from us? Rather, why
 Obtruded on us thus? who if we knew
 What we receive, would either not accept 505
 Life offer'd, or soon beg to lay it down,
 Glad to be so dismiss'd in peace. Can thus
 The image of God, in man created once
 So goodly and erect, though faulty since,
 To such unsightly suff'rings be debased 510
 Under inhuman pains? Why should not man,
 Retaining still divine similitude
 In part, from such deformities be free,
 And for his Maker's image sake exempt?
 Their Maker's image, answer'd Michael, then 515
 Forsook them when themselves they vilify'd
 To serve ungovern'd appetite, and took

517. There is a considerable error, I imagine, in the ideas thus put into the mouth of Michael. By supposing Eve swayed, as here said, by a brutish vice, the consequences of the fall and the

His image whom they served (a brutish vice)
Inductive mainly to the sin of Eve.

Therefore, so abject is their punishment, 520
Disfiguring not God's likeness, but their own,
Or, if his likeness, by themselves defaced,
While they pervert pure Nature's healthful rules
To loathsome sickness, worthily, since they
God's image did not rev'rence in themselves. 525

I yield it just, said Adam, and submit.
But is there yet no other way, besides
These painful passages, how we may come
To death, and mix with our connatural dust?

There is, said Michael, if thou well observe 530
The rule of not too much, by Temp'rance taught,
In what thou eat'st and drink'st, seeking from thence
Due nourishment, not gluttonous delight,
Till many years over thy head return :
So may'st thou live till, like ripe fruit, thou drop 535
Into thy mother's lap, or be with ease
Gather'd, not harshly pluck'd, for death mature.
This is old age ; but then thou must outlive
Thy youth, thy strength, thy beauty, which will change
To wither'd, weak, and grey. Thy senses then 540
Obtuse, all taste of pleasure must forego,
To what thou hast ; and for the air of youth,
Hopeful and cheerful, in thy blood will reign
A melancholy damp of cold and dry,
To weigh thy spirits down, and last consume 545
The balm of life. To whom our ancestor :

Henceforth I fly not death, nor would prolong
Life much, bent rather how I may be quit,
Fairest and easiest, of this cumb'rous charge,
Which I must keep till my appointed day 550
Of rend'ring up, and patiently attend
My dissolution. Michael replied :

corruption which it produced are anticipated. There is not sufficient authority in Scripture for this strong introduction of low sensual feeling, as the whole passage in which the fall is related turns upon the strong desire felt by Eve to become as the gods, accomplished in the knowledge of good and evil. I am a little surprised Milton's commentators have not remarked this.—See Gen. iii. 5, 6.

552. In the first edition it was, *Of rendering up, Michael to him replied.*

Nor love thy life, nor hate ; but what thou liv'st
Live well ; how long or short permit to Heav'n.
And now prepare thee for another sight. 558

He look'd, and saw a spacious plain, whereon
Were tents of various hue : by some were herds
Of cattle grazing ; others, whence the sound
Of instruments that made melodious chime
Was heard, of harp and organ, and who moved 560
Their stops and chords, was seen. His volant touch
Instinct, through all proportions low and high,
Fled and pursued transverse the resonant fugue.
In other part stood one who, at the forge
Labouring, two massy clods of iron and brass 565
Had melted (whether found where casual fire
Had wasted woods on mountain or in vale,
Down to the veins of earth, thence gliding hot
To some cave's mouth, or whether wash'd by stream
From under ground) : the liquid ore he drain'd 570
Into fit moulds prepared ; from which he form'd
First his own tools ; then, what might else be wrought
Fusile, or grav'n in metal. After these,
But on the hither side, a different sort
From the high neighb'ring hills, which was their seat,
Down to the plain descended. By their guise, 576
Just men they seem'd, and all their study bent
To worship God aright, and know his works
Not hid, nor those things last which might preserve
Freedom and peace to men. They on the plain 580
Long had not walk'd, when from the tents, behold,
A bevy of fair women, richly gay
In gems and wanton dress. To th' harp they sung
Soft amorous ditties, and in dance came on.
The men, tho' grave, eyed them, and let their eyes 586
Rove without rein, till in the amorous net
Fast caught, they liked, and each his liking chose :

557. Gen. iv. 20—22.

573. *Fusil*, cast in moulds. The account of the descendants of Seth is partly derived from Scripture, and partly from other sources.

582. In allusion to the union mentioned in Scripture, which the *sons of God*, or the descendants of his true worshippers, formed with the daughters of Cain's posterity. See Gen. vi. 1, 2. That the *sons of God* meant celestial beings, an idea once supported by some divines, and that on which Mr. Moore has founded his poem of the *Loves of the Angels*, has been long ago an exploded supposition.

And now of love they treat, till th' ev'ning star,
 Love's harbinger, appear'd ; then all in heat
 They light the nuptial torch, and bid invoke 596
 Hymen, then first to marriage rites invoked.
 With feast and music all the tents resound.

Such happy interview and fair event
 Of love and youth not lost, songs, garlands, flow'rs,
 And charming symphonies, attach'd the heart 598
 Of Adam, soon inclined t' admit delight,
 The bent of nature ; which he thus express'd :

True opener of mine eyes, prime Angel blest,
 Much better seems this vision, and more hope
 Of peaceful days portends, than those two past : 600
 Those were of hate and death, or pain much worse ;
 Here Nature seems fulfill'd in all her ends.

To whom thus Michael : Judge not what is best
 By pleasure, though to nature seeming meet,
 Created, as thou art, to nobler end, 605
 Holy and pure, conformity divine.

Those tents thou saw'st so pleasant, were the tents
 Of wickedness, wherein shall dwell his race
 Who slew his brother. Studious they appear
 Of arts that polish life, inventors rare, 610
 Unmindful of their Maker, though his Spirit
 Taught them ; but they his gifts acknowledged none :

Yet they a beauteous offspring shall beget ;
 For that fair female troop thou saw'st, that seem'd
 Of Goddesses, so blithe, so smooth, so gay, 615
 Yet empty of all good, wherein consists
 Woman's domestic honour and chief praise ;
 Bred only and completed to the taste

Of lustful appetite, to sing, to dance,
 To dress, and troll the tongue, and roll the eye. 620
 To these that sober race of men, whose lives
 Religious, titled them the sons of God,
 Shall yield up all their virtue, all their fame,
 Ignobly, to the trains and to the smiles
 Of these fair atheists, and now swim in joy, 625
 Ere long to swim at large ; and laugh, for which
 The world ere long a world of tears must weep.

To whom thus Adam (of short joy bereft) :
 O pity' and shame, that they who to live well

614. *For that ; As for that.*

Enter'd so fair, should turn aside to tread 630
 Paths indirect, or in the mid-way faint!
 But still I see the tenor of Man's woe
 Holds on the same, from Woman to begin.

From Man's effeminate slackness it begins,
 Said th' Angel, who should better hold his place 635
 By wisdom, and superior gifts received.
 But now prepare thee for another scene.

He look'd, and saw wide territory spread
 Before him; towns and rural works between,
 Cities of men, with lofty gates and tow'rs, 640
 Concourse in arms, fierce faces threat'ning war,
 Giants of mighty bone, and bold emprise:
 Part wield their arms, part curb the foaming steed,
 Single or in array of battle ranged
 Both horse and foot; nor idly must'ring stood. 645
 One way a band select, from forage drives
 A herd of beeves, fair oxen and fair kine,
 From a fat meadow-ground; or fleecy flock,
 Ewes and their bleating lambs over the plain,
 Their booty. Scarce with life the shepherds fly, 650
 But call in aid; which makes a bloody fray.
 With cruel tournament the squadrons join:
 Where cattle pastured late, now scatter'd lies
 With carcasses and arms th' insanguined field
 Deserted. Others, to a city strong 655
 Lay siege, encamp'd; by battery, scale, and mine,
 Assaulting: others, from the wall, defend
 With dart and javelin, stones and sulph'rous fire:
 On each hand slaughter and gigantic deeds.
 In other part the scepter'd heralds call 660
 To council in the city gates. Anon
 Grey-headed men and grave, with warriors mix'd,
 Assemble, and harangues are heard; but soon
 In factious opposition, till at last
 Of middle age one rising, eminent 665

645. *Nor idly must'ring stood*: there is supposed to be an allusion here, and in one or two other similar lines, to the situation of the English army at the time Milton was writing.

660. There are several imitations of Homer in this description. *Iliad*, xviii.

661. The judges are described in Scripture as sitting in the gates of the cities. *Gen.* xxxiv. 20. *Zech.* viii. 16, &c.

665. *Of middle age*, as the years of life were then numbered. Enoch was 365 years old when translated, *Gen.* v. 23.

In wise deport, spake much of right and wrong,
 Of justice, of religion, truth, and peace,
 And judgment from above. Him old and young
 Exploded, and had seized with violent hands,
 Had not a cloud descending snatch'd him thence, 670
 Unseen amid the throng : so violence
 Proceeded, and oppression, and sword-law
 Through all the plain ; and refuge none was found.
 Adam was all in tears, and to his Guide
 Lamenting, turn'd full sad : O what are these ? 675
 Death's ministers, not men, who thus deal death
 Inhumanly to men, and multiply
 Ten thousand fold the sin of him who slew
 His brother ! for of whom such massacre
 Make they but of their brethren, men of men ! 680
 But who was that just man, whom had not Heav'n
 Rescued, had in his righteousness been lost ?
 To whom thus Michael : These are the product
 Of those ill-mated marriages thou saw'st ; 684
 Where good with bad were match'd, who of themselves
 Abhor to join, and by imprudence mix'd,
 Produce prodigious births of body' or mind.
 Such were these giants, men of high renown ;
 For in those days might only shall be' admired,
 And valour and heroic virtue call'd, 690
 To overcome in battle and subdue
 Nations, and bring home spoils with infinite
 Man-slaughter, shall be held the highest pitch
 Of human glory, and for glory done
 Of triumph, to be styled great conquerors, 695
 Patrons of mankind, Gods, and sons of Gods :
 Destroyers rightlier call'd, and plagues of men.
 Thus fame shall be achieved, renown on earth,
 And what most merits fame in silence hid.
 But he the seventh from thee, whom thou beheld'st
 The only righteous in a world perverse, 701
 And therefore hated, therefore so beset
 With foes for daring single to be just,

688. Gen. vi. 4. It is supposed by some interpreters that the giants were so called from their tyranny and power rather than their extraordinary bulk. The common idea, however, seems the more correct, as it is supported by an immense mass of traditional evidence.

And utter odious truth, that God would come
 To judge them with his saints; him the Most High
 Rapt in a balmy cloud with winged steeds, 708
 Did, as thou saw'st, receive to walk with God,
 High in salvation and the climes of bliss,
 Exempt from death; to shew thee what reward
 A waits the good, the rest what punishment: 711
 Which now direct thine eyes, and soon behold.

He look'd and saw the face of things quite changed.
 The brazen throat of war had ceased to roar:
 All now was turn'd to jollity and game,
 To luxury and riot, feast and dance, 715
 Marrying or prostituting, as befel,
 Rape or adultery, where passing fair
 Allured them: thence from cups to civil broils.
 At length a rev'rend sire among them came,
 And of their doings great dislike declared, 720
 And testified against their ways. He oft
 Frequented their assemblies, whereso met,
 Triumphs or festivals, and to them preach'd
 Conversion and repentance, as to souls
 In prison under judgments imminent: 725
 But all in vain: which when he saw, he ceased
 Contending, and removed his tents far off.
 Then from the mountain, hewing timber tall,
 Began to build a vessel of huge bulk,
 Measured by cubit, length, and breadth, and highth,
 Smear'd round with pitch, and in the side a door 731
 Contrived; and of provisions laid in large
 For man and beast; when lo, a wonder strange!
 Of every beast, and bird, and insect small,
 Came sevens and pairs, and enter'd in as taught 735
 Their order. Last, the sire and his three sons
 With their four wives; and God made fast the door.
 Meanwhile the south wind rose, and with black
 wings

722. 2 Pet. ii. 5. Josephus is Milton's authority for what is said respecting Noah's conduct when he found his preaching vain; or it might be taken, possibly, from our Saviour's directions to the disciples to flee from the cities which refused to hear them.

735. Gen. vii. 2, &c.

738. Ovid, Met. i. The comparison which has been instituted between the descriptions which the two poets have given of the deluge is highly interesting, and the classical reader will find a sufficient pleasure in making it for himself to reward the little labour it requires.

Wide hov'ring, all the clouds together drove
 From under Heaven; the hills to their supply 740
 Vapour, and exhalation dusk and moist,
 Sent up amain. And now the thicken'd sky
 Like a dark ceiling stood; down rush'd the rain
 Impetuous, and continued till the earth
 No more was seen. The floating vessel swum 745
 Uplifted, and secure with beaked prow,
 Rode tilting o'er the waves: all dwellings else
 Flood overwhelm'd, and them with all their pomp
 Deep under water roll'd; sea cover'd sea,
 Sea without shore: and in their palaces, 750
 Where luxury late reign'd, sea monsters whelp'd
 And stabled. Of mankind, so numerous late,
 All left, in one small bottom swum imbark'd.
 How didst thou grieve then, Adam, to behold
 The end of all thy offspring, end so sad, 755
 Depopulation! Thee another flood,
 Of tears and sorrow' a flood, thee also drown'd,
 And sunk thee as thy sons; till gently rear'd
 By th' Angel, on thy feet thou stood'st at last,
 Though comfortless, as when a father mourns 760
 His children, all in view destroy'd at once:
 And scarce to th' Angel utter'dst thus thy plaint:
 O visions ill foreseen! Better had I
 Lived ignorant of future, so had borne
 My part of evil only, each day's lot 765
 Enough to bear! those now, that were dispensed
 The burden of many ages, on me light
 At once, by my foreknowledge gaining birth
 Abortive, to torment me ere their being,
 With thought that they must be! Let no man seek
 Henceforth to be foretold what shall befall 771
 Him or his children: evil he may be sure,
 Which neither his foreknowing can prevent,
 And he the future evil shall no less
 In apprehension than in substance feel 775
 Grievous to bear. But that care now is past,
 Man is not whom to warn: those few escaped,
 Famine and anguish will at last consume,
 Wand'ring that watery desert. I had hope
 When violence was ceased, and war on earth, 780
 All would have then gone well: peace would have
 crown'd

With length of happy days the race of man ;
 But I was far deceived : for now I see
 Peace to corrupt no less than war to waste.
 How comes it thus ? Unfold, celestial guide ; 785
 And whether here the race of man will end ?

T· whom thus Michael : Those whom last thou
 In triumph and luxurious wealth, are they [saw'st
 First seen in acts of prowess eminent

And great exploits, but of true virtue void ; 790

Who, having spilt much blood, and done much waste,
 Subduing nations, and achieved thereby

Fame in the world, high titles, and rich prey,
 Shall change their course to pleasure, ease, and sloth,
 Surfeit, and lust, till wantonness and pride 795

Raise out of friendship hostile deeds in peace.

The conquer'd also, and enslaved by war,
 Shall, with their freedom lost, all virtue lose
 And fear of God, from whom their piety feign'd
 In sharp contest of battle, found no aid 800

Against invaders ; therefore cool'd in zeal,

Thenceforth shall practise how to live secure,

Worldly or dissolute, on what their lords

Shall leave them to enjoy : for th' earth shall bear

More than enough, that temperance may be try'd :

So all shall turn degenerate, all depraved, 805

Justice and temperance, truth and faith forgot ;

One man except, the only son of light

In a dark age, against example good,

Against allurements, custom, and a world 810

Offended ; fearless of reproach and scorn,

Or violence, he of their wicked ways

Shall them admonish, and before them set

The paths of righteousness, how much more safe,

And full of peace, denouncing wrath to come 815

On their impenitence ; and shall return

Of them derided, but of God observed

The one just man alive. By his command

Shall build a wondrous ark, as thou beheld'st

To save himself and household from amidst 820

A world devote to universal wrack.

No sooner he with them of man and beast

Select for life shall in the ark be lodged,

821. *Denote*, for *denoted*.

And shelter'd round, but all the cataracts
 Of Heav'n, set open on the earth, shall pour 830
 Rain day and night; all fountains of the deep
 Broke up, shall heave the ocean, to usurp
 Beyond all bounds, till inundation rise
 Above the highest hills: then shall this mount
 Of Paradise, by might of waves, be moved 835
 Out of his place, push'd by the horned flood,
 With all his verdure spoil'd, and trees adrift,
 Down the great river to the opening gulf,
 And there take root an island salt and bare,
 The haunt of seals, and orcs, and sea-mews clang,
 To teach thee that God attributes to place 840
 No sanctity, if none be thither brought
 By men who there frequent, or therein dwell.
 And now what further shall ensue, behold.

He look'd, and saw the ark hull on the flood, 845
 Which now abated; for the clouds were fled,
 Driven by a keen north-wind, that blowing dry,
 Wrinkled the face of deluge, as decay'd;
 And the clear sun on his wide watery glass
 Gazed hot, and of the fresh wave largely drew, 848
 As after thirst; which made their flowing shrink
 From standing lake to tripping ebb, that stole
 With soft foot towards the Deep, who now had stopt
 His sluices, as the Heav'n his windows shut. 849
 The ark no more now floats, but seems on ground,
 Fast on the top of some high mountain fix'd.
 And now the tops of hills as rocks appear:
 With clamour thence the rapid currents drive
 Towards the retreating sea their furious tide.
 Forthwith from out the ark a raven flies, 855
 And after him, the surer messenger,
 A dove, sent forth once and again to spy
 Green tree or ground whereon his foot may light.
 The second time returning, in his bill

824. Gen. vii. 11.

829. Paradise, it is supposed, was destroyed by the deluge.

831. *Horned*, that is, curved as rivers sometimes are when opposed in their current.—Euphrates, which flowed through Eden, is called in Scripture the *great river*; it emptied itself into the Persian Gulf.

835. *Orcs*, a kind of sea monster.

840. *Hull*, floating like a hulk, without sails or rudder.

842. *North-wind*, the Scripture does not mention any particular wind.

848. Gen. viii. 2, &c.

BOOK XI

279

An olive leaf he brings ; pacific sign. 860
 Anon dry ground appears ; and from his ark
 The ancient sire descends with all his train :
 Then, with uplifted hands and eyes devout,
 Grateful to Heav'n, over his head beholds
 A dewy cloud, and in the cloud a bow 864
 Conspicuous, with three listed colours gay,
 Betokening peace from God, and covenant new.
 Whereat the heart of Adam, erst so sad,
 Greatly rejoiced, and thus his joy broke forth :
 O thou, who future things can'st represent 871
 As present, heav'nly Instructor, I revive
 At this last sight ; assured that man shall live
 With all the creatures, and their seed preserve.
 Far less I now lament for one whole world
 Of wicked sons destroy'd, than I rejoice 875
 For one man found so perfect and so just,
 That God vouchsafes to raise another world
 From him, and all his anger to forget.
 But say, what mean those colour'd streaks in Heav'n
 Distended as the brow of God appeased, 880
 Or serve they as a flow'ry verge to bind
 The fluid skirts of that same watery cloud,
 Lest it again dissolve and shower the earth ?
 To whom th' Arch-Angel : Dext'rously thou aim'st ;
 So willingly doth God remit his ire, 885
 Though late repenting him of man depraved,
 Grieved at his heart, when looking down he saw
 The whole earth fill'd with violence, and all flesh
 Corrupting each their way ; yet those removed,
 Such grace shall one just man find in his sight, 890
 That he relents, not to blot out mankind,
 And makes a covenant never to destroy
 The earth again by flood, nor let the sea
 Surpass his bounds, nor rain to drown the world
 With man therein or beast ; but when he brings 895
 Over the earth a cloud, will therein set

880. It may be observed that the olive is made frequent mention of in Scripture, and appears to have had a sort of sacred character among most of the ancient nations. Might it not acquire this by its having been thus appointed by God as a sign of peace between him and his creatures ?

888. Three listed colours, the three principal ones are here alluded to.

His triple-colour'd bow, whereon to look,
 And call to mind his covenant. Day and night,
 Seed-time and harvest, heat and hoary frost,
 Shall hold their course, till fire purge all things new
 Both Heav'n and Earth, wherein the just shall dwell

BOOK XII.

THE ARGUMENT.

The Angel Michael continues, from the flood, to relate what shall succeed ; then, in the mention of Abraham, comes by degrees to explain who that Seed of the Woman shall be, which was promised Adam and Eve in the fall ; his incarnation, death, resurrection, and ascension ; the state of the church till his second coming. Adam, greatly satisfied and recomfited by these relations and promises, descends the hill with Michael : wakens Eve, who all this while had slept, but with gentle dreams composed to quietness of mind and submission. Michael in either hand leads them out of Paradise, the fiery sword waving behind them, and the Cherub'im taking their stations to guard the place.

As one who in his journey bates at noon,
 Though bent on speed, so here th' Arch-Angel paused
 Betwixt the world destroy'd and world restored,
 If Adam aught perhaps might interpose ;
 Then with transition sweet new speech resumes. 5
 Thus thou hast seen one world begin and end ;
 And man, as from a second stock, proceed.
 Much thou hast yet to see, but I perceive
 Thy mortal sight to fail ; objects divine
 Must needs impair and weary human sense : 10
 Henceforth what is to come I will relate,
 Thou therefore give due audience, and attend.
 This second source of men, while yet but few,
 And while the dread of judgment past remains
 Fresh in their minds, fearing the Deity, 15

1. This book was united to the former in the first edition, and on its being separated the first five lines were added to form its commencement.

11. Addison regrets that the poet did not continue the vision instead of reverting to the narrative form—Milton, however, appears to me to have been right in the plan he has pursued. It would, in the first place, have been unnatural to keep Adam longer in a state of ecstasy or trance ; and next and principally, the action of the poem would have been entirely stopped too long, had the vision continued. By bringing the angel forward as speaking and conversing with Adam, the plot, though not really forwarded, has the appearance of going on

With some regard to what is just and right
 Shall lead their lives, and multiply apace,
 Labouring the soil, and reaping plenteous crop,
 Corn, wine, and oil : and from the herd or flock,
 Oft sacrificing bullock, lamb, or kid, 20
 With large wine-off'rings pour'd, and sacred feast,
 Shall spend their days in joy unblamed, and dwell
 Long time in peace, by families and tribes,
 Under paternal rule, till one shall rise,
 Of proud ambitious heart ; who not content 25
 With fair equality, fraternal state,
 Will arrogate dominion undeserved
 Over his brethren, and quite dispossess
 Concord and law of nature from the earth,
 Hunting (and men not beasts shall be his game) 30
 With war and hostile snare such as refuse
 Subjection to his empire tyrannous :
 A mighty hunter thence he shall be styled
 Before the Lord, as in despite of Heav'n,
 Or from Heav'n claiming second sov'reignty ; 35
 And from rebellion shall derive his name,
 Though of rebellion others he accuse.
 He with a crew, whom like ambition joins
 With him or under him to tyrannize,
 Marching from Eden tow'rds the west, shall find 40
 The plain, wherein a black bituminous gurge
 Boils out from under ground, the mouth of Hell :
 Of brick, and of that stuff they cast to build
 A city' and tow'r, whose top may reach to Heav'n ;
 And get themselves a name, lest far dispersed 45
 In foreign lands, there memory be lost,
 Regardless whether good or evil fame.
 But God, who oft descends to visit men
 Unseen, and through their habitations walks
 To mark their doings, them beholding soon, 50
 Comes down to see their city, ere the tow'r
 Obstruct Heav'n-tow'rs, and in derision sets
 Upon their tongues a various spirit to rase

22. The silver age is here meant, as the time of man's innocence was the golden.—The iron age is next mentioned.

24. Nimrod is said to have been the first man who assumed the power and character of a monarch. Gen. x. 9.

26. The name of Nimrod is usually derived from a Hebrew word that signifies *to rebel*. 40. Gen. xi. 2, &c.

Quite out their native language, and instead
 To sow a jangling noise of words unknown. 84
 Forthwith a hideous gabble rises loud
 Among the builders; each to other calls,
 Not understood, till hoarse, and all in rage,
 As mock'd they storm. Great laughter was in Heav'n;
 And looking down, to see the hubbub strange. 86
 And hear the din; thus was the building left
 Ridiculous, and the work Confusion named.

Whereto thus Adam, fatherly displeased:
 O execrable son, so to aspire
 Above his brethren, to himself assuming 88
 Authority usurp'd; from God not given.
 He gave us only over beast, fish, fowl,
 Dominion absolute; that right we hold
 By his donation: but man over men
 He made not lord: such title to himself 70
 Reserving, human left from human free.
 But this usurper, his encroachment proud
 Stays not on man; to God his tow'r intends
 Siege and defiance. Wretched man! what food
 Will he convey up thither to sustain 75
 Himself and his rash army, where thin air
 Above the clouds will pine his entrails gross,
 And famish him of breath, if not of bread?

To whom thus Michael: Justly thou abhorr'st
 That son, who on the quiet state of men 80
 Such trouble brought, affecting to subdue
 Rational liberty; yet know withal,
 Since thy original lapse, true liberty
 Is lost, which always with right reason dwells
 Twinn'd, and from her hath no dividual being 85
 Reason in man obscured, or not obey'd,
 Immediately inordinate desires
 And upstart passions catch the government
 From reason, and to servitude reduce
 Man till then free. Therefore, since he permits 90
 Within himself unworthy powers to reign
 Over free reason, God in judgment just

89. Dr. Bentley reads *is* in this and in line 61. But the angel might regard the event as past, as in his relation he looked from a station which could command the whole extended course of time.

92. *Babel* signifies *confusion* in Hebrew. Gen. xi. 2.

Subjects him from without to violent lords ;
 Who oft as undeservedly inthrall
 His outward freedom. Tyranny must be, 95
 Though to the tyrant thereby no excuse.
 Yet sometimes nations will decline so low
 From virtue, which is reason, that no wrong,
 But justice, and some fatal curse annex'd,
 Deprives them of their outward liberty, 100
 Their inward lost. Witness th' irrev'rent son
 Of him who built the ark, who for the shame
 Done to his father, heard this heavy curse,
 ' Servant of servants,' on his vicious race.
 Thus will this latter, as the former world, 105
 Still tend from bad to worse, till God at last,
 Weary'd with their iniquities, withdraw
 His presence from among them, and avert
 His holy eyes ; resolving from thenceforth
 To leave them to their own polluted ways ; 110
 And one peculiar nation to select
 From all the rest, of whom to be invoked,
 A nation from one faithful man to spring :
 Him on this side Euphrates yet residing,
 Bred up in idol-worship. O that men 115
 (Canst thou believe ?) should be so stupid grown,
 While yet the patriarch lived, who scaped the flood,
 As to forsake the living God, and fall
 To worship their own work in wood and stone
 For Gods ! yet him God the Most High vouchsafes
 To call by vision from his father's house, 121
 His kindred, and false Gods, into a land
 Which he will shew him, and from him will raise
 A mighty nation, and upon him shower
 His benediction so, that in his seed 125
 All nations shall be blest. He straight obeys,
 Not knowing to what land, yet firm believes.
 I see him, but thou canst not, with what faith

101. *Cham* ; the father of Canaan is here meant. Gen. ix. 22. 23.

110. The narrative is, from this point, confined to the history of the chosen race, the seed of Abraham. 115. Josh. xxiv. 2.

117. Terah, Abraham's father was born 222 years after the flood, and Noah was living till the 350th year after it, so that idolatry had gained ground some years before his death.

120. Gen. xii. 1—8.

126. Heb. xi. 8.

128. This is not, it should be observed, a reverting to the former vision, as some commentators seem to suppose, but a mode of

He leaves his Gods, his friends, and native soil,
 Ur of Chaldæa, passing now the ford 120
 To Haran: after him a cumb'rous train
 Of herds, and flocks, and numerous servitude;
 Not wand'ring poor, but trusting all his wealth
 With God, who call'd him, in a land unknown.
 Canaan he now attains: I see his tents 135
 Pitch'd about Sechem, and the neighb'ring plain
 Of Moreh: there, by promise, he receives
 Gift to his progeny of all that land,
 From Hamath northward to the Desert south
 (Things by their names I call, tho' yet unnamed), 140
 From Hermon east to the great western sea;
 Mount Hermon, yonder sea; each place behold
 In prospect, as I point them: on the shore
 Mount Carmel: here the double-founted stream
 Jordan, true limit eastward; but his sons 145
 Shall dwell to Senir, that long ridge of hills.
 This ponder, that all nations of the earth
 Shall in his seed be blessed. By that seed
 Is meant thy great Deliv'rer, who shall bruise
 The Serpent's head: whereof to thee anon 150
 Plainlier shall be reveal'd. This patriarch blest,
 Whom faithful Abraham due time shall call,
 A son, and of his son a grandchild leaves,
 Like him in faith, in wisdom, and renown.
 The grandchild with twelve sons increased, departs
 From Canaan to a land, hereafter call'd 155
 Egypt, divided by the river Nile.
 See where it flows, disgorging at seven mouths
 Into the sea. To sojourn in that land
 He comes, invited by a younger son, 160
 In time of dearth: a son whose worthy deeds
 Raise him to be the second in that realm
 Of Pharaoh. There he dies, and leaves his race
 Growing into a nation, and now grown
 Suspected to a sequent King, who seeks 165
 To stop their overgrowth, as inmate guests
 Too num'rous; whence of guests he makes them slaves

speaking natural to the angel, to whom all the future was revealed.
 The reader will find the whole of the narrative here given in
 different parts of the Pentateuch.

155. *With twelve sons increased* · a Latinism.

Inhospitably', and kills their infant males :
 Till by two brethren (those two brethren call
 Moses and Aaron) sent from God to claim 176
 His people from iuthralment, they return
 With glory' and spoil back to their promised land.
 But first the lawless tyrant, who denies
 To know their God, or message to regard,
 Must be compell'd by signs and judgments dire. 178
 To blood unshed the rivers must be turn'd ;
 Frogs, lice, and flies must all his palace fill
 With loath'd intrusion, and fill all the land ;
 His cattle must of rot and murrain die ;
 Botches and blains must all his flesh emboss, 180
 And all his people ; thunder mix'd with hail,
 Hail mix'd with fire, must rend th' Egyptian sky,
 And wheel on th' earth, devouring where it rolls ;
 What it devours not, herb, or fruit, or grain,
 A darksome cloud of locusts swarming down 185
 Must eat, and on the ground leave nothing green :
 Darkness must overshadow all his bounds,
 Palpable darkness, and blot out three days ;
 Last, with one midnight stroke, all the first-born
 Of Egypt must lie dead. Thus with ten wounds 190
 The river-dragon tamed, at length submits
 To let his sojourners depart, and oft
 Humbles his stubborn heart, but still as ice
 More harden'd after thaw, till in his rage
 Pursuing whom he late dismiss'd, the sea 195
 Swallows him with his host ; but them lets pass
 As on dry land, between two crystal walls,
 Awed by the rod of Moses so to stand
 Divided, till his rescued gain'd their shore.
 Such wondrous power God to his saint will lend,
 Though present in his Angel, who shall go 201
 Before them in a cloud and pillar of fire
 (By day a cloud, by night a pillar of fire),
 To guide them in their journey, and remove
 Behind them, while th' obdurate king pursues. 203
 All night he will pursue ; but his approach
 Darkness defends between till morning watch :

.96. The Vulgate translation of Exodus x. 21. has *tam densa ut
 palpari queant*. Our English has, *darkness that may be felt*.

207. *Defends, forbids*.

Then through the fiery pillar and the cloud
 God, looking forth, will trouble all his host,
 And craze their chariot-wheels: when by command
 Moses once more his potent rod extends 211
 Over the sea; the sea his rod obeys;
 On their embattled ranks the waves return,
 And overwhelm their war. the race elect
 Safe towards Canaan from the shore advance 215
 Through the wild desert, not the readiest way,
 Lest, ent'ring on the Canaanite, alarm'd,
 War terrify them inexpert, and fear
 Return them back to Egypt, choosing rather
 Inglorious life with servitude; for life 220
 To noble and ignoble is more sweet
 Untrain'd in arms, where rashness leads not on.
 This also shall they gain by their delay
 In the wide wilderness; there they shall found
 Their government, and their great senate choose 225
 Through the twelve tribes, to rule by laws ordain'd.
 God from the mount of Sinai, whose grey top
 Shall tremble, he descending, will himself
 In thunder, lightning, and loud trumpets sound,
 Ordain them laws; part such as appertain 230
 To civil justice, part religious rites
 Of sacrifice, informing them, by types
 And shadows, of that destined Seed to bruise
 The Serpent, by what means he shall achieve
 Mankind's deliverance. But the voice of God 235
 To mortal ear is dreadful! They beseech
 That Moses might report to them his will,
 And terror cease. He grants what they besought,
 Instructed that to God is no access
 Without Mediator, whose high office now 240
 Moses in figure bears, to introduce
 One greater, of whose day he shall foretell;

210. *Craze*, bruise or shatter, from the French *ecraser*. In Exodus xiv. 25. our translation has *taken off*, but Milton is nearer the original.

230. Milton has not made any particular mention of the moral law in this passage. The reason I imagine is, that the sole object he had in view was to shew the progress of events towards the appearance of Christ and the establishment of his kingdom. He had, therefore, only so far to introduce the Jewish dispensation as it typified the Messiah's kingdom or illustrated his character and actions. The moral law was unchanged and unchangeable, and belonged to no one time or system. The objections, therefore, of Warburton and others are without foundation.

BOOK XII.

251

And all the prophets in their age the times
 Of great Messiah shall sing. The laws and rites
 Establish'd, such delight hath God in men 248
 Obedient to his will, that he vouchsafes
 Among them to set up his tabernacle,
 The Holy One with mortal men to dwell.
 By his prescript a sanctuary is framed
 Of cedar, overlaid with gold, therein 250
 An ark, and in the ark his testimony,
 The records of his covenant; over these
 A mercy-seat of gold between the wings
 Of two bright Cherubim; before him burn
 Seven lamps, as in a zodiac, representing 255
 The heav'nly fires; over the tent a cloud
 Shall rest by day, a fiery gleam by night,
 Save when they journey; and at length they come,
 Conducted by his Angel, to the land
 Promised to Abraham and his seed. The rest 260
 Were long to tell, how many battles fought,
 How many kings destroy'd, and kingdoms won,
 Or how the sun shall in mid Heav'n stand still
 A day entire, and night's due course adjourn,
 Man's voice commanding, Sun in Gibeon stand, 265
 And thou moon in the vale of Aijalon,
 Till Israel overcome; so call the third
 From Abraham, son of Isaac, and from him
 His whole descent, who thus shall Canaan win.
 Here Adam interposed: O sent from Heav'n, 270
 Enlight'ner of my darkness, gracious things
 Thou hast reveal'd, those chiefly which concern
 Just Abraham and his seed: now first I find
 Mine eyes true opening, and my heart much eased,
 Erewhile perplex'd with thoughts what would become
 Of me and all mankind; but now I see 275
 His day, in whom all nations shall be blest,
 Favour unmerited by me, who sought
 Forbidden knowledge by forbidden means.
 This yet I apprehend not, why to those 280
 Among whom God will deign to dwell on earth,
 So many and so various laws are given?
 So many laws argue so many sins

256. *The heav'nly fires*, the seven lamps, signifying the seven planets.

277. John viii. 56.

282. Gal. iii. 19. Rom. vii. 5, & iii. 20. Heb. ix. 13. x. 4, 5 &c.

Among them. How can God with such reside ?

To whom thus Michael : Doubt not but that sin
Will reign among them, as of thee begot ; 288

And therefore was law given them to evince
Their natural pravity, by stirring up
Sin against law to fight : that when they see
Law can discover sin, but not remove, 290

Save by those shadowy expiations weak,
The blood of bulls and goats, they may conclude
Some blood more precious must be paid for man,
Just for unjust, that in such righteousness
To them by faith imputed, they may find 295
Justification towards God, and peace

Of conscience, which the law by ceremonies
Cannot appease, nor man the moral part
Perform, and, not performing, cannot live.
So law appears imperfect, and but given 300

With purpose to resign them in full time
Up to a better covenant, disciplined
From shadowy types to truth, from flesh to spirit,
From imposition of strict laws to free
Acceptance of large grace, from servile fear 305
To filial, works of law to works of faith.

And therefore shall not Moses, though of God
Highly beloved, being but the minister
Of law, his people into Canaan lead ;

But Joshua, whom the Gentiles Jesus call, 310
His name and office bearing, who shall quell
The adversary Serpent, and bring back,
Thro' the world's wilderness long wander'd, man
Safe, to eternal Paradise of rest. 314

Mean while they in their earthly Canaan placed,
Long time shall dwell and prosper, but when sins
National interrupt their public peace,
Provoking God to raise them enemies ;
From whom as oft he saves them penitent
By judges first, then under kings ; of whom 320
The second, both for piety renown'd
And puissant deeds, a promise shall receive

310. *Jesus* and *Joshua* are the same name, the former being the Greek and the latter the Hebrew form. *Jesus* is used for *Joshua*, Acts vii. 43. Heb. iv. 8. As the whole of this part of the poem is taken from Scripture, the reader will do well to consult the marginal references of his Bible, if he be curious to see how the author has converted his scriptural knowledge to his use in this narrative, mixing with great skill history and prophecy

BOOK XII.

283

Irrevocable, that his regal throne
 For ever shall endure. The like shall sing
 All prophecy, that of the royal stock 322
 Of David (so I name this King) shall rise
 A Son, the Woman's Seed to thee foretold,
 Foretold to Abraham, as in whom shall trust
 All nations, and to kings foretold, of kings
 The last ; for of his reign shall be no end. 330
 But first a long succession must ensue,
 And his next son, for wealth and wisdom famed,
 The clouded ark of God, till then in tents
 Wand'ring, shall in a glorious temple' inshrine.
 Such follow him as shall be register'd 336
 Part good, part bad, of bad the longer scroll,
 Whose foul idolatries, and other faults
 Heap'd to the popular sum, will so incense
 God, as to leave them, and expose their land,
 Their city', his temple, and his holy ark, 340
 With all his sacred things, a scorn and prey
 To that proud city, whose high walls thou saw'st
 Left in confusion, Babylon thence call'd :
 There in captivity he lets them dwell
 The space of seventy years, then brings them back,
 Rememb'ring mercy, and his covenant sworn 346
 To David, stablish'd as the days of Heav'n.
 Return'd from Babylon, by leave of kings
 Their lords, whom God disposed, the house of God
 They first re-edify, and for a while 350
 In mean estate live moderate, till grown
 In wealth and multitude, factious they grow.
 But, first, among the priests dissension springs !
 Men who attend the altar, and should most
 Endeavour peace. Their strife pollution brings 356
 Upon the temple' itself. At last they seize
 The sceptre, and regard not David's sons,
 Then lose it to a stranger, that the true
 Anointed King, Messiah, might be born
 Barr'd of his right ; yet at his birth a star, 360
 Unseen before in Heav'n, proclaims him come,
 And guides the eastern sages, who inquire
 His place, to offer incense, myrrh, and gold.
 His place of birth a solemn Angel tells

342. *Then saw'st*, a strong poetical expression, and not
 to be taken literally.

To simple shepherds, keeping watch by night: 366
 They gladly thither haste, and, by a choir
 Of squadron'd Angels, hear his carol sung:
 A virgin is his mother, but his Sire
 The Pow'r of the Most High. He shall ascend
 The throne hereditary, and bound his reign 370
 With earth's wide bounds, his glory with the Heav'n's.

He ceased, discerning Adam with such joy
 Surcharged, as had like grief been dew'd in tears,
 Without the vent of words, which these he breathed:

O prophet of glad tidings! finisher 375
 Of utmost hope! now clear I understand
 What oft my steadiest thoughts have search'd in vain,
 Why our great expectation should be call'd
 The seed of Woman. Virgin Mother, hail!
 High in the love of Heav'n, yet from my loins 380
 Thou shalt proceed, and from thy womb the Son
 Of God Most High; so God with Man unites.
 Needs must the Serpent now his capital bruise
 Expect with mortal pain. Say where and when 384
 Their fight; what stroke shall bruise the Victor's heel.

To whom thus Michael: Dream not of their fight
 As of a duel, or the local wounds
 Of head or heel: not therefore joins the Son
 Manhood to Godhead, with more strength to foil
 Thy enemy; nor so is overcome 390
 Satan, whose fall from Heav'n, a deadlier bruise,
 Disabled not to give thee thy death's wound:
 Which he, who comes thy Saviour, shall recure,
 Not by destroying Satan, but his works
 In thee and in thy seed: nor can this be, 395
 But by fulfilling that which thou didst want,
 Obedience to the law of God imposed
 On penalty of death, and suff'ring death,
 The penalty to thy transgression due,
 And due to theirs, which out of thine will grow:
 So only can high justice rest appaid. 401

The law of God exact he shall fulfil,
 Both by obedience and by love, though love
 Alone fulfil the law. Thy punishment
 He shall endure, by coming in the flesh 405
 To a reproachful life and cursed death,
 Proclaiming life to all who shall believe
 In his redemption, and that his obedience

Imputed becomes theirs by faith, his merits
 To save them, not their own, though legal works.
 For this he shall live hated, be blasphemed, 411
 Seized on by force, judged, and to death condemn'd,
 A shameful and accursed, nail'd to the cross
 By his own nation, slain for bringing life
 But to the cross he nails thy enemies; 413
 The law that is against thee, and the sins
 Of all mankind, with him there crucify'd,
 Never to hurt them more who rightly trust
 In this his satisfaction. So he dies,
 But soon revives; death over him no power 420
 Shall long usurp: ere the third dawning light
 Return, the stars of morn shall see him rise
 Out of his grave, fresh as the dawning light.
 Thy ransom paid, which man from death redeems,
 His death for man, as many as offer'd life 425
 Neglect not, and the benefit embrace
 By faith not void of works. This Godlike act
 Annuls thy doom, the death thou shouldst have died,
 In sin for ever lost from life. This act
 Shall bruise the head of Satan, crush his strength,
 Defeating sin and death, his two main arms, 431
 And fix'd far deeper in his head their stings
 Than temp'ral death shall bruise the Victor's heel,
 Or theirs whom he redeems, a death-like sleep,
 A gentle wafting to immortal life. 435
 Nor after resurrection shall he stay
 Longer on earth than certain times t' appear
 To his disciples, men who in his life
 Still follow'd him: to them shall leave in charge
 To teach all nations what of him they learn'd 440
 And his salvation; them who shall believe
 Baptizing in the profuent stream, the sign
 Of washing them from guilt of sin to life
 Pure, and in mind prepared, if so befall,
 For death, like that which the Redeemer died. 445
 All nations they shall teach; for, from that day,
 Not only to the sons of Abraham's loins
 Salvation shall be preach'd, but to the sons
 Of Abraham's faith, wherever through the world;
 In his seed all nations shall be blest. 450

411. *Thy enemies, the law, &c.* as explained in the next line.—Coloss. ii. 14.

Then to the Heav'n of Heav'ns he shall ascend
 With victory, triumphing through the air
 Over his foes and thine; there shall surprise
 The Serpent, prince of air, and drag in chains
 Thro' all his realm, and there confounded leave;
 Then enter into glory, and resume 434
 His seat at God's right hand, exalted high
 Above all names in Heav'n; and thence shall come
 When this world's dissolution shall be ripe,
 With glory' and pow'r to judge both quick and dead;
 To judge th' unfaithful dead, but to reward 438
 His faithful, and receive them into bliss;
 Whether in Heav'n or Earth; for then the Earth
 Shall all be Paradise: far happier place
 Than this of Eden, and far happier days. 443

So spake th' Arch-Angel Michael, then paused,
 As at the world's great period; and our sire,
 Replete with joy and wonder, thus reply'd:

O Goodness infinite, Goodness immense!
 That all this good of evil shall produce, 470
 And Evil turn to good! more wonderful
 Than that which by creation first brought forth
 Light out of darkness! full of doubt I stand,
 Whether I should repent me now of sin,
 By me done and occasion'd, or rejoice 475
 Much more, that much more good thereof shall spring,
 To God more glory, more good-will to men
 From God, and over wrath grace shall abound.
 But say: if our Deliv'rer up to Heav'n
 Must reascend, what will betide the few 480
 His faithful, left among th' unfaithful herd,
 The enemies of truth? Who then shall guide
 His people? who defend? Will they not deal
 Worse with his followers than with him they dealt?

Be sure they will, said the Angel; but from Heav'n
 He to his own a Comforter will send, 486
 The promise of the Father, who shall dwell
 His Spirit within them, and the law of faith,
 Working through love, upon their hearts shall write,
 To guide them in all truth, and also arm 490

489. It has been observed by Addison that Milton, by this prophetic declaration of Michael, has made his poem conformable to the opinion of the most celebrated writers, that an epic should end prosperously.

487. Luke xxiv. 49.

490. John xvi. 13. and Eph. vi. 11.

With spiritual armour, able to resist
 Satan's assaults, and quench his fiery darts;
 What man can do against them, not afraid,
 Though to the death, against such cruelties
 With inward consolations recompensed, 496
 And oft supported so as shall amaze
 Their proudest persecutors: for the Spirit
 Pour'd first on his Apostles, whom he sends
 T' evangelize the nations, then on all
 Baptized, shall them with wondrous gifts endue 500
 To speak all tongues, and do all miracles,
 As did their Lord before them. Thus they win
 Great numbers of each nation to receive
 With joy the tidings brought from Heav'n. At length
 Their ministry perform'd, and race well run, 506
 Their doctrine and their story written left,
 They die; but in their room, as they forewarn,
 Wolves shall succeed for teachers, grievous wolves,
 Who all the sacred mysteries of Heav'n
 To their own vile advantages shall turn 510
 Of lucre and ambition, and the truth
 With superstitions and traditions taint,
 Left only in those written records pure,
 Though not but by the Spirit understood
 Then shall they seek to' avail themselves of names
 Places and titles, and with these to join 516
 Secular pow'r though feigning still to act
 By spiritual, to themselves appropriating
 The Spirit of God, promised alike, and given,
 To all believers; and from that pretence, 520
 Spiritual laws by carnal power shall force
 On ev'ry conscience; laws which none shall find
 Left them inroll'd, or what the Spirit within
 Shall on the heart engrave. What will they then
 But force the Spirit of grace itself, and bind 526
 His consort Liberty? What but unbuild
 His living temples, built by faith to stand,
 Their own faith, not another's? for on earth
 Who against faith and conscience can be heard
 Infallible? Yet many will presume: 530
 Whence heavy persecution shall arise
 On all who in the worship persevere
 Of spirit and truth; the rest, far greater part,

Will deem in outward rites and specious forms
 Religion satisfy'd. Truth shall retire 538
 Bestuck withaland'rous darts, and works of faith
 Rarely be found. So shall the world go on,
 To good malignant, to bad men benign,
 Under her own weight, groaning till the day
 Appear of respiration to the just 540
 And vengeance to the wicked at return
 Of him so lately promised to thy aid,
 The Woman's Seed, obscurely then foretold ;
 Now amplier known thy Saviour and thy Lord :
 Last in the clouds from Heav'n to be reveal'd 545
 In glory of the Father, to dissolve
 Satan with his perverted world, then raise
 From the conflagrant mass, purged and refined,
 New Heav'ns, new Earth, ages of endless date
 Founded in righteousness, and peace, and love, 550
 To bring forth fruits, joy and eternal bliss.
 He ended ; and thus Adam last reply'd :
 How soon hath thy prediction, Seer blest,
 Measured this transient world, the race of time,
 Till time stand fix'd ! Beyond is all abyss, 555
 Eternity, whose end no eye can reach.
 Greatly instructed, I shall hence depart,
 Greatly in peace of thought, and have my fill
 Of knowledge, what this vessel can contain ;
 Beyond which was my folly to aspire. 560
 Henceforth I learn that to obey is best,
 And love with fear the only God, to walk
 As in his presence, ever to observe
 His providence, and on him sole depend,
 Merciful over all his works, with good 565
 Still overcoming evil, and by small
 Accomplishing great things, by things deem'd weak
 Subverting worldly strong, and worldly wise
 By simply meek ; that suffering for truth's sake
 Is fortitude to highest victory, 570
 And to the faithful, death the gate of life :
 Taught this by his example, whom I now
 Acknowledge my Redeemer ever blest.
 To whom thus also th' Angel last reply'd :

540. *Of respiration ; in Scripture, the times of
refreshing. Acts iii. 19.*

545. 2 Pet. iii. 13. See former note on the same expression.

This having learn'd, thou hast attain'd the sum 578
 Of wisdom; hope no higher, though all the stars
 Thou knew'st by name, and all th' ethereal pow'rs,
 All secrets of the deep, all Nature's works,
 Or works of God in Heav'n, air, earth, or sea,
 And all the riches of this world enjoy'dst, 580
 And all the rule, one empire; only add
 Deeds to thy knowledge, answerable; add faith,
 Add virtue, patience, temperance, add love,
 By name to come call'd Charity, the soul
 Of all the rest, then wilt thou not be loath 585
 To leave this Paradise, but shalt possess
 A Paradise within thee, happier far.
 Let us descend now therefore from this top
 Of speculation; for the hour precise
 Exacts our parting hence: and see the guards; 590
 By me encamp'd on yonder hill, expect
 Their motion, at whose front a flaming sword,
 In signal to remove, waves fiercely round.
 We may no longer stay. Go, waken Eve;
 Her also I with gentle dreams have calm'd, 595
 Portending good, and all her spirits composed
 To meek submission. Thou at season fit
 Let her with thee partake what thou hast heard,
 Chiefly what may concern her faith to know,
 The great deliv'rance by her seed to come 600
 (For by the Woman's seed) on all mankind:
 That ye may live, which will be many days,
 Both in one faith unanimous though sad
 With cause for evils past, yet much more cheer'd
 With meditation on the happy end. 605

He ended, and they both descend the hill;
 Descended, Adam to the bower where Eve
 Lay sleeping ran before, but found her waked;
 And thus with words not sad she him received:

Whence thou return'st, and whither went'st, I know: -
 For God is also' in sleep, and dreams advise, 611
 Which he hath sent propitious, some great good

581. 2 Pet. 1. 5.

588. *Top of speculation*; an eminence of contemplation, from which the eye of the mind saw the mysteries of Providence all cleared up.

608. An inconsistency is pointed out between this line and the argument to the book, in which it will be found that Adam is said to waken Eve, while he is here represented as finding her

Presaging, since with sorrow' and heart's distress
 Weary'd I fell asleep: but now lead on;
 In me is no delay. With thee to go, 618
 Is to stay here; without thee here to stay,
 Is to go hence unwilling; thou to me
 Art all things under Heav'n, all places thou,
 Who for my wilful crime art banish'd hence.
 This further consolation yet secure 620
 I carry hence; though all by me is lost,
 (Such favour I unworthy am vouchsafed)
 By me the promised Seed shall all restore.
 So spake our mother Eve; and Adam heard
 Well pleased, but answer'd not; for now too nigh
 Th' Arch-Angel stood, and from the other hill 626
 To their fix'd station, all in bright array
 The Cherubim descended; on the ground
 Gliding meteorous, as evening mist
 Risen from a river o'er the marish glides, 630
 And gather'd ground fast at the labourer's heel
 Homeward returning. High in front advanced,
 The brandish'd sword of God before them blazed
 Fierce as a comet; which with torrid heat,
 And vapour as the Libyan air adust, 635
 Began to parch that temp'rate clime: whereat
 In either hand the hast'ning Angel caught
 Our ling'ring parents, and to th' eastern gate
 Led them direct, and down the cliff as fast
 To the subjected plain; then disappear'd. 640
 They looking back, all the eastern side beheld
 Of Paradise (so late their happy seat)
 Waved over by that flaming brand, the gate
 With dreadful faces throng'd and fiery arms:
 Some natural tears they dropt, but wiped them soon:
 The world was all before them, where to choose 646
 Their place of rest, and Providence their guide.
 They hand in hand, with wand'ring steps and slow
 Through Eden took their solitary way.

630. *Marsh*; 'rom the French *Marais*, a marsh.

648. The conclusion of this wonderful poem is not inferior in beauty to its progress. Ceasing from the calm and unadorned narrative which occupies the former part of the last book, the author rises again into his accustomed sublimity, and then with the most admirable skill closes the poem with an appeal, deep and powerful, to all the feelings of awe and tenderness which its subject can awaken. Never, I think, was worse taste been shewn than by the critics who would have had the last two lines omitted.

END OF PARADISE LOST.

PARADISE REGAINED.

BOOK I.

THE ARGUMENT.

The subject proposed. Invocation of the Holy Spirit. The poem opens with John baptizing at the river Jordan. Jesus coming there is baptized, and is attested by the descent of the Holy Ghost, and by a voice from heaven, to be the Son of God. Satan, who is present, upon this immediately flies up into the regions of the air where, summoning his infernal council, he acquaints them with his apprehensions that Jesus is that seed of the woman destined to destroy all their power, and points out to them the immediate necessity of bringing the matter to proof, and of attempting, by snares and fraud, to counteract and defeat the person from whom they have so much to dread. This office he offers himself to undertake, and his offer being accepted, sets out on his enterprise. In the mean time God, in the assembly of holy angels, declares that he has given up his Son to be tempted by Satan; but foretells that the tempter shall be completely defeated by him upon which the angels sing a hymn of triumph. Jesus is led up by the Spirit into the wilderness, where he is meditating on the commencement of his great office of Saviour of mankind. Pursuing his meditations he narrates, in a discourse, what divine and philanthropic impulses he had felt from his early youth, and how his mother Mary, on perceiving these dispositions in him, had acquainted him with the circumstances of his birth, and informed him that he was no less a person than the Son of God, to which he adds what his own inquiries and reflections had supplied in confirmation of this great truth, and particularly dwells on the recent attestation of it at the river Jordan. Our Lord passes forty days, fasting, in the wilderness, where the wild beasts become mild and harmless in his presence. Satan now appears under the form of an old peasant, and enters into discourse with our Lord, wondering what could have brought him alone into so dangerous a place, and at the same time professing to recognize him for the person lately acknowledged by John, at the river Jordan, to be the Son of God. Jesus briefly replies. Satan rejoins with a description of the difficulty of supporting life in the wilderness; and entreats Jesus, if he be really the Son of God, to manifest his divine power, by changing some of the stones into bread. Jesus reproves him, and at the same time tells him that he knows who he is. Satan instantly avows himself, and offers an artful apology for himself and his conduct. Our blessed Lord severely reprimands him, and refuses every part of his proffered aid. Satan, with much semblance of humility, still undertakes

to justify himself; and professing his admiration of Jesus, and his regard for virtue, requests to be permitted at a future time to hear more of his conversation; but is answered, that this must be as he shall find permission from above. Satan then disappears, and the book closes with a short description of night coming on.

[WHO ere while the happy Garden sung,
By one Man's disobedience lost, now sing
Recover'd Paradise to all mankind.
By one Man's firm obedience fully tried
Through all temptation, and the Tempter foil'd 5
In all his wiles, defeated and repulsed,
And Eden raised in the waste wilderness.

1. Milton's *Paradise Regained* has afforded a fruitful subject for critical dispute and consideration, but it is universally agreed that it by no means occupies the next degree in excellence to *Paradise Lost*. Imperfect in the design, and evincing few of those mighty efforts of invention which distinguish the former work of its great author, it has never possessed the popularity which any composition of Milton might seem to challenge. But it should be impressed upon the reader's mind, that if the poem be imperfect in its plan, considered as a regular epic, this is no objection to it when examined according to the plan which the author himself laid down. Milton, I think it is beyond doubt, never intended to imitate his *Paradise Lost* in this poem, nor to take any of the classical models to work by. His object appears to have been to shew the coming of the Messiah, or rather his awful and mysterious entry into the kingdom which was to supplant for ever that of Satan, and form, as it were, the vestibule of an eternal Paradise. Commentators have taken it for granted that he meant to give the whole history of man's restoration; he did not do this, but intended only to shew Christ come in the flesh, and to shew that the completion of those grand promises of the Father which predicted the restoration of mankind. Supposing this to have been his purpose, the temptation in the wilderness was the best point in the New Testament histories he could determine on. It represented the Messiah in the full development of all his human characteristics as born of the woman, and it represented him as warring visibly with Satan before the gate of Paradise. The promised Deliverer thus come in the flesh, thus sprung from the chosen race, contending with the prince of this world, and proving his divinity by his triumph—the poet might well consider the title of *Paradise Regained* was not too high a name for a work which shews Christ as truly man, and, by his conquest over Satan at the first outset, as truly the Son of God. This, I think, may be said in answer to many criticisms on this poem, but if it be less defective as a whole than is commonly believed, it is more imperfect in its general execution than many are disposed to consider it. There is little or no passion, no stirring description, and scarcely any dialogues, distinguished for more than ordinary power. The character of Christ is very weakly developed, its mysterious nature is reduced to a commonplace humanity, and the scenes in which he is attacked by Satan, present nothing but prettinesses of invention or paraphrase of Scripture.

Thou Spirit, who led'st this glorious eremite
 Into the desert, his victorious field,
 Against the spiritual foe, and brought'st him thence
 By proof th' undoubted Son of God, inspire, 11
 As thou art wont, my prompted song, else mute,
 And bear thro' highth or depth of Nature's bounds,
 With prosp'rous wing full summ'd, to tell of deeds
 Above heroic, though in secret done, 15
 And unrecorded left through many an age,
 Worthy t' have not remain'd so long unsung. :

Now had the great Proclaimer with a voice
 More awful than the sound of trumpet, cried
 Repentance, and Heav'n's kingdom nigh at hand 20
 To all baptized : to his great baptism flock'd
 With awe the regions round, and with them came
 From Nazareth the son of Joseph deem'd
 To the flood Jordan, came as then obscure,
 Unmark'd, unknown; but him the Baptist soon 25
 Descried, divinely warn'd, and witness bore
 As to his worthier, and would have resign'd
 To him this heav'nly office, nor was long
 His witness unconfirm'd ; on him baptized
 Heav'n open'd, and in likeness of a dove 30
 The Spirit descended, while the Father's voice
 From Heav'n pronounced him his beloved Son.
 That heard the Adversary, who roving still
 About the world, at that assembly famed
 Would not be last, and with the voice divine 35
 Nigh thunder-struck, th' exalted Man, to whom
 Such high attest was given, awhile survey'd
 With wonder, then with envy fraught and rage
 Flies to his place, nor rests but in mid air ;
 To council summons all his mighty peers, 40
 Within thick clouds and dark ten-fold involved
 A gloomy consistory ; and them amidst
 With looks aghast and sad he thus bespake :
 O ancient Pow'rs of air, and this wide world
 For much more willingly I mention air, 45
 This our old conquest, than remember Hell,
 Our hated habitation ; well ye know

24. *Divinely* ; like the Latin *divinitus*, from heaven.

44. Eph. ii 2. vi. 12.

How many ages, as the years of men,
 This universe we have possess'd, and ruled,
 In manner at our will th' affairs of Earth, 50
 Since Adam and his facile consort Eve
 Lost Paradise deceived by me, though since
 With dread attending when that fatal wound
 Shall be inflicted by the seed of Eve
 Upon my head : long the decrees of Heav'n 55
 Delay, for longest time to him is short ;
 And now too soon for us the circling hours
 This dreaded time hath compass'd, wherein we
 Must bide the stroke of that long threaten'd wound,
 At least if so we can, and by the head 60
 Broken be not intended all our power
 To be infringed, our freedom and our being,
 In this fair empire won of Earth and Air ;
 For this ill news I bring, the woman's seed
 Destined to this, is late of woman born : 65
 His birth to our just fear gave no small cause,
 But his growth now to youth's full flow'r displaying
 All virtue, grace, and wisdom to achieve
 Things highest, greatest, multiplies my fear.
 Before him a great prophet, to proclaim 70
 His coming, is sent Harbinger, who all
 Invites, and in the consecrated stream,
 Pretends to wash off sin, and fit them so
 Purified to receive him pure, or rather
 To do him honour as their king ; all come, 75
 And he himself among them was baptized,
 Not thence to be more pure, but to receive
 The testimony' of Heav'n, that who he is
 Thenceforth the nations may not doubt ; I saw
 The prophet do him reverence, on him rising 80
 Out of the water, Heav'n above the clouds
 Unfold her crystal doors, thence on his head
 A perfect dove descend, whate'er it meant,
 And out of Heav'n the Sovereign voice I heard,
 This is my Son beloved, in him am pleased. 85
 His mother then is mortal, but his Sire

74. 1 John iii. 3.

83. Matt. iii. 16. It is supposed by most of the best commentators, that the Holy Spirit descended not in the shape but in the manner of a dove upon our Saviour. Milton seems to have interpreted it in a contrary way.

He who obtains the monarchy of Heav'n,
 And what will he not do to' advance his Son ?
 His first-begot we know, and sore have felt,
 When his first thunder drove us to the deep ; 90
 Who this is we must learn, for man he seems
 In all his lineaments, though in his face
 The glimpses of his Father's glory shine.
 Ye see our danger on the utmost edge
 Of hazard, which admits no long debate, 95
 But must with something sudden be opposed,
 Not force, but well couch'd fraud, well woven snares,
 Ere in the head of nations he appear
 Their king, their leader, and supreme on Earth.
 I, when no other durst, sole undertook 100
 The dismal expedition to find out
 And ruin Adam, and th' exploit perform'd
 Successfully ; a calmer voyage now
 Will waft me ; and the way found prosp'rous once
 Induces best to hope of like success. 105

He ended, and his words impression left
 Of much amazement to th' infernal crew,
 Distracted and surprised with deep dismay
 At these sad tidings ; but no time was then
 For long indulgence to their fears or grief : 110
 Unanimous they all commit the care
 And management of this main enterprise
 To him their great dictator, whose attempt
 At first against mankind so well had thrived
 In Adam's overthrow, and led their march 115
 From Hell's deep vaulted den to dwell in light,
 Regents and potentates, and kings, yea gods
 Of many a pleasant realm and province wide.
 So to the coast of Jordan he directs
 His easy steps, girded with snaky wiles, 120
 Where he might likeliest find this new declared,
 This Man of Men, attested Son of God,
 Temptation and all guile on him to try ;
 So to subvert whom he suspected raised
 To end his reign on Earth so long enjoy'd : 125

91. There does not appear to be sufficient reason for this supposition, that Satan did not at first know Christ to be the Messiah.

122. *Man of Men* ; this has been objected to, but without cause, as it well expresses the perfect humanity of Christ and the situation in which he stood as the representative of our race.

But contrary unweeting he fulfill'd
 The purposed counsel pre-ordain'd and fix'd
 Of the Most High, who in full frequency bright
 Of angels, thus to Gabriel smiling spake :
 Gabriel, this day by proof thou shalt behold, 130
 Thou and all Angels conversant on Earth
 With man or men's affairs, how I begin,
 To verify that solemn message late,
 On which I sent thee to the Virgin pure
 In Galilee, that she should bear a son 135
 Great in renown, and call'd the Son of God ;
 Then told'st her doubting how these things could be
 To her a virgin, that on her should come
 The Holy Ghost, and the power of the Highest
 O'ershadow her : this man born and now upgrown,
 To shew him worthy of his birth divine 141
 And high prediction, henceforth I expose
 To Satan ; let him tempt and now assay
 His utmost subtlety, because he boasts
 And vaunts of his great cunning to the throng 145
 Of his apostacy ; he might have learnt
 Less overweening since he fail'd in Job,
 Whose constant perseverance overcame
 Whate'er his cruel malice could invent.
 He now shall know I can produce a Man 150
 Of female seed, far abler to resist
 All his solicitations, and at length
 All his vast force, and drive him back to Hell
 Winning by conquest what the first man lost
 By fallacy surprised. But first I mean 155
 To exercise him in the wilderness,
 There he shall first lay down the rudiments
 Of his great warfare, ere I send him forth
 To conquer Sin and Death, the two grand foes,
 By humiliation and long sufferance : 160
 His weakness shall o'ercome Satanic strength,
 And all the world, and mass of sinful flesh ;
 That all the Angels and ethereal Powers,
 They now, and men hereafter, may discern,
 From what consummate virtue I have chose 165

139. *Gabriel* is frequently mentioned in Scripture as employed
 in the gospel dispensation. He is called by rabbinical writers,
 the Minister of Mercy, as *Michael* is the Minister of Severity.

BOOK 1.

303

This perfect Man, by merit call'd my Son,
To earn salvation for the sons of men.

So spake th' eternal Father, and all Heav'n
Admiring stood a space, then into hymns
Burst forth, and in celestial measures moved, 170
Circling the throne and singing, while the hand
Sung with the voice, and this the argument.

Victory and triumph to the Son of God,
Now ent'ring his great duel, not of arms,
But to vanquish by wisdom hellish wiles. 175

The Father knows the Son; therefore secure
Ventures his filial virtue, though untry'd,
Against whate'er may tempt, whate'er seduce,
Allure, or terrify, or undermine.

Be frustrate all ye stratagems of Hell, 180
And devilish machinations come to nought!

So they in Heav'n their odes and vigils tuned:
Meanwhile the Son of God, who yet some days
Lodged in Bethabara, where John baptized,
Musing and much revolving in his breast, 185
How best the mighty work he might begin
Of Saviour to mankind, and which way first
Publish his God-like office now mature,
One day forth walk'd alone, the Spirit leading,
And his deep thought the better to converse 190
With Solitude, till far from track of men,
Thought following thought, and step by step led on,
He enter'd now the bord'ring desert wild,
And with dark shades and rocks environ'd round,
His holy meditations thus pursued: 195

O what a multitude of thoughts at once
Awaken'd in me swarm, while I consider
What from within I feel myself, and hear
What from without comes often to my ears,
Ill sorting with my present state compared! 200
When I was yet a child, no childish play
To me was pleasing; all my mind was set
Serious to learn and know, and thence to do

183. John i.

189. This is well imagined, but the same approbation cannot be given to the passage immediately following, in which our Lord is represented as a soliloquizing youth just starting on his new career of glory, rather than as the Messiah conscious not only of his office but of his Divinity.

What might be public good ; myself I thought
 Born to that end, born to promote all truth, 200
 All righteous things : therefore above my years,
 The law of God I read, and found it sweet,
 Made it my whole delight, and in it grew
 To such perfection, that ere yet my age
 Had measured twice six years, at our great feast 210
 I went into the temple, there to hear
 The teachers of our law, and to propose
 What might improve my knowledge or their own ;
 And was admired by all ; yet this not all
 To which my spirit aspired ; victorious deeds 215
 Flamed in my heart, heroic acts, one while
 To rescue Israel from the Roman yoke,
 Then to subdue and quell o'er all the earth
 Brute violence and proud tyrannic pow'r,
 Till truth were freed, and equity restored : 220
 Yet held it more humane, more heav'nly, first
 By winning words to conquer willing hearts,
 And make persuasion do the work of fear ;
 At least to try, and teach the erring soul
 Not wilfully misdoing, but unaware 225
 Misled ; the stubborn only to subdue.
 These growing thoughts my mother soon perceiving,
 By words at times cast forth, inly rejoiced,
 And said to me apart, High are thy thoughts,
 O Son, but nourish them and let them soar 230
 To what height sacred virtue and true worth
 Can raise them, though above example high ;
 By matchless deeds express thy matchless Sire.
 For know, thou art no son of mortal man ;
 Though men esteem thee low of parentage, 235
 Thy Father is th' eternal King who rules
 All Heav'n and Earth, angels and sons of men ;
 A messenger from God foretold thy birth
 Conceived in me a virgin, he foretold
 Thou should'st be great, and sit on David's throne,
 And of thy kingdom there should be no end. 241
 At thy nativity a glorious quire
 Of angels in the fields of Bethlehem sung
 To shepherds, watching at their folds by night

BOOK I.

305

And told them the Messiah now was born, 245
 Where they might see him, and to thee they came,
 Directed to the manger, where thou lay'st,
 For in the inn was left no better room :
 A star, not seen before, in Heav'n appearing,
 Guided the wise men thither from the East, 250
 To honour thee with incense, myrrh, and gold ;
 By whose bright course led on, they found the place,
 Affirming it thy star new grav'n in Heav'n,
 By which they knew the King of Israel born.
 Just Simeon and prophetic Anna, warn'd 255
 By vision, found thee in the temple, and spake
 Before the altar and the vested priest,
 Like things of thee to all that present stood.
 This having heard, strait I again revolved
 The Law and Prophets, searching what was writ 260
 Concerning the Messiah, to our scribes
 Known partly, and soon found of whom they spake
 I am ; this chiefly, that my way must lie
 Through many a hard assay, even to the death,
 Ere I the promised kingdom can attain, 265
 Or work redemption for mankind, whose sins'
 Full weight must be transferr'd upon my head.
 Yet neither thus dishearten'd or dismay'd,
 The time prefix'd I waited, when behold
 The Baptist (of whose birth I oft had heard, 270
 Not knew by sight) now come, who was to come
 Before Messiah and his way prepare.
 I as all others to his baptism came,
 Which I believed was from above ; but he
 Strait knew me, and with loudest voice proclaim'd
 Me him (for it was shewn him so from Heav'n) 275
 Me him whose harbinger he was, and first
 Refused on me his baptism to confer,
 As much his greater, and was hardly won ;
 But as I rose out of the laving stream, 280
 Heav'n open'd her eternal doors, from whence
 The Spirit descended on me like a dove ;
 And last, the sum of all, my Father's voice,

255. Luke ii. 25. 36.

271. Jesus and John were relations on the side of their mothers, but having been brought up at a distance, it is concluded from John i. 32. that they were personally unknown to each other.

Audibly heard from Heav'n, pronounced me his,
 Me his beloved Son, in whom alone 295
 He was well pleased; by which I knew the time
 Now full, that I no more should live obscure,
 But openly begin, as best becomes
 Th' authority which I derived from Heav'n.
 And now by some strong motion I am led 299
 Into this wilderness, to what intent
 I learn not yet, perhaps I need not know;
 For what concerns my knowledge, God reveals.
 So spake our Morning Star, then in his rise,
 And looking round on every side, beheld 303
 A pathless desert, dusk with horrid shades;
 The way he came not having mark'd, return
 Was difficult, by human steps untrod;
 And he still on was led, but with such thoughts
 Accompanied of things past and to come 307
 Lodged in his breast, as well might recommend
 Such solitude before choicest society.
 Full forty days he pass'd, whether on hill
 Sometimes, anon in shady vale, each night
 Under the covert of some ancient oak, 309
 Or cedar, to defend him from the dew,
 Or harbour'd in one cave, is not reveal'd;
 Nor tasted human food, nor hunger felt,
 Till those days ended, hunger'd then at last
 Among wild beasts: they at his sight grew mild, 310
 Nor sleeping him, nor waking harm'd, his walk
 The fiery serpent fled, and noxious worm,
 The lion and fierce tiger glared aloof.
 But now an aged man in rural weeds,
 Following, as seem'd, the quest of some stray ewe, 315
 Or wither'd sticks to gather, which might serve
 Against a winter's day when winds blow keen,
 To warm him wet return'd from field at eve,

295. The fulness of time, Gal. iv. 4.

307. Justin reads, *some cave*.

312. It is well remarked, that the description here given, is founded on a slight expression in St. Mark's gospel, i. 13. in which alone it is found. The various particulars mentioned, are observed by Warburton to be beautifully introduced, as intimating the restoration of man's former state of secure innocence. *Worm* is a general term for reptile.

314. It is supposed, that Milton took the idea of making Satan appear like an old man from a design by D. Vinkhorn.

He saw approach, who first with curious eye
Perused him, then with words thus utter'd spake : 326

Sir, what ill-chance hath brought thee to this place,
So far from path, or road of men, who pass
In troop, or caravan ? for single none
Durst ever, who return'd, and dropt not here
His carcase, pined with hunger and with drought. 328

I ask the rather, and the more admire,
For that to me thou seem'st the Man whom late
Our new baptizing Prophet at the ford
Of Jordan honour'd so, and call'd thee Son
Of God ; I saw and heard, for we sometimes 330

Who dwell this wild, constrain'd by want, come forth
To town or village nigh (nighest is far)
Where ought we hear, and curious are to hear,
What happens new ; fame also finds us out.

To whom the Son of God : Who brought me hither,
Will bring me hence ; no other guide I seek. 336

By miracle he may, reply'd the swain,
What other way I see not, for we here
Live on tough roots and stubs, to thirst inured
More than the camel, and to drink go far, 340
Men to such misery and hardship born ;
But if thou be the Son of God, command
That out of these hard stones be made thee bread,
So shalt thou save thyself and us relieve
With food whereof we wretched seldom taste. 345

He ended, and the Son of God reply'd :
Think'st thou such force in bread ? Is it not written
(For I discern thee other than thou seem'st)
Man lives not by bread only, but each word
Proceeding from the mouth of God, who fed 350
Our fathers here with manna ? in the mount
Moses was forty days, nor ate nor drank ;
And forty days Elijah without food
Wander'd this barren waste ; the same I now :
Why dost thou then suggest to me distrust, 355
Knowing who I am, as I know who thou art ?

Whom thus answer'd th' Arch-fiend, now undis-
'Tis true, I am that Spirit unfortunate, [guised :
Who leagued with millions more in rash revolt
Kept not my happy station, but was driven 360
With them from bliss to the bottomless deep,

Yet to that hideous place not so confined
 By rigour unconniving, but that oft
 Leaving my dolorous prison, I enjoy
 Large liberty to round this globe of earth, 305
 Or range in th' air, nor from the Heav'n of Heav'ns
 Hath he excluded my resort sometimes.
 I came among the sons of God, when he
 Gave up into my hands Uzzean Job
 To prove him, and illustrate his high worth; 370
 And when to all his angels he proposed
 To draw the proud king Ahab into fraud
 That he might fall in Ramoth, they demurring,
 I undertook that office, and the tongues
 Of all his flatt'ring prophets glibb'd with lies 375
 To his destruction, as I had in charge,
 For what he bids I do: though I have lost
 Much lustre of my native brightness, lost
 To be beloved of God, I have not lost
 To love, at least contemplate and admire, 380
 What I see excellent in good, or fair,
 Or virtuous, I should so have lost all sense.
 What can be then less in me than desire
 To see thee and approach thee, whom I know
 Declared the Son of God, to hear attent 385
 Thy wisdom, and behold thy godlike deeds?
 Men generally think me such a foe
 To all mankind: why should I? they to me
 Never did wrong or violence; by them
 I lost not what I lost, rather by them 390
 I gain'd what I have gain'd, and with them dwell
 Copartner in these regions of the world,
 If not disposer, lend them oft my aid,
 Oft my advice by presages and signs,
 And answers, oracles, portents and dreams, 395
 Whereby they may direct their future life.
 Envy they say excites me, thus to gain
 Companions of my misery and woe.
 At first it may be; but long since with woe
 Nearer acquainted, now I feel by proof, 400
 That fellowship in pain divides not smart,

368. Job i. 6.

372. *Fraud*; mischief, so used in *Par. Lost*, II. 642.

See 1 Kings xxii. 19.

Nor lightens ought each man's peculiar load.
 Small consolation then, were man adjoin'd :
 This wounds me most (what can it less ?) that man,
 Man fall'n, shall be restored, I never more. 405

To whom our Saviour sternly thus reply'd :
 Deservedly thou griev'st, composed of lies
 From the beginning, and in lies wilt end ;
 Who boast'st release from Hell, and leave to come
 Into the Heav'n of Heav'ns : thou com'st indeed, 410
 As a poor miserable captive thrall
 Comes to the place where he before had sat
 Among the prime in splendour, now deposed,
 Ejected, emptied, gazed, unpitied, shunn'd,
 A spectacle of ruin or of scorn 415

To all the host of Heav'n : the happy place
 Imparts to thee no happiness, no joy,
 Rather inflames thy torment, representing
 Lost bliss, to thee no more communicable,
 So never more in Hell than when in Heav'n. 420

But thou art serviceable to Heav'n's King.
 Wilt thou impute t' obedience what thy fear
 Extorts, or pleasure to do ill excites ?
 What but thy malice moved thee to misdeem
 Of righteous Job, then cruelly to' afflict him 425
 With all inflictions ? but his patience won.

The other service was thy chosen task,
 To be a liar in four hundred mouths ;
 For lying is thy sustenance, thy food.
 Yet thou pretend'st to truth ; all oracles 430
 By thee are given, and what confess'd more true
 Among the nations ? that hath been thy craft,
 By mixing somewhat true to vent more lies.
 But what have been thy answers, what but dark,
 Ambiguous, and with double sense deluding, 435

402. The word *man* here, is not employed by Satan in connexion with his own person, but so as to make the passage bear the following meaning : I now know by experience, that men by suffering in multitudes have not the less sense of suffering, and therefore that if joined with me, they could not alleviate mine.

417. *Imports*, in several editions.

434. The ambiguity of the ancient oracles in the answers they gave is well known, and it is most probable that Satan worked the destruction of his votaries as often as their success. It is supposed by several writers on the subject that when true answers were returned, a good angel was sent by God to preside : see *line* 447.

Which they who ask'd have seldom understood,
 And not well understood, as good not known?
 Whoever by consulting at thy shrine
 Return'd the wiser, or the more instruct
 To fly or follow what concern'd him most, 440
 And run not sooner to his fatal snare?
 For God hath justly given the nations up
 To thy delusions; justly since they fell
 Idolatrous: but when his purpose is
 Among them to declare his providence 445
 To thee not known, whence hast thou then thy truth,
 But from him or his Angels president
 In every province; who themselves disdaining
 To approach thy temples, give thee in command
 What to the smallest tittle thou shalt say 450
 To thy adorers: thou with trembling fear,
 Or like a fawning parasite, obey'st;
 Then to thyself ascrib'st the truth foretold.
 But this thy glory shall be soon retrench'd;
 No more shalt thou by oracling abuse 455
 The Gentiles; henceforth oracles are ceased,
 And thou no more with pomp and sacrifice
 Shalt be inquired at Delphos or elsewhere,
 At least in vain, for they shall find thee mute.
 God hath now sent his Living Oracle 460
 Into the world to teach his final will,
 And sends his Spirit of Truth henceforth to dwell
 In pious hearts, an inward oracle
 To all truth requisite for men to know.
 So spake our Saviour, but the subtle Fiend, 465
 Though inly stung with anger and disdain
 Dissembled, and this answer smooth return'd:
 Sharply thou hast insisted on rebuke,
 And urged me hard with doings, which not will
 But misery hath wrested from me: where 470
 Easily canst thou find one miserable,
 And not enforced oft-times to part from truth;
 If it may stand him more in stead to lie,
 Say and unsay, feign, flatter, or abjure?
 But thou art placed above me, thou art Lord, 475
 From thee I can, and must, submit endure

458. *Delphos* was the seat of the most celebrated oracle known in ancient times.

Check or reproof, and glad to 'scape so quit.
Hard are the ways of Truth, and rough to walk,
Smooth on the tongue discoursed, pleasing to th' ear,
And tuneable as sylvan pipe or song ; 480

What wonder then if I delight to hear
Her dictates from thy mouth ? most men admire
Virtue, who follow not her lore ; permit me
To hear thee when I come (since no man comes),
And talk at least, though I despair to' attain. 485

Thy Father, who is holy, wise and 'pure,
Suffers the hypocrite, or atheous priest,
To tread his sacred courts, and minister
About his altar, handling holy things,
Praying or vowing, and vouchsafed his voice 490
To Balaam reprobate, a prophet yet
Inspired ; disdain not such access to me.

To whom our Saviour with unalter'd brow :
Thy coming hither, though I know thy scope,
I bid not or forbid ; do as thou find'st 495
Permission from above ; thou canst not more.

He added not ; and Satan bowing low
His grey dissimulation, disappear'd
Into thin air diffused : for now began
Night with her sullen wings to double shade 500
The desert ; fowls in their clay nests were couch'd ;
And now wild beasts came forth the woods to roase.

BOOK II.

THE ARGUMENT.

The disciples of Jesus, uneasy at his long absence, reason amongst themselves concerning it. Mary also gives vent to her maternal anxiety; in the expression of which she recapitulates many circumstances respecting the birth and early life of her Son. Satan again meets his infernal council, reports the bad success of his first temptation of our blessed Lord, and calls upon them for council and assistance. Belial proposes the tempting of Jesus with women. Satan rebukes Belial for his dissoluteness, charging on him all the profligacy of that kind ascribed by the poets to the heathen gods, and rejects his proposal as in no respect likely to succeed. Satan then suggests other modes of temptation, particularly proposing to avail himself of the circumstance of our Lord's hungering; and, taking a band of chosen spirits with him, returns to resume his enterprise. Jesus hungers in the desert. Night comes on; the manner in which our Saviour passes the night is described. Morning advances. Satan again appears to Jesus, and, after expressing wonder that he should be so entirely neglected in the wilderness, where others had been miraculously fed, tempts him with a sumptuous banquet of the most luxurious kind. This he rejects, and the banquet vanishes. Satan, finding our Lord not to be assailed on the ground of appetite, tempts him again by offering him riches, as the means of acquiring power: this Jesus also rejects, producing many instances of great actions performed by persons under virtuous poverty, and specifying the danger of riches, and the cares and pains inseparable from power and greatness.

MEAN while the new-baptized, who yet remain'd
At Jordan with the Baptist, and had seen
Him whom they heard so late expressly call'd
Jesus Messiah, Son of God declared,
And on that high authority had believed, 5
And with him talk'd, and with him lodged, I mean
Andrew and Simon, famous after known,
With others, though in Holy Writ not named,
Now missing him their joy so lately found,
So lately found, and so abruptly gone, 10
Began to doubt, and doubted many days,
And as the days increased, increased their doubt:
Sometimes they thought he might be only shewn,

1. The almost only variety in the work is in the commencement of this book, but it is very slight, and can hardly save the poem from the charge of being too uniform in its narrative and in the unornamented style of its language

4. Warburton has observed, that Milton is under error here, as the people could only have learnt from what John had said, that Jesus was a great prophet.

And for a time caught up to God, as once
 Moses was in the mount, and missing long; 15
 And the great Thisbite, who on fiery wheels
 Rode up to Heav'n, yet once again to come.
 Therefore, as those young prophets then with care
 Sought lost Elijah, so in each place these
 Nigh to Bethabara; in Jericho 20
 The city of Palms, Ænom, and Salem old,
 Machærus, and each town or city wall'd
 On this side the broad lake Genezaret,
 Or in Peræa; but return'd in vain.
 Then on the bank of Jordan, by a creek, 25
 Where winds with reeds and osiers whisp'ring play,
 Plain fishermen, no greater men them call,
 Close in a cottage low together got,
 Their unexpected loss and complaints outbreath'd.
 Alas, from what high hope to what relapse 30
 Unlook'd-for are we fallen! our eyes beheld
 Messiah certainly now come, so long
 Expected of our fathers; we have heard
 His words, his wisdom, full of grace and truth;
 Now, now, for sure, deliverance is at hand, 35
 The kingdom shall to Israel be restored;
 Thus we rejoiced, but soon our joy is turn'd
 Into perplexity and new amaze:
 For whither is he gone, what accident
 Hath wrapt him from us? will he now retire 40
 After appearance, and again prolong
 Our expectation? God of Israel,
 Send thy Messiah forth the time is come;
 Behold the kings of th' earth how they oppress
 Thy chosen, to what height their power unjust 45
 They have exalted, and behind them cast
 All fear of thee; arise and vindicate
 Thy glory, free thy people from their yoke.
 But let us wait; thus far he hath perform'd,
 Sent his Anointed, and to us reveal'd him, 50
 By his great Prophet, pointed at and shewn

16. 1 Kings xvii. 1. 18. 2 Kings ii. 17.

22. *Machærus*, a castle in the country beyond Jordan, named Peræa.

23. *Genezaret*; the same as the sea of Tiberias, or the sea of Galilee.

24. John i. 14.

26. Acts i. 6.

In public, and with him we have conversed ;
 Let us be glad of this, and all our fears
 Lay on his Providence ; he will not fail,
 Nor will withdraw him now, nor will recall, 55
 Mock us with his blest sight, then snatch him hence ;
 Soon shall we see our Hope, our Joy, return.

Thus they out of their complaints new hopes resume,
 To find whom at the first they found unsought :
 But to his mother Mary, when she saw 60
 Others return'd from baptism, not her son,
 Nor left at Jordan tidings of him none, [pale,
 Within her breast though calm, her breast though
 Motherly cares and fears got head, and raised
 Some troubled thoughts, which she in sighs thus clad :

O what avails me now that honour high 65
 To have conceived of God, or that salute,
 Hail, highly favour'd, among women blest !
 While I to sorrows am no less advanced,
 And fears as eminent, above the lot 70
 Of other women, by the birth I bore,
 In such a season born when scarce a shed
 Could be obtain'd to shelter him or me
 From the bleak air ; a stable was our warmth,
 A manger his : yet soon enforced to fly 75
 Thence into Egypt, till the murd'rous king
 Were dead, who sought his life, and missing fill'd
 With infant blood the streets of Bethlehem ;
 From Egypt home return'd in Nazareth
 Hath been our dwelling many years, his life 80
 Private, unactive, calm, contemplative,
 Little suspicious to any king ; but now
 Full grown to man, acknowledged, as I hear,
 By John the Baptist, and in public shewn,
 Son own'd from Heaven by his Father's voice ; 85
 I look'd for some great change ; to honour'd me
 But trouble ; as old Simeon plain foretold,
 That to the fall and rising he should be
 Of many in Israel, and to a sign
 Spoken against, that through my very soul 90
 A sword shall pierce : this is my favour'd lot,
 My exaltation to afflictions high !

*B. Nazareth was in Galilee, a despised part of the country ;
 hence John A. 44.

Afflicted I may be, it seems, and blest;
 I will not argue that, nor will repine:
 But where delays he now? some great intent 95
 Conceals him: when twelve years he scarce had seen,
 I lost him, but so found, as well I saw
 He could not lose himself; but went about
 His father's business; what he meant I mused,
 Since understand: much more his absence now 100
 Thus long to some great purpose he obscures.
 But I to wait with patience am inured;
 My heart hath been a store-house long of things
 And say'ings laid up, portending strange events.
 Thus Mary pond'ring oft, and oft to mind 105
 Recalling what remarkably had pass'd
 Since first her salutation heard, with thoughts
 Meekly composed, awaited the fulfilling;
 The while her Son, tracing the desert wild,
 Sole, but with holiest meditations fed, 110
 Into himself descended, and at once
 All his great work to come before him set;
 How to begin, how to accomplish best
 His end of being on earth, and mission high:
 For Satan with sly preface to return 11
 Had left him vacant, and with speed was gone
 Up to the middle region of thick air,
 Where all his potentates in council sat;
 There without sign of boast, or sign of joy,
 Solicitous and blank, he thus began: 120
 Princes, Heav'n's ancient Sons, ethereal Thrones,
 Demonian Spirits now, from th' element
 Each of his reign allotted, rightlier call'd
 Powers of Fire, Air, Water, and Earth beneath,
 So may we hold our place and these mild seats 125
 Without new trouble; such an enemy
 Is risen to invade us, who no less
 Threatens than our expulsion down to Hell;

103. The character of Mary, though it can be hardly considered as described, is finely touched. The allusion here is to Luke ii. 19. 31.

122. It was the opinion of the ancients, that every element as well as every corner of the earth had its peculiar demons. The same opinion appears to have been upheld during the middle ages, and Milton, it is supposed, borrowed many of his notions from the strange and mystical works which were formerly written on the subject.

I, as I undertook, and with the vote
 Consenting in full frequency was impower'd, 130
 Have found him, view'd him, tasted him, but find
 Far other labour to be undergone
 Than when I dealt with Adam, first of men,
 Though Adam by his wife's allurements fell,
 However to this Man inferior far, 135
 If he be man by mother's side at least,
 With more than human gifts from Heav'n adorn'd,
 Perfections absolute, graces divine,
 And amplitude of mind to greatest deeds;
 Therefore I am return'd, lest confidence 140
 Of my success with Eve in Paradise
 Deceive ye to persuasion over-sure
 Of like succeeding here; I summon all
 Rather to be in readiness, with hand
 Or council to assist: lest I, who erst 145
 Thought none my equal, now be over-match'd.

So spake th' old Serpent doubting, and from all
 With clamour was assured their utmost aid
 At his command; when from amidst them rose
 Belial, the dissolutes spirit that fell, 150
 The sensualest, and, after Asmodai,
 The fleshliest incubus, and thus advised:
 Set women in his eye, and in his walk,
 Among daughters of men, the fairest found;
 Many are in each region passing fair 155
 As the noon sky: more like to goddesses
 Than mortal creatures, graceful and discreet,
 Expert in amorous arts, enchanting tongues
 Persuasive, virgin majesty with mild
 And sweet allay'd, yet terrible to' approach, 160
 Skill'd to retire, and in retiring draw
 Hearts after them tangled in amorous nets.
 Such object hath the power to soften and tame
 Severest temper, smooth the rugged'st brow,
 Enerve, and with voluptuous hope dissolve, 165
 Draw out with credulous desire, and lead
 At will the manliest, resolute breast,
 As the magnetic hardest iron draws.
 Women, when nothing else, beguiled the heart

165. *Magnetic*; the adjective for the substantive, as in
 instances pointed out in the Par. Lost.

Of wisest Solomon, and made him build, 170
 And made him bow, to the gods of his wives.
 To whom quick answer Satan thus return'd :
 Belial, in much uneven scale thou weigh'st
 All others by thyself ; because of old
 Thou thyself doat'st on womankind, admiring 175
 Their shape, their colour, and attractive grace,
 None are, thou think'st, but taken with such toys.
 Before the flood thou with thy lusty crew,
 False titled Sons of God, roaming the earth
 Cast wanton eyes on the daughters of men, 180
 And coupled with them, and begot a race.
 Have we not seen, or by relation heard,
 In courts and regal chambers how thou lurk'st,
 In wood or grove by mossy fountain side,
 In valley or green meadow, to way-lay 185
 Some beauty rare, Calisto, Clymene,
 Daphne, or Semele, Antiopa,
 Or Amymone, Syrinx, many more
 Too long, then lay'st thy 'scapes on names adored,
 Apollo, Neptune, Jupiter, or Pan, 190
 Satyr, or Faun, or Sylvan ? But these haunts
 Delight not all ; among the sons of men,
 How many have with a smile made small account
 Of Beauty and her lures, easily scorn'd
 All her assaults, on worthier things intent ? 195
 Remember that Pellean conqueror,
 A youth, how all the beauties of the East
 He slightly view'd, and slightly overpass'd ;
 How he surnamed of Africa dismiss'd
 In his prime youth the fair Iberian maid. 200
 For Solomon, he lived at ease, and full
 Of honour, wealth, high fare, aim'd not beyond
 Higher design than to enjoy his state ;
 Thence to the bait of women lay exposed :
 But he whom we attempt is wiser far 205
 Than Solomon, of more exalted mind,

178. Milton here appears to favour the common notion of the angels having united with the daughters of men, but he expresses a contrary opinion, *Par. Lost*, xi. 621.

196. Alexander the Great, born at Pella, in Macedonia ; his conduct towards the wife and daughters of Darius was distinguished for continency :—as was Scipio's, surnamed *Africanus*, on a similar occasion.

Made and set wholly on th' accomplishment
 Of greatest things ; what woman will you find,
 Though of this age the wonder and the fame,
 On whom his leisure will vouchsafe an eye 215
 Of fond desire ? Or should she, confident,
 As sitting queen adored on Beauty's throne,
 Descend with all her winning charms begirt
 To' enamour, as the zone of Venus once
 Wrought that effect on Jove, so fables tell ; 219
 How would one look from his majestic brow,
 Seated as on the top of Virtue's hill,
 Discount'nance her despised, and put to rout
 All her array ; her female pride deject,
 Or turn to reverent awe ; for Beauty stands 220
 In th' admiration only of weak minds
 Led captive ; cease to' admire, and all her plumes
 Fall flat, and shrink into a trivial toy,
 At every sudden slighting quite abash'd :
 Therefore with manlier objects we must try 225
 His constancy, with such as have more show
 Of worth, of honour, glory', and popular praise ;
 Rocks whereon greatest men have ofttest wreck'd ;
 Or that which only seems to satisfy
 Lawful desires of Nature, not beyond ; 230
 And now I know he hungers where no food
 Is to be found, in the wide wilderness :
 The rest commit to me, I shall let pass
 No advantage, and his strength as oft assay.

He ceased, and heard their grant in loud acclaim ;
 Then forthwith to him takes a chosen band 235
 Of spirits likest to himself in guile
 To be at hand, and at his beck appear,
 If cause were to unfold some active scene
 Of various persons, each to know his part, 240
 Then to the desert takes with these his flight ;
 Where still from shade to shade the Son of God
 After forty days' fasting had remain'd,
 Now hung'ring first, and to himself thus said :

Where will this end ? four times ten days I've pass'd
 Wand'ring this woody maze, and human food 245
 Nor tasted, nor had appetite ; that fast

244. An inaccuracy has been pointed out in this line, as our
 Saviour did not now *first* hunger.

To virtue I impute not, or count part
 Of what I suffer here; if Nature need not,
 Or God support Nature without repast 136
 Though needing, what praise is it to endure?
 But now I feel I hunger, which declares
 Nature hath need of what she asks; yet God
 Can satisfy that need some other way,
 Though hunger still remain: so it remain 138
 Without this body's wasting, I content me,
 And from the sting of famine fear no harm,
 Nor mind it, fed with better thoughts that feed
 Me hung'ring more to do my Father's will.

It was the hour of night, when thus the Son 139
 Communed in silent walk, then laid him down
 Under the hospitable covert nigh
 Of trees thick interwoven; there he slept
 And dream'd as appetite is wont to dream,
 Of meats and drinks, Nature's refreshment sweet:
 Him thought, he by the brook of Cherith stood, 140
 And saw the ravens with their horny beaks
 Food to Elijah bringing even and morn,
 Though ravenous, taught to abstain from what they
 He saw the prophet also how he fled (brought;
 Into the desert, and how there he slept 141
 Under a juniper; then how awaked
 He found his supper on the coals prepared,
 And by the angel was bid rise and eat,
 And eat the second time after repose, 142
 The strength whereof sufficed him forty days;
 Sometimes that with Elijah he partook,
 Or as a guest with Daniel at his pulse.

Thus wore out night, and now the herald lark
 Left his ground-nest, high tow'ring to descry 143
 The Morn's approach, and greet her with his song:
 As lightly from his grassy couch arose
 Our Saviour, and found all was but a dream,
 Fasting he went to sleep, and fasting waked:
 Up to a hill anon his steps he rear'd, 144
 From whose high top to ken the prospect round,
 If cottages were in view, sheep-cote or herd;

138. John iv. 24.

139. *Him thought, as we say, he thought.* 1 Kings xviii. 4, 5.
 and xix. 4. Dan. i.

But cottage, herd, or sheep-cote none he saw
 Only' in a bottom saw a pleasant grove,
 With chaunt of tuneful birds resounding loud; 290
 Thither he bent his way, determined there
 To rest at noon, and enter'd soon the shade
 High rooft, and walks beneath, and alleys brown,
 That open'd in the midst a woody scene;
 Nature's own work it seem'd (Nature taught Art)
 And to a superstitious eye the haunt 295
 Of wood-gods and wood-nymphs; he view'd it round,
 When suddenly a man before him stood,
 Not rustic as before, but seemlier clad,
 As one in city' or court, or palace bred, 300
 And with fair speech these words to him address'd:

With granted leave officious I return,
 But much more wonder that the Son of God
 In this wild solitude so long should bide
 Of all things destitute, and well I know 305
 Not without hunger. Others of some note,
 As story tells, have trod this wilderness;
 The fugitive bond-woman with her son
 Outcast Nebaioth, yet found here relief
 By a providing angel; all the race 310
 Of Israel here had famish'd, had not God
 Rain'd from Heav'n manna; and that prophet bold
 Native of Thebez, wand'ring here was fed
 Twice by a voice inviting him to eat:
 Of thee these forty days none hath regard, 315
 Forty and more deserted here indeed.

To whom thus Jesus: What conclud'st thou hence?
 They all had need, I, as thou seest, have none.

How hast thou hunger then? Satan replied:
 Tell me, if food were now before thee set, 320
 Would'st thou not eat? Thereafter as I like
 The giver, answer'd Jesus. Why should that
 Cause thy refusal? said the subtle fiend.
 Hast thou not right to all created things?
 Owe not all creatures by just right to thee 325

308. Gen. xvi. 6. *Nebaioth* was the eldest son of Ishmael, and it is supposed is here put by mistake for the latter.

313. *Thebez*, Tishbe, where Elijah was born, hence the allusion. The wilderness in which our Saviour was at this time, was not the same with those in which Hagar, &c. are represented as wandering.

Duty and service not to stay till bid,
 But tender all their power? nor mention I
 Meats by the law unclean, or offer'd first
 To idols, those young Daniel could refuse;
 Nor proffer'd by an enemy, though who 330
 Would scruple that, with want oppress'd? Behold,
 Nature ashamed, or, better to express,
 Troubled that thou shouldst hunger, hath purvey'd
 From all the elements her choicest store
 To treat thee as beseems, and as her Lord, 335
 With honour: only deign to sit and eat.

He spake no dream, for as his words had end,
 Our Saviour lifting up his eyes beheld
 In ample space under the broadest shade
 A table richly spread, in regal mode, 340
 With dishes piled, and meats of noblest sort
 And savour, beasts of chase, or fowl of game,
 In pastry built, or from the spit, or boil'd,
 Gris-amber-steam'd; all fish from sea or shore,
 Freshet, or purling brook, of shell or fin, 345
 And exquisitest name, for which was drain'd
 Pontus, and Lucrine bay, and Afric coast.
 Alas! how simple, to these cates compared,
 Was that crude apple that diverted Eve!
 And at a stately side-board, by the wine 350
 That fragrant smell diffused, in order stood
 Tall stripling youths rich clad, of fairer hue
 Than Ganymed or Hylas; distant more
 Under the trees now tripp'd, now solemn stood,
 Nymphs of Diana's train, and Naiades, 355
 With fruits and flow'rs from Amalthea's horn,
 And ladies of th' Hesperides, that seem'd
 Fairer than feign'd of old, or fabled since
 Of faery damsels met in forest wide
 By knights of Logres, or of Lyones, 360
 Lancelot, or Pelleas, or Pellenore:
 And all the while harmonious airs were heard
 Of chiming strings, or charming pipes, and winds
 Of gentlest gale Arabian odours fann'd.

344. *Gris-amber*, Ambergris was formerly used to great excess in the flavouring of certain dishes.

347. The places here mentioned were famous in antiquity for their fish.

349. *Diverted*, in the Latin sense, turned aside.

From their soft wings, and Flora's earliest smells. 330 .
Such was the splendour, and the Tempter now
His invitation earnestly renew'd.

What doubts the Son of God to sit and eat?
These are not fruits forbidden; no interdict
Defends the touching of these viands pure; 370
Their taste no knowledge works, at least of evil,
But life preserves, destroys life's enemy,
Hunger, with sweet restorative delight.
All these are spirits of air, and woods, and springs,
Thy gentle ministers, who come to pay 375
Thee homage, and acknowledge thee their Lord:
What doubt'st thou, Son of God? sit down and eat.

To whom thus Jesus temp'rately reply'd:
Said'st thou not that to all things I had right?
And who withholds my power that right to use? 380
Shall I receive by gift what of my own,
When and where likes me best, I can command?
I can at will, doubt not, as soon as thou,
Command a table in this wilderness,
And call swift flights of angels ministrant 385
Array'd in glory on my cup to' attend:
Why shouldst thou then obtrude this diligence,
In vain, where no acceptance it can find?
And with my hunger what hast thou to do?
Thy pompous delicacies I contemn, 390
And count thy specious gifts no gifts but guiles.

To whom thus answer'd Satan malecontent:
That I have also power to give thou seest;
If of that power I bring thee voluntary
What I might have bestow'd on whom I pleased, 395
And rather opportunely in this place
Chose to impart to thy apparent need,
Why shouldst thou not accept it? but I see
What I can do or offer is suspect;
Of these things others quickly will dispose, 400
Whose pains have earn'd the far-fet spoil. With that
Both table and provision vanish'd quite
With sound of harpies' wings, and talons heard;

373: *Defends*; as in *Par. Lost*, like the French *defendre*, to forbid. 385. So in Shakspeare's *Hamlet*, Act 5, Sc. 6.

401. *Fet*, instead of *fetch'd*, for softness; the word is used by Chaucer, Spenser, &c.

Only th' importune Tempter still remain'd,
 And with these words his temptation pursued : 405
 By hunger, that each other creature tames,
 Thou art not to be harm'd ; therefore not moved ;
 Thy temperance invincible besides,
 For no allurement yields to appetite,
 And all thy heart is set on high designs, 410
 High actions ; but wherewith to be achieved ?
 Great acts require great means of enterprise ;
 Thou art unknown, unfriended, low of birth,
 A carpenter thy father known, thyself
 Bred up in poverty and straits at home, 415
 Lost in a desert here and hunger-bit :
 Which way, or from what hope, dost thou aspire
 To greatness ? whence authority derivest ?
 What followers, what retinue, canst thou gain,
 Or at thy heels the dizzy multitude, 420
 Longer than thou canst feed them on thy cost ?
 Money brings honour, friends, conquest, and realms .
 What raised Antipater the Edomite,
 And his son Herod placed on Judah's throne
 (Thy throne), but gold that got him puissant friends ?
 Therefore, if at great things thou would'st arrive, 425
 Get riches first, get wealth, and treasure heap,
 Not difficult, if thou hearken to me ;
 Riches are mine, Fortune is in my hand ;
 They whom I favour thrive in wealth amain, 430
 While Virtue, Valour, Wisdom, sit in want.
 To whom thus Jesus patiently reply'd :
 Yet wealth without these three is impotent
 To gain dominion, or to keep it gain'd.
 Witness those ancient empires of the earth, 435
 In highth of all their flowing wealth dissolved :
 But men endued with these have oft attain'd
 In lowest poverty to highest deeds ;
 Gideon, and Jephtha, and the shepherd lad,

420. This verse is elliptical, and requires the verb *gain* to be understood.

423. *Antipater* was the father of Herod, whom it is supposed he got raised to the throne of Judea, through the influence of his wealth.

429. This temptation as well as that of the feast, the reader will recognise as the invention of the poet, and not forming a part of the Scripture narrative.

430. *The shepherd lad*, David.

Whose offspring on the throne of Judah sat 438
 So many ages, and shall yet regain
 That seat, and reign in Israel without end.
 Among the Heathen (for throughout the world
 To me is not unknown what hath been done
 Worthy of memorial), canst thou not remember 440
 Quintius, Fabricius, Curius, Regulus?
 For I esteem those names of men so poor
 Who could do mighty things, and could contemn
 Riches, though offer'd from the hand of kings.
 And what in me seems wanting, but that I 450
 May also in this poverty as soon
 Accomplish what they did, perhaps and more?
 Extol not riches then, the toil of fools,
 The wise man's cumbrance if not snare, more apt
 To slacken virtue, and abate her edge, 455
 Than prompt her to do aught may merit praise.
 What if with like aversion I reject
 Riches and realms? yet not for that a crown,
 Golden in show, is but a wreath of thorns,
 Brings dangers, troubles, cares, and sleepless nights,
 To him who wears the regal diadem, 461
 When on his shoulders each man's burden lies;
 For therein stands the office of a king,
 His honour, virtue, merit, and chief praise,
 That for the public all this weight he bears. 465
 Yet he who reigns within himself, and rules
 Passions, desires, and fears, is more a king;
 Which every wise and virtuous man attains:
 And who attains not, ill aspires to rule
 Cities of men, or headstrong multitudes, 471
 Subject himself to anarchy within,
 Or lawless passions in him which he serves.
 But to guide nations in the way of truth
 By saving doctrine, and from error lead
 To know, and knowing worship God aright, 475
 Is yet more kingly; this attracts the soul,

446. *Quintius*; Cincinnatus, who was ploughing when called to be the Dictator of Rome.—*Fabricius*, another Roman, who, though offered abundant wealth by king Pyrrhus, returned to his home, and lived and died in poverty.—*Curius Dentatus*, and *Regulus*, Romans also. The former rejected the riches offered both by his countrymen and foreigners, the latter braved the most frightful torments from the Carthaginians, rather than persuade his country to make peace with them

Governs the inner man, the nobler part;
 That other o'er the body only reigns,
 And oft by force, which to a generous mind
 So reigning can be no sincere delight. 400
 Besides, to give a kingdom hath been thought
 Greater and nobler done, and to lay down
 Far more magnanimous than to assume.
 Riches are needless then, both for themselves,
 And for thy reason why they should be sought, 405
 To gain a sceptre, oftent better miss'd.

461. The great examples which monarchs have given of shunning their thrones were after the time of our Saviour, but it is most probable Milton had Diocletian and Charles V. in his mind. There is a great deal of noble sentiment in the above reply of our Lord, but the noblest morality of philosophy fails of inspiring those particular feelings of awe and trembling expectation with which the scene of Christ's mysterious contest fills the mind. Milton's imagination was, if I may use the expression, the imagination of sense, of vision, and material forms; his conception of purely spiritual things was imperfect, and hence his frequent recourse to the set phrases and moral aphorisms of the classic philosophers, when it is the exposition of the spirit itself, not of particular sentiment, which the mind requires. Throughout the poem the defect of his genius in this respect is constantly evident; our Saviour speaks through Milton's memory; no thought occurs which shews the God-man, as the one sole being who through eternity has united divinity and humanity, and the answers he makes might be put into the mouth of any virtuous and gifted mortal. The design of *Paradise Regained*, notwithstanding all commentators may say, was sufficiently large and perfect for a most noble poem, but the author wanted, so much as a man successful, a mind more fond of searching into the secret springs of thought and action.

BOOK III.

THE ARGUMENT.

Satan, in a speech of much flattering commendation, endeavours to awaken in Jesus a passion for glory, by particularizing various instances of conquests achieved, and great actions performed, by persons at an early period of life. Our Lord replies, by shewing the vanity of worldly fame, and the improper means by which it is generally attained; and contrasts with it the true glory of religious patience and virtuous wisdom, as exemplified in the character of Job. Satan justifies the love of glory from the example of God himself, who requires it from all his creatures. Jesus detects the fallacy of this argument, by shewing that, as goodness is the true ground on which glory is due to the great Creator of all things, sinful man can have no right whatever to it. Satan then urges our Lord respecting his claim to the throne of David; he tells him that the kingdom of Judea, being at that time a province of Rome, cannot be got possession of without much personal exertion on his part, and presses him to lose no time in beginning to reign. Jesus refers him to the time allotted for this, as for all other things; and, after intimating somewhat respecting his own previous sufferings, asks Satan why he should be solicitous for the exaltation of one, whose rising was destined to be his fall. Satan replies, that his own desperate state, by excluding all hope, leaves little room for fear; and that, as his own punishment was equally doomed, he is not interested in preventing the reign of one, for whose apparent benevolence he might rather hope for some interference in his favour. Satan still pursues his former incitements; and, supposing that the seeming reluctance of Jesus to be thus advanced might arise from his being unacquainted with the world and its glories, conveys him to the summit of a high mountain, and from thence shews him most of the kingdom of Asia, particularly pointing out to his notice some extraordinary military preparations of the Parthians to resist the incursions of the Scythians. He then informs our Lord, that he shewed him this purposely that he might see how necessary military exertions are to retain the possession of kingdoms, as well as to subdue them at first, and advises him to consider how impossible it was to maintain Judea against two such powerful neighbours as the Romans and Parthians, and how necessary it would be to form an alliance with one or other of them. At the same time he recommends, and engages to secure to him, that of the Parthians; and tells him, that by this means his power will be defended from any thing that Rome or Cæsar might attempt against it, and that he will be able to extend his glory wide, and especially to accomplish what was particularly necessary to make the throne of Judea really the throne of David, the deliverance and restoration of the ten tribes, still in a state of captivity. Jesus, having briefly noticed the vanity of military efforts, and the weakness of the arm of flesh, says, that when the time comes for his ascending his allotted throne, he shall not be slack: he remarks on Satan's extraordinary zeal for the deliverance of the Israelites, to whom he had always shewn himself an enemy, and declares their servitude to be the consequence of their idolatry; but adds, that at a future time he may perhaps please God to recall them, and restore them to their liberty and native land.

So spake the Son of God, and Satan stood
A while as mute confounded what to say,

What to reply, confuted and convinced
 Of his weak arguing, and fallacious drift;
 At length collecting all his serpent wiles, 5
 With soothing words renew'd, him thus accosts:
 I see thou know'st what is of use to know,
 What best to say can say, to do canst do;
 Thy actions to thy words accord, thy words
 To thy large heart give utterance due, thy heart 10
 Contains of good, wise, just, the perfect shape.
 Should kings and nations from thy mouth consult,
 Thy counsel would be as the oracle
 Urim and Thummim, those oraculous gems
 On Aaron's breast; or tongue of seers old 15
 Infallible; or wert thou sought to deeds
 That might require th' array of war, thy skill
 Of conduct would be such, that all the world
 Could not sustain thy prowess, or subsist
 In battle, though against thy few in arms. 20
 These godlike virtues wherefore dost thou hide,
 Affecting private life or more obscure
 In savage wilderness? wherefore deprive
 All earth her wonder at thy acts, thyself
 The fame and glory, glory the reward 25
 That sole excites to high attempts, the flame
 Of most erected spirits, most temper'd pure
 Ethereal, who all pleasures else despise,
 All treasures and all gain esteem as dross,
 And dignities and powers all but the highest? 30
 Thy years are ripe, and over-ripe; the son
 Of Macedonian Philip had ere these
 Won Asia, and the throne of Cyrus held
 At his dispose; young Scipio had brought down
 The Carthaginian pride; young Pompey quell'd 35
 The Pontic king, and in triumph had rode.
 Yet years, and to ripe years judgment mature,
 Quench not the thirst of glory, but augment.
 Great Julius, whom now all the world admires,

11. *Shape*, idea, in its most perfect sense.

13. What the *Urim* and *Thummim* were is not known. It is supposed, as the words signify light and perfection, that the prophetic virtue inherent in the sacred breast-plate, or in the gems which composed it, is to be understood by them.

31. See Luke iii. 23.

36. *The Pontic king*, Mitridates, against whom Pompey was sent, but he was then it is believed turned of forty.

The more he grew in years, the more inflamed 42
 With glory, wept that he had lived so long
 Inglorious: but thou yet art not too late.

To whom our Saviour calmly thus reply'd:
 Thou neither dost persuade me to seek wealth
 For empire's sake, nor empire to affect 43
 For glory's sake, by all thy argument.
 For what is glory but the blaze of fame,
 The people's praise, if always praise unmix'd?
 And what the people but a herd confused,
 A miscellaneous rabble, who extol 50
 Things vulgar, and, well weigh'd, scarce worth the
 praise?

They praise and they admire they know not what,
 And know not whom, but as one leads the other;
 And what delight to be by such extoll'd,
 To live upon their tongues and be their talk, 55
 Of whom to be dispraised were no small praise?
 His lot who dares be singularly good.

Th' intelligent among them and the wise
 Are few, and glory scarce of few is raised.
 This is true glory and renown, when God 60
 Looking on th' earth, with approbation marks
 The just man, and divulges him through Heav'n
 To all his angels, who with true applause
 Recount his praises: thus he did to Job,
 When to extend his fame through Heav'n and Earth,
 As thou to thy reproach may'st well remember, 66
 He ask'd thee, Hast thou seen my servant Job?
 Famous he was in Heav'n, on Earth less known;
 Where glory is false glory attributed
 To things not glorious, men not worthy of fame. 70

They err who count it glorious to subdue
 By conquest far and wide, to over-run
 Large countries, and in fields great battles win,
 Great cities by assault: what do these worthies,
 But rob and spoil, burn, slaughter, and inslave 75
 Peaceable nations, neighb'ring, or remote,
 Made captive, yet deserving freedom more
 Than those their conquerors, who leave behind

41. Julius Cæsar, it is said, wept on reading the life of Alexander, that he had done so little at his age.—Alexander died when he was about 34 years old.

67. Job 1. 8.

Nothing but ruin wheresoe'er they rove,
 And all the flourishing works of peace destroy; 80
 Then swell with pride, and must be titled Gods,
 Great benefactors of mankind, deliverers,
 Worshipp'd with temple, priest, and sacrifice?
 One is the son of Jove, of Mars the other:
 Till conqu'ror Death discover them scarce men, 85
 Rolling in brutish vices, and deform'd,
 Violent or shameful death their due reward.
 But if there be in glory aught of good,
 It may by means far different be attain'd
 Without ambition, war, or violence; 90
 By deeds of peace, by wisdom eminent,
 By patience, temperance: I mention still
 Him, whom thy wrongs with saintly patience borne
 Made famous in a land and times obscure;
 Who names not now with honour patient Job? 95
 Poor Socrates (who next more memorable?)
 By what he taught and suffer'd for so doing,
 For truth's sake suffering death unjust, lives now
 Equal in fame to proudest conquerors.
 Yet if for fame and glory aught be done, 100
 Aught suffer'd; if young African for fame
 His wasted country freed from Punic rage,
 The deed becomes unpraised, the man at least,
 And loses, though but verbal, his reward.
 Shall I seek glory then, as vain men seek, 105
 Oft not deserved? I seek not mine, but His
 Who sent me, and thereby witness whence I am.
 To whom the Tempter murmuring thus reply'd:
 Think not so slight of glory; therein least
 Resembling thy great Father; he seeks glory, 110
 And for his glory all things made, all things
 Orders and governs; nor content in Heav'n
 By all his angels glorify'd, requires
 Glory from men, from all men, good or bad,
 Wise or unwise, no difference, no exemption; 115
 Above all sacrifice, or hallow'd gift,
 Glory he requires, and glory he receives
 Promiscuous from all nations, Jew or Greek,

101. *Young African*, Scipio Africanus, who freed Rome from the threatened invasion of the Carthaginians.

106. John viii. 49, 50.

Or barbarous, nor exemption hath declared :
From us his foes pronounced glory he exacts. 120

To whom our Saviour fervently reply'd :
And reason ; since his word all things produced,
Though chiefly not for glory as prime end,
But to shew forth his goodness, and impart
His good communicable to every soul 125
Freely ; of whom what could he less expect
Than glory and benediction, that is thanks,
The slightest, easiest, readiest recompense
From them who could return him nothing else,
And not returning that would likeliest render 130
Contempt instead, dishonour, obloquy ?
Hard recompense, unsuitable return
For so much good, so much beneficence.

But why should man seek glory, who of his own
Hath nothing, and to whom nothing belongs 135
But condemnation, ignominy, and shame ?
Who for so many benefits received
Turn'd recreant to God, ingrate, and false,
And so of all true good himself despoil'd ;
Yet, sacrilegious, to himself would take 140
That which to God alone of right belongs ;
Yet so much bounty is in God, such grace,
That who advance his glory, not their own,
Them he himself to glory will advance.

So spake the Son of God ; and here again 145
Satan had not to answer, but stood struck
With guilt of his own sin, for he himself
Insatiable of glory had lost all ;
Yet of another plea bethought him soon :

Of glory, as thou wilt, said he, so deem, 150
Worth or not worth the seeking, let it pass :
But to a kingdom thou art born, ordain'd
To sit upon thy father David's throne ;
By mother's side thy father ; though thy right
Be now in powerful hands, that will not part 155
Easily from possession won with arms :
Judæa now and all the Promised Land,
Reduced a province under Roman yoke,

156. Judæa was reduced from being an independent kingdom to a Roman province in the reign of Augustus, and when our Saviour was about twelve years old.

BOOK III.

381

Obeys Tiberius ; nor is always ruled
 With temperate sway ; oft have they violated 160
 The temple, oft the law, with foul affronts,
 Abominations rather, as did once
 Antiochus : and think'st thou to regain
 Thy right by sitting still or thus retiring ?
 So did not Maccabeus : he indeed 165
 Retired unto the desert, but with arms ;
 And o'er a mighty king so oft prevail'd,
 That by strong hand his family obtain'd,
 Tho' priests, the crown, and David's throne usurp'd
 With Modin and her suburbs once content. 170
 If kingdom move thee not, let move thee zeal
 And duty ; zeal and duty are not slow ;
 But on occasion's forelock watchful wait ;
 They themselves rather are occasion best,
 Zeal of thy father's house, duty to free 175
 Thy country from her Heathen servitude ;
 So shalt thou best fulfil, best verify
 The prophets old, who sung thy endless reign ;
 The happier reign the sooner it begins ;
 Reign then ; what canst thou better do the while ?
 To whom our Saviour answer thus return'd : 181
 All things are best fulfill'd in their due time,
 And time there is for all things, truth hath said :
 If of my reign prophetic writ hath told
 That it shall never end, so when begin 185
 The Father in his purpose hath decreed,
 He in whose hand all times and seasons roll.
 What if he hath decreed that I shall first
 Be tried in humble state, and things adverse,
 By tribulations, injuries, insults, 190
 Contempts, and scorns, and snares, and violence,
 Suffering, abstaining, quietly expecting,
 Without distrust or doubt, that he may know
 What I can suffer, how obey ? who best
 Can suffer, best can do ; best reign, who first 195
 Well hath obey'd ; just trial, ere I merit
 My exaltation without change or end.
 But what concerns it thee when I begin
 My everlasting kingdom, why art thou
 Solicitous, what moves thy inquisition ? 200

160. Pompey profaned the Holy of Holies ; for Antiochus,
 see 2 Maccab. v. 182. Eccles. iii.

Know'st thou not that my rising is thy fall,
And my promotion will be thy destruction ?

To whom the Tempter inly rack'd reply'd :

Let that come when it comes ; all hope is lost

Of my reception into grace ; what worse ?

205

For where no hope is left, is left no fear :

If there be worse, the expectation more

Of worse torments me than the feeling can.

I would be at the worst ; worst is my port,

My harbour, and my ultimate repose,

210

The end I would attain, my final good.

My error was my error, and my crime

My crime ; whatever for itself condemn'd

And will alike be punish'd, whether thou

Reign or reign not ; though to that gentle brow 215

Willingly I could fly, and hope thy reign,

From that placid aspect and meek regard,

Rather than aggravate my evil state,

Would stand between me and thy Father's ire

(Whose ire I dread more than the fire of Hell) 220

A shelter, and a kind of shading cool

Interposition, as a summer's cloud.

If I then to the worst that can be haste,

Why move thy feet so slow to what is best,

Happiest both to thyself and all the world, 225

That thou who worthiest art should'st be their king ?

Perhaps thou linger'st in deep thoughts detain'd .

Of th' enterprise so hazardous and high !

No wonder, for though in thee be united

What of perfection can in man be found,

230

Or human nature can receive, consider

Thy life hath yet been private, most part spent

At home, scarce view'd the Galilean towns,

And once a year Jerusalem, few days' 234

Short sojourn ; and what thence couldst thou observe ?

The world thou hast not seen, much less her glory,

Empires, and monarchs, and their radiant courts,

Best school of best experience, quickest insight

In all things that to greatest actions lead.

The wisest, unexperienced, will be ever

240

Timorous and loath, with novice modesty

(As he who seeking asses found a kingdom)

Irresolute, unhardy, unadventurous :

But I will bring thee where thou soon shalt quit
 Those rudiments, and see before thine eyes 245
 The monarchies of th' earth, their pomp and state;
 Sufficient introduction to inform
 Thee, of thyself so apt, in regal arts,
 And regal mysteries, that thou may'st know
 How best their opposition to withstand. 250

With that (such power was given him then) he took
 The Son of God up to a mountain high.
 It was a mountain at whose verdant feet
 A spacious plain, out-stretch'd in circuit wide,
 Lay pleasant; from his side two rivers flow'd, 255
 Th' one winding, th' other straight, and left between
 Fair champain with less rivers intervein'd,
 Then meeting, join'd their tribute to the sea:
 Fertile of corn the glebe, of oil and wine; 260
 With herds the pastures throng'd, with flocks the hills;
 Huge cities and high-tower'd, that well might seem
 The seats of mightiest monarchs, and so large
 The prospect was, that here and there was room
 For barren desert, fountainless and dry.
 To this high mountain top the Tempter brought 265
 Our Saviour, and new train of words began:

Well have we speeded, and o'er hill and dale,
 Forest and field and flood, temples and towers,
 Cut shorter many a league; here thou behold'st
 Assyria and her empire's ancient bounds, 270
 Araxes and the Caspian lake, thence on
 As far as Indus east, Euphrates west,
 And oft beyond; to south the Persian bay,
 And inaccessible th' Arabian drought:
 Here Nineveh, of length within her wall 275
 Several days' journey, built by Ninus old,
 Of that first golden monarchy the seat,
 And seat of Salmanassar, whose success
 Israel in long captivity still mourns;
 There Babylon, the wonder of all tongues, 280
 As ancient, but rebuilt by him who twice
 Judah and all thy father David's house

275. *Nineveh* was built by Ninus, and was situated on the river Tigris. It is said to have been 15 miles long, 9 broad, and 48 in circumference. The walls round it were 100 feet high, and broad enough for three chariots to drive abreast on them.

280. *Babylon* was situated on the Euphrates. See Dan. iv. 30. & Kings xxiv. and xxv.

Led captive, and Jerusalem laid waste,
 Till Cyrus set them free ; Persepolis
 His city there thou seest, and Bactra there ; 285
 Ecbatana her structure vast there shews
 And Hecatompylos her hundred gates ;
 I here Susa by Choaspes, amber stream,
 The drink of none but kings ; of later fame
 Built by Emathian, or by Parthian hands, 290
 The great Seleucia, Nisibis, and there
 Artaxata, Teredon, Ctesiphon,
 Turning with easy eye thou may'st behold.
 All these the Parthian, now some ages past,
 By great Arsaces led, who founded first 295
 That empire, under his dominion holds,
 From the luxurious kings of Antioch won.
 And just in time thou com'st to have a view
 Of this great power ; for now the Parthian king
 In Ctesiphon hath gather'd all his host 300
 Against the Scythian, whose incursions wild
 Have wasted Sogdiana ; to her aid
 He marches now in haste ; see, though from far,
 His thousands, in what martial equipage
 They issue forth, steel bows and shafts their arms,
 Of equal dread in flight, or in pursuit ; 305
 All horsemen, in which fight they most excel ;
 See how in warlike muster they appear,
 In rhombs and wedges, and half-moons, and wings.
 He look'd, and saw what numbers numberless 310
 The city gates out-pour'd, light armed troops
 In coats of mail and military pride ;
 In mail their horses clad, yet fleet and strong,
 Prancing their riders bore, the flower and choice
 Of many provinces from bound to bound ; 315
 From Arachosia, from Candaor east,
 And Margiana to the Hyrcanian cliffs
 Of Caucasus, and dark Iberian dales,
 From Atropatia and the neighbouring plains
 Of Adiabene, Media, and the south 320
 Of Susiana, to Balsara's haven.

284. *Persepolis* and *Bactra*, cities of Persia—*Ecbatana*, the capital of Media.—*Hecatompylos*, of Parthia.

290. *Ctesiphon*, was the winter residence of the Parthian kings.—*Sogdiana* was the province most exposed to the Scythians, and nearest their country.

315. *Arachosia*, &c. &c. provinces of Parthia.

BOOK III.

335

He saw them in their forms of battle ranged,
How quick they wheel'd, and flying behind them shot
Sharp sleet of arrowy showers against the face
Of their pursuers, and overcame by flight; 335

The field all iron cast a gleaming brown :
Nor wanted clouds of foot, nor on each horn
Cuirassiers all in steel for standing fight,
Chariots or elephants indorsed with towers
Of archers, nor of labouring pioneers 338

A multitude, with spades and axes arm'd
To lay hills plain, fell woods, or valleys fill,
Or where plain was, raise hill, or overlay
With bridges rivers proud, as with a yoke ;
Mules after these, camels and dromedaries, 335

And waggons fraught with utensils of war.
Such forces met not, nor so wide a camp,
When Agrican with all his northern powers
Besieged Albracca, as romances tell,
The city of Gallaphrone, from whence to win 340

The fairest of her sex, Angelica
His daughter, sought by many prowest knights,
Both Paynim, and the peers of Charlemain.
Such and so numerous was their chivalry ;
At sight whereof the Fiend yet more presumed, 345
And to our Saviour thus his words renew'd :

That thou may'st know I seek not to engage
Thy virtue, and not every way secure
On no slight grounds thy safety ; hear and mark
To what end I have brought thee hither, and shewn
All this fair sight : thy kingdom, though foretold 351

By prophet or by angel, unless thou
Endeavour, as thy father David did,
Thou never shalt obtain, prediction still
In all things, and all men, supposes means ; 355
Without means used, what it predicts revokes.

But say thou wert possess'd of David's throne
By free consent of all, none opposite ;
Samaritan or Jew ; how could'st thou hope
Long to enjoy it quiet and secure, 360
Between two such inclosing enemies,

322. The known custom of the Parthians in their warfare.

327. *Clouds of foot* ; an Homeric expression.

329. *Indorsed* ; from the Latin *in*, upon, and *dorsum*, the back.

338. An allusion to Bolardo's Orlando Innamorato, B. i. Can. 10.

Roman and Parthian ! therefore one of these
 Thou must make sure thy own, the Parthian first
 By my advice, as nearer, and of late
 Found able by invasion to annoy 365
 Thy country, and captive lead away her kings
 Antigonus, and old Hyrcanus bound,
 Maugre the Roman : it shall be my task
 To render thee the Parthian at dispose :
 Choose which thou wilt by conquest or by league. 370
 By him thou shalt regain, without him not,
 That which alone can truly reinstall thee
 In David's royal seat, his true successor,
 Deliverance of thy brethren, those Ten Tribes
 Whose offspring in his territory yet serve, 375
 In Habor, and among the Medes dispersed ;
 Ten sons of Jacob, two of Joseph lost
 Thus long from Israel, serving as of old
 Their fathers in the land of Egypt served,
 This offer sets before thee to deliver. 380
 These if from servitude thou shalt restore
 To their inheritance, then, nor till then,
 Thou on the throne of David in full glory,
 From Egypt to Euphrates, and beyond,
 Shalt reign, and Rome or Cæsar need not fear. 385
 To whom our Saviour answer'd thus unmoved :
 Much ostentation vain of fleshly arm,
 And fragile arms, much instrument of war,
 Long in preparing, soon to nothing brought,
 Before mine eyes thou hast set ; and in my ear 390
 Vented much policy, and projects deep
 Of enemies, of aids, battles, and leagues,
 Plausible to the world, to me worth nought.
 Means I must use, thou say'st, prediction else
 Will unpredict and fail me of the throne : 395
 My time I told thee (and that time for thee
 Were better farthest off) is not yet come :
 When that comes, think not thou to find me slack
 On my part aught endeavouring, or to need
 Thy politic maxims, or that cumbersome 400
 Luggage of war there shewn me, argument
 Of human weakness rather than of strength.

366. *Hyrcanus* was taken captive and carried to Seleucia,
 but *Antigonus* was made king of the Jews.

376. 2 Kings xviii. 11.

396. John ii. 4.

BOOK III.

337

My brethren, as thou call'st them, those Ten Tribes
 I must deliver, if I mean to reign
 David's true heir, and his full sceptre sway **405**
 To just extent over all Israel's sons.
 But whence to thee this zeal, where was it then
 For Israel, or for David, or his throne,
 When thou stood'st up his tempter to the pride
 Of numbering Israë!, which cost the lives **410**
 Of threescore and ten thousand Israelites
 By three days' pestilence? such was thy zeal
 To Israel then, the same that now to me!
 As for those captive tribes, themselves were they
 Who wrought their own captivity, fell off **415**
 From God to worship calves, the deities
 Of Egypt, Baal next and Ashtaroth,
 And all th' idolatries of Heathens round,
 Besides their other worse than heathenish crimes;
 Nor in the land of their captivity **420**
 Humbled themselves, or penitent besought
 The God of their forefathers; but so died
 Impenitent, and left a race behind
 Like to themselves, distinguishable scarce
 From Gentiles, but by circumcision vain, **425**
 And God with idols in their worship join'd.
 Should I of these the liberty regard,
 Who, freed, as to their ancient patrimony,
 Unhumb'd, unrepentant, unreform'd,
 Headlong would follow; and to their gods perhaps
 Of Bethel and of Dan? no, let them serve **431**
 Their enemies, who serve idols with God.
 Yet he at length, time to himself best known,
 Remembering Abraham, by some wondrous call
 May bring them back repentant and sincere, **435**
 And at their passing cleave th' Assyrian flood,
 While to their native land with joy they haste;
 As the Red Sea and Jordan once he cleft,
 When to the Promised Land their fathers pass'd;
 To his due time and providence I leave them. **440**
 So spake Israel's true King, and to the Fiend
 Made answer meet, that made void all his wiles.
 So fares it when with Truth Falsehood contends.

409. 1 Chron. xxi. 1.

414. See the history of the tribes in the book of Kings.

436. See Rev. xvi. 12.

Angels in the mean time convey our blessed Lord to a beautiful valley, and, while they minister to him a repast of celestial food, celebrate his victory in a triumphant hymn.

PERPLEX'D and troubled at his bad success
 The Tempter stood, nor had what to reply,
 Discover'd in his fraud, thrown from his hope
 So oft, and the persuasive rhetoric
 That sleek'd his tongue, and won so much on Eve, 5
 So little here, nay lost; but Eve was Eve,
 This far his over-match, who, self-deceived
 And rash, before-hand had no better weigh'd
 The strength he was to cope with, or his own:
 But as a man who had been matchless held 10
 In cunning, over-reach'd where least he thought,
 To salve his credit, and for every spite,
 Still will be tempting him who soils him still,
 And never cease, though to his shame the more;
 Or as a swarm of flies in vintage time, 15
 About the wine-press where sweet must is pour'd,
 Beat off, returns as oft with humming sound;
 Or surging waves against a solid rock,
 Though all to shivers dash'd, th' assault renew,
 Vain battery, and in froth or bubbles end; 20
 So Satan, whom repulse upon repulse
 Met ever, and to shameful silence brought,
 Yet gives not o'er though desp'rate of success,
 And his vain importunity pursues.
 He brought our Saviour to the western side 25
 Of that high mountain, whence he might behold
 Another plain, long, but in breadth not wide,
 Wash'd by the southern sea, and on the north
 To equal length back'd with a ridge of hills,
 That screen'd the fruits of th' earth and seats of men
 From cold Septentrion blasts, thence in the midst 31
 Divided by a river, of whose banks
 On each side an imperial city stood,
 With towers and temples proudly elevate
 On seven small hills, with palaces adorn'd 35
 Porches and theatres, baths, aqueducts,
 Statues and trophies, and triumphal arcs,
 Gardens and groves presented to his eyes,

18. Homer's *Il.* xvi. 641.

37. *Another plain*; Italy, which is bounded by the Mediterranean on the south, the Alps on the north, and intersected by the Tiber.

Above the highth of mountains interposed :
 By what strange parallax or optic skill 40
 Of vision multiply'd through air, or glass
 Of telescope, were curious to inquire :
 And now the Tempter thus his silence broke :
 The city which thou seest no other deem
 Than great and glorious Rome, queen of the earth
 So far renown'd, and with the spoils enrich'd 45
 Of nations ; there the capitol thou seest
 Above the rest lifting his stately head
 On the Tarpeian rock, her citadel
 Impregnable ; and there Mount Palatine, 50
 Th' imperial palace, compass huge and high
 The structure, skill of noblest architects,
 With gilded battlements, conspicuous far,
 Turrets and terraces, and glitt'ring spires.
 Many a fair edifice besides, more like 55
 Houses of Gods, so well I have disposed
 My aery microscope, thou may'st behold
 Outside and inside both, pillars and roofs,
 Carved work, the hand of famed artificers
 In cedar, marble, ivory, or gold. 60
 Thence to the gates cast round thine eye, and see
 What conflux issuing forth, or entering in,
 Pretors, proconsuls to their provinces
 Hastening, or on return, in robes of state ;
 Lictors and rods, the ensigns of their power, 65
 Legions and cohorts, turms of horse and wings ;
 Or embassies from regions far remote
 In various habits on the Appian road,
 Or on th' Emilian, some from farthest south,
 Syene, and where the shadow both way falls, 70
 Meroe, Nilotic isle, and, more to west,
 The realm of Bocchus to the Blackmoor sea ;
 From th' Asian kings, and Parthian among these,
 From India and the golden Chersonese,
 And utmost Indian isle, Taprobane, 75
 Dusk faces with white silken turbans wreath'd ;
 From Gallia, Gades, and the British west,

66. *Turms*, from the Latin *turma*, a troop.

68. *The Appian road* led towards the north ; *the Emilian* towards the south.

69. *Farthest south Syene* ; that is, on the extreme southern limit of the Roman Empire.

Germans and Scythians, and Sarmatians north
 Beyond Danubius to the Tauric pool.
 All nations now to Rome obedience pay, 80
 To Rome's great Emperor, whose wide domain
 In ample territory, wealth and power,
 Civility of manners, arts, and arms,
 And long renown, thou justly may'st prefer
 Before the Parthian; these two thrones except, 85
 The rest are barb'rous, and scarce worth the sight,
 Shared among petty kings too far removed;
 These having shewn thee, I have shewn thee all
 The kingdoms of the world, and all their glory.
 This emperor hath no son, and now is old, 90
 Old and lascivious, and from Rome retired
 To Capreæ, an island small but strong
 On the Campanian shore, with purpose there
 His horrid lusts in private to enjoy,
 Committing to a wicked favourite 95
 All public cares, and yet of him suspicious
 Hated of all, and hating; with what ease,
 Indued with regal virtues as thou art,
 Appearing, and beginning noble deeds,
 Might'st thou expel this monster from his throne,
 Now made a stye, and in his place ascending 101
 A victor people free from servile yoke?
 And with my help thou may'st; to me the power
 Is given, and by that right I give it thee.
 Aim therefore at no less than all the world, 105
 Aim at the highest, without the highest attain'd
 Will be for thee no sitting, or not long,
 On David's throne, be prophesied what will.
 To whom the Son of God unmoved reply'd:
 Nor doth this grandeur and majestic show 110
 Of luxury, though call'd magnificence,
 More than of arms before, allure mine eye,
 Much less my mind; though thou should'st add to tell
 Their sumptuous gluttonies, and gorgeous feasts,
 On citron tables or Atlantic stone, 115

90. Such is the account which history has left of the Emperor Tiberius. On his retirement to the island Capreæ, he committed the government to Sejanus, his infamous favourite.

115. Citron wood was very much admired by the Romans, and tables made of it were a great article of luxury among them, as were also cups made of crystal and myrrhine.

(For I have also heard, perhaps have read)
 Their wines of Setia, Cales, and Falerne,
 Chios, and Crete, and how they quaff in gold,
 Crystal and myrrhine cups imboss'd with gems
 And studs of pearl; to me should'st tell who thirst !
 And hunger still: then embassies thou shew'st
 From nations far and nigh; what honour that,
 But tedious waste of time to sit and hear
 So many hollow compliments and lies,
 Outlandish flatteries? then proceed'st to talk 128
 Of th' emperor, how easily subdued,
 How gloriously; I shall, thou say'st, expel
 A brutish monster: what if I withal
 Expel a devil who first made him such!
 Let his tormentor, Conscience, find him out; 130
 For him I was not sent, nor yet to free
 That people, victor once, now vile and base,
 Deservedly made vassal, who once just,
 Frugal, and mild, and temperate, conquer'd well,
 But govern ill the nations under yoke, 135
 Peeling their provinces, exhausted all
 By lust and rapine; first ambitious grown
 Of triumph, that insulting vanity;
 Then cruel, by their sports to blood inured
 Of fighting beasts, and men to beasts exposed, 140
 Luxurious by their wealth, and greedier still,
 And from the daily scene effeminate.
 What wise and valiant man would seek to free
 These thus degenerate, by themselves enslaved,
 Or could of inward slaves make outward free? 145
 Know therefore when my season comes to sit
 On David's throne, it shall be like a tree
 Spreading and overshadowing all the earth,
 Or as a stone that shall to pieces dash
 All monarchies besides throughout the world, 150
 And of my kingdom there shall be no end:
 Means there shall be to this, but what the means
 Is not for thee to know nor me to tell.
 To whom the Tempter impudent reply'd:
 I see all offers made by me how slight 155
 Thou valu'st, because offer'd, and reject'st:

130. Tacitus, Ann. vi. 6.

146. Matt. xiii. 32. and Dan. iv. 11. Luke i. 32.

Nothing will please thee, difficult and nice,
 Or nothing more than still to contradict:
 On th' other side know also thou, that I
 On what I offer set as high esteem, 160
 Nor what I part with mean to give for nought;
 All these which in a moment thou behold'st,
 The kingdoms of the world, to thee I give;
 For, given to me, I give to whom I please;
 No trifle; yet with this reserve, not else, 165
 On this condition, if thou wilt fall down,
 And worship me as thy superior lord,
 Easily done, and hold them all of me;
 For what can less so great a gift deserve?
 Whom thus our Saviour answer'd with disdain:
 I never liked thy talk, thy offers less, 171
 Now both abhor, since thou hast dared to utter
 Th' abominable terms, impious condition;
 But I endure the time, till which expired,
 Thou hast permission on me. It is written 175
 The first of all commandments, Thou shalt worship
 The Lord thy God, and only him shalt serve;
 And dar'st thou to the Son of God propound
 To worship thee accursed, now more accursed
 For this attempt bolder than that on Eve, 180
 And more blasphemous? which expect to rue.
 The kingdoms of the world to thee were given,
 Permitted rather, and by thee usurp'd;
 Other donation none thou canst produce:
 If given, by whom but by the King of kings, 185
 God over all supreme? If given to thee,
 By thee how fairly is the giver now
 Repaid? But gratitude in thee is lost
 Long since. Wert thou so void of fear or shame,
 As offer them to me the Son of God, 190
 To me my own, on such abhorred pact,
 That I fall down and worship thee as God?
 Get thee behind me; plain thou now appear'st
 That evil one, Satan for ever damn'd.
 To whom the Fiend with fear abash'd reply'd: 195
 Be not so sore offended, Son of God,
 Though sons of God both angels are and men,

191. *Pact*, a word used to signify the agreement made by sorcerers with the devil.

If I, to try whether in higher sort
 Than these thou bear'st that title, have proposed,
 What both from men and angels I receive, 200
 Tetrarchs of fire, air, flood, and on the earth
 Nations beside from all the quarter'd winds,
 God of this world invoked and world beneath;
 Who then thou art, whose coming is foretold
 To me so fatal, me it most concerns. 205
 The trial hath indamaged thee no way,
 Rather more honour left and more esteem;
 Me nought advantaged, missing what I aim'd.
 Therefore let pass, as they are transitory,
 The kingdoms of this world; I shall no more 210
 Advise thee; gain them as thou canst, or not.
 And thou thyself seem'st otherwise inclined
 Than to a worldly crown, addicted more
 To contemplation and profound dispute;
 As by that early action may be judged, 215
 When slipping from thy mother's eye thou went'st
 Alone into the temple; there wast found
 Among the gravest Rabbies disputant
 On points and questions fitting Moses' chair,
 Teaching, not taught; the childhood shews the
 man,
 As morning shews the day. Be famous then 221
 By wisdom; as thy empire must extend,
 So let extend thy mind o'er all the world
 In knowledge, all things in it comprehend:
 All knowledge is not couch'd in Moses' law, 225
 The Pentateuch, or what the Prophets wrote;
 The Gentiles also know, and write, and teach
 To admiration, led by Nature's light;
 And with the Gentiles much thou must converse,
 Ruling them by persuasion as thou mean'st; 230
 Without their learning how wilt thou with them,
 Or they with thee, hold conversation meet?
 How wilt thou reason with them, how refute
 Their idolisms, traditions, paradoxes?
 Error by his own arms is best evinced. 235
 Look once more ere we leave this specular mount
 Westward, much nearer by south-west, behold

BOOK IV.

345

Where on the *Ægean* shore a city stands
 Built nobly, pure the air, and light the soil,
 Athens the eye of Greece, mother of arts 348
 And eloquence, native to famous wits
 Or hospitable, in her sweet recess,
 City or suburban, studious walks and shades ;
 See there the olive grove of *Academe*,
 Plato's retirement, where the Attic bird 349
 Trills her thick-warbled notes the summer long ;
 There flow'ry hill *Hymettus*, with the sound
 Of bees' industrious murmur, oft invites
 To studious musing ; there *Ilissus* rolls
 His whisp'ring stream : within the walls then view
 The schools of ancient sages ; his who bred 351
 Great Alexander to subdue the world,
 Lyceum there, and painted *Stoa* next :
 There shalt thou hear and learn the secret power
 Of harmony in tones and numbers hit 353
 By voice or hand, and various-measured verse,
Æolian charms and *Dorian* lyric odes,
 And his who gave them breath, but higher sung,
 Blind *Melesigenes* thence *Homer* call'd,
 Whose poem *Phœbus* challenged for his own. 356
 Thence what the lofty grave tragedians taught
 In *Chorus* or *Iambic*, teachers best
 Of moral prudence, with delight received
 In brief sententious precepts, while they treat
 Of Fate, and Chance, and change in human life ; 358
 High actions and high passions best describing :
 Thence to the famous orators repair,
 Those ancient, whose resistless eloquence
 Wielded at will that fierce democratic,
 Shook th' arsenal and fulminated over Greece, 360
 To *Macedon* and *Artaxerxes*' throne :
 To sage *Philosophy* next lend thine ear,
 From Heav'n descended to the low roof'd house
 Of *Socrates* ; see there his tenement,
 Whom well inspired the oracle pronounced 363

358. The following passage has been justly pointed out as one of the most beautiful in the poem. It is pure, clear, and distinct ; like a prospect seen through a Grecian atmosphere.

363. The *Lyceum* was the school of Aristotle, as the *Academy* was that of Plato ; and the *Stoa*, which was adorned with many paintings, was the school of Zeno.

Wisest of men ; from whose mouth issued forth
 Mellifluous streams that water'd all the schools
 Of Academics old and new, with those
 Surnamed Peripatetics, and the sect
 Epicurean, and the Stoic severe ; 284
 These here revolve, or, as thou lik'st, at home,
 Till time mature thee to a kingdom's weight ;
 These rules will render thee a king complete
 Within thyself, much more with empire join'd.
 To whom our Saviour sagely thus reply'd : 285
 Think not but that I know these things, or think
 I know them not ; not therefore am I short
 Of knowing what I ought : he who receives
 Light from above, from the Fountain of Light,
 No other doctrine needs, though granted true ; 290
 But these are false, or little else but dreams,
 Conjectures, fancies, built on nothing firm.
 The first and wisest of them all profess'd
 To know this only, that he nothing knew ;
 The next to fabling fell and smooth conceits ; 295
 A third sort doubted all things, though plain sense ;
 Others in virtue placed felicity,
 But virtue join'd with riches and long life ;
 In corporal pleasure he, and careless ease ;
 The Stoic last in philosophic pride, 300
 By him call'd Virtue ; and his virtuous man,
 Wise, perfect in himself, and all possessing,
 Equal to God, oft shames not to prefer,
 As fearing God nor man, contemning all 304
 Wealth, pleasure, pain or torment, death and life,
 Which, when he lists, he leaves, or boasts he can ;
 For all his tedious talk is but vain boast,
 Or subtle shifts conviction to evade.
 Alas, what can they teach, and not mislead.
 Ignorant of themselves, of God much more, 310
 And how the world began, and how man fell
 Degraded by himself, on grace depending ?
 Much of the soul they talk, but all awry,
 And in themselves seek virtue, and to themselves

283. *The first* ; Socrates, who declared he could know nothing
 but himself.—*The next* ; Plato, whose mysticism and allegories
 are here alluded to.—*The third* ; the scholars of Pyrrho, whose
 philosophy was altogether sceptical. The others who are men-
 tioned are the Academics and the Epicureans.

BOOK IV.

347

All glory arrogate, to God give none, 316
 Rather accuse him under usual names,
 Fortune and Fate, as one regardless quite
 Of mortal things. Who therefore seeks in these
 True wisdom, finds her not, or by delusion
 Far worse, her false resemblance only meets, 320
 An empty cloud. However, many books,
 Wise men have said, are wearisome ; who reads
 Incessantly, and to his reading brings not
 A spirit and judgment equal or superior
 (And what he brings, what needs he elsewhere seek ?)
 Uncertain and unsettled still remains,
 Deep versed in books and shallow in himself,
 Crude or intoxicate, collecting toys,
 And trifles for choice matters, worth a sponge ;
 As children gathering pebbles on the shore. 330
 Or if I would delight my private hours
 With music or with poems, where so soon
 As in our native language can I find
 That solace ? all our law and story strew'd
 With hymns, our psalms with artful terms inscribed,
 Our Hebrew songs and harps in Babylon, 336
 That pleased so well our victors' ear, declare
 That rather Greece from us these arts derived ;
 Ill imitated, while they loudest sing
 The vices of their deities, and their own, 340
 In fable, hymn, or song, so personating
 Their gods ridiculous, and themselves past shame :
 Remove their swelling epithets, thick laid
 As varnish on a harlot's cheek, the rest,
 Thin sown with aught of profit or delight, 345
 Will far be found unworthy to compare
 With Sion's songs, to all true taste excelling,
 Where God is praised aright, and godlike men,
 The holiest of holies, and his saints ;
 Such are from God inspired, not such from thee, 350
 Unless where moral virtue is express'd
 By light of Nature, not in all quite lost.
 Their orators thou then extoll'st, as those
 The top of eloquence, statists indeed,
 And lovers of their country, as may seem ; 355
 But herein to our Prophets far beneath

As men divinely taught, and better teaching
 The solid rules of civil government
 In their majestic unaffected style
 Than all the oratory of Greece and Rome. 368
 In them is plainest taught, and easiest learnt,
 What makes a nation happy, and keeps it so,
 What ruins kingdoms, and lays cities flat;
 These only with our law best form a king.
 So spake the Son of God ; but Satan now 369
 Quite at a loss, for all his darts were spent,
 Thus to our Saviour with stern brow replied :
 Since neither wealth, nor honour, arms nor arts,
 Kingdom nor empire pleases thee, nor aught
 By me proposed in life contemplative, 370
 Or active, tended on by glory, or by fame,
 What dost thou in this world ? the wilderness
 For thee is fittest place ; I found thee there,
 And thither will return thee ; yet remember
 What I foretell thee, soon thou shalt have cause 375
 To wish thou never hadst rejected thus
 Nicely or cautiously my offer'd aid,
 Which would have set thee in short time with ease
 On David's throne, or throne of all the world,
 Now ~~at~~ full age, fulness of time, thy season, 380
 When prophecies of thee are best fulfill'd.
 Now contrary, if I read aught in Heav'n,
 Or Heav'n write aught of Fate, by what the stars
 Voluminous, or single characters,
 In their conjunction met, give me to spell, 385
 Sorrows, and labours, opposition, hate
 Attend thee, scorns, reproaches, injuries,
 Violence and stripes, and lastly cruel death ;
 A kingdom they portend thee, but what kingdom,
 Real or allegoric I discern not ; 390
 Nor when, eternal sure, as without end,
 Without beginning ; for no date prefix'd
 Directs me in the starry rubric set.
 So saying he took (for still he knew his power
 Not yet expired) and to the wilderness 395

388. The astrologer Cardan, with a mixture of madness and impiety, pretended to cast the nativity of Christ, and to discover what must have been his lot from the situation of the planets at his birth.

Brought back the Son of God, and left him there,
 Feigning to disappear. Darkness now rose,
 As day-light sunk, and brought in louring Night,
 Her shadowy offspring, unsubstantial both,
 Privation mere of light and absent day. 400
 Our Saviour meek and with untroubled mind
 After his aery jaunt, though hurried sore,
 Hungry and cold, betook him to his rest.
 Wherever, under some concourse of shades, [shield
 Whose branching arms thick intertwined might
 From dews and damps of night his shelter'd head,
 But shelter'd, slept in vain, for at his head
 The Tempter watch'd, and soon with ugly dreams
 Disturb'd his sleep; and either tropic now
 'Gan thunder, and both ends of Heaven, the clouds
 From many a horrid rift abortive pour'd 411
 Fierce rain with lightning mix'd, water with fire
 In ruin reconciled: nor slept the winds
 Within their stony caves, but rush'd abroad
 From the four hinges of the world, and fell 415
 On the vex'd wilderness, whose tallest pines,
 Though rooted deep as high, and sturdiest oaks
 Bow'd their stiff necks, loaded with stormy blasts;
 Or torn up sheer: ill wast thou shrouded then,
 O patient Son of God, yet only stood'st 420
 Unshaken! Nor yet stay'd the terror there,
 Infernal ghosts, and hellish furies, round [shriek'd,
 Environ'd thee, some howl'd, some yell'd, some
 Some bent at thee their fiery darts, while thou
 Satst unappall'd in calm and sinless peace. 425
 Thus pass'd the night so foul, till morning fair
 Came forth with pilgrim steps in amice grey,
 Who with her radiant finger still'd the roar
 Of thunder, chased the clouds, and laid the winds,
 And grisly spectres, which the Fiend had raised 430
 To tempt the Son of God with terrors dire.
 And now the sun with more effectual beams
 Had cheer'd the face of earth, and dried the wet
 From drooping plant, or dropping tree; the birds,
 Who all things now behold more fresh and green, 435
 After a night of storm so ruinous,

415. *Hinges*; a translation of the Latin *Cardo*, from which we derive the word cardinal, and hence cardinal points.

Clear'd up their choicest notes in bush and spray
 To gratulate the sweet return of morn;
 Nor yet amidst this joy and brightest morn
 Was absent, after all his mischief done, 440
 The Prince of Darkness; glad would also seem
 Of this fair change, and to our Saviour came.
 Yet with no new device, they all were spent,
 Rather by this his last affront resolved,
 Desp'rate of better course, to vent his rage, 445
 And mad despite, to be so oft repell'd.
 Him walking on a sunny hill he found,
 Back'd on the north and west by a thick wood;
 Out of the wood he starts in wonted shape,
 And in a careless mood thus to him said: 450
 Fair morning yet betides thee, Son of God,
 After a dismal night; I heard the wrack
 As earth and sky would mingle; but myself
 Was distant; and these flaws, tho' mortals fear them
 As dangerous to the pillar'd frame of Heav'n. 455
 Or to the Earth's dark basis underneath,
 Are to the main as inconsiderable
 And harmless, if not wholesome, as a sneeze
 To man's less universe, and soon are gone;
 Yet as being oft times noxious where they light 460
 On man, beast, plant, wasteful and turbulent,
 Like turbulencies in th' affairs of men,
 Over whose heads they roar, and seem to point,
 They oft fore-signify and threaten ill:
 This tempest at this desert most was bent; 465
 Of men at thee, for only thou here dwell'st.
 Did I not tell thee, if thou didst reject
 The perfect season offer'd with my aid
 To win thy destined seat, but wilt prolong
 All to the push of Fate, pursue thy way 470
 Of gaining David's throne no man knows when,
 For both the when and how is no where told?
 Thou shalt be what thou art ordain'd, no doubt;
 For angels have proclaim'd it, but concealing
 The time and means: each act is rightliest done, 475
 Not when it must, but when it may be best.
 If thou observe not this, be sure to find
 What I foretold thee, many a hard assay
 Of dangers, and adversities, and pains,



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ASTOR, LENOX AND
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Ere thou of Israel's sceptre get fast hold ; 480
Whereof this ominous night that closed thee round,
So many terrors, voices, prodigies,
May warn thee, as a sure fore-going sign.

So talk'd he, while the Son of God went on
And stay'd not, but in brief him answer'd thus : 485

Me worse than wet thou find'st not ; other harm
Those terrors which thou speak'st of did me none ;
I never fear'd they could, though noising loud
And threat'ning nigh ; what they can do as signs
Betokening or ill boding, I contemn 490

As false portents, not sent from God, but thee ;
Who knowing I shall reign past thy preventing,
Obtrud'st thy offer'd aid, that I accepting
At least might seem to hold all power of thee,
Ambitious Spirit, and wouldst be thought my God, 495
And storm'st refused, thinking to terrify
Me to thy will ; desist, thou art discern'd,
And toil'st in vain, nor me in vain molest.

To whom the Fiend now swoln with rage replied :
Then hear, O Son of David, Virgin-born ; 500

For Son of God to me is yet in doubt :
Of the Messiah, I had heard foretold
By all the prophets ; of thy birth at length
Announced by Gabriel with the first I knew,
And of th' angelic song in Bethlehem field 505
On thy birth-night, that sung thee Saviour born.

From that time seldom have I ceased to eye
Thy infancy, thy childhood, and thy youth,
Thy manhood last, though yet in private bred ;
Till at the ford of Jordan, whither all 510

Flock to the Baptist, I among the rest,
Though not to be baptized, by voice from Heav'n
Heard thee pronounced the Son of God beloved.
Thenceforth I thought thee worth my nearer view
And narrower scrutiny, that I might learn 515

In what degree or meaning thou art call'd
The Son of God, which bears no single sense ;

501. I have before observed that there does not seem sufficient reason for supposing Christ's nature and character unknown to Satan. Milton, by laying so much stress as he has done on this idea, rendered it necessary for him to pursue an argument, which contributes nothing either to the interest or the sublimity of the subject.

The Son of God, I also am, or was,
 And if I was, I am ; relation stands ;
 All men are sons of God ; yet thee I thought 528
 In some respect far higher so declared.
 Therefore I watch'd thy footsteps from that hour,
 And follow'd thee still on to this waste wild,
 Where by all best conjectures I collect
 Thou art to be my fatal enemy. 529
 Good reason then, if I before-hand seek
 To understand my adversary, who
 And what he is ; his wisdom, power, intent ;
 By parle or composition, truce or league,
 To win him, or win from him what I can. 530
 And opportunity I here have had
 To try thee, sift thee, and confess have found thee
 Proof against all temptation, as a rock
 Of adamant, and, as a centre, firm ;
 To th' utmost of mere man both wise and good, 535
 Not more ; for honours, riches, kingdoms, glory
 Have been before contain'd, and may again :
 Therefore to know what more thou art than man,
 Worth naming Son of God by voice from Heav'n,
 Another method I must now begin. 540

So saying he caught him up, and without wing
 Of hippogrif bore through the air sublime
 Over the wilderness and o'er the plain ;
 Till underneath them fair Jerusalem,
 The holy city, lifted high her towers, 545
 And higher yet the glorious temple rear'd
 Her pile, far off appearing like a mount
 Of alabaster, topp'd with golden spires :
 There on the highest pinnacle he set
 The Son of God, and added thus in scorn : 550

There stand, if thou wilt stand ; to stand upright
 Will ask thee skill. I to thy Father's house
 Have brought thee, and highest placed, highest is best :
 Now shew thy progeny ; if not to stand,
 Cast thyself down ; safely, if Son of God : 555
 For it is written, He will give command
 Concerning thee to his angels, in their hands
 They shall uplift thee, lest at any time
 Thou chance to dash thy foot against a stone
 To whom thus Jesus : Also it is written, 560

Tempt not the Lord thy God. He said and stood ;
 But Satan smitten with amazement fell :
 As when Earth's son Antæus (to compare
 Small things with greatest) in Irassa strove
 With Jove's Alcides, and oft foil'd still rose, 265
 Receiving from his mother Earth new strength,
 Fresh from his fall, and fiercer grapple join'd,
 Throttled at length in th' air, expired and fell ;
 So after many a foil the Tempter proud,
 Renewing fresh assaults, amidst his pride 570
 Fell whence he stood to see his victor fall
 And as that Theban monster that proposed
 Her riddle, and him who solved it not devour'd,
 That once found out and solved, for grief and spite
 Cast herself headlong from th' Ismenian steep ; 755
 So struck with dread and anguish fell the Fiend,
 And to his crew, that sat consulting, brought
 Joyless triumphs of his hoped success,
 Ruin, and desperation, and dismay,
 Who durst so proudly tempt the Son of God. 580
 So Satan fell ; and straight a fiery globe
 Of angels on full sail of wing flew nigh,
 Who on their plummy vans received him soft
 From his uneasy station, and up bore
 As on a floating couch through the blithe air ; 585
 Then in a flow'ry valley set him down
 On a green bank, and set before him spread
 A table of celestial food, divine,
 Ambrosial fruits fetch'd from the tree of life,
 And from the fount of life ambrosial drink, 600
 That soon refresh'd him wearied, and repair'd
 What hunger, if aught hunger had impair'd,
 Or thirst ; and, as he fed, angelic quires
 Sung heav'nly anthems of his victory
 Over temptation, and the Tempter proud : 595
 True image of the Father, whether throned
 In the bosom of bliss, and light of light
 Conceiving, or remote from Heav'n inshrined

561. This is the grand catastrophe of the poem; the discovery of Christ's divinity and the discomfiture of Satan.

563. The giant Antæus dwelt in Irassa, a place in Libya, and was killed by Hercules in wrestling.

572. The Sphinx who threw herself into the sea when Œdipus solved her enigma

581. Matt. iv. 11.

In fleshly tabernacle, and human form,
 Wand'ring the wilderness, whatever place, 600
 Habit, or state, or motion still expressing
 The Son of God, with God-like force endued
 Against th' attempter of thy Father's throne,
 And thief of Paradise; him long of old
 Thou didst debel, and down from Heaven cast 605
 With all his army, now thou hast avenged
 Supplanted Adam, and by vanquishing
 Temptation, hast regain'd lost Paradise,
 And frustrated the conquest fraudulent:
 He never more henceforth will dare set foot 610
 In Paradise to tempt! his snares are broke:
 For though that seat of earthly bliss be fail'd,
 A fairer Paradise is founded now
 For Adam and his chosen sons, whom thou
 A Saviour art come down to re-instal 615
 Where they shall dwell secure, when time shall be,
 Of Tempter and temptation without fear.
 But thou, infernal Serpent, shalt not long
 Rule in the clouds; like an autumnal star
 Or lightning thou shalt fall from Heav'n, trod down
 Under his feet: for proof, ere this thou feel'st 621
 Thy wound, yet not thy last and deadliest wound,
 By this repulse received, and hold'st in Hell
 No triumph; in all her gates Abaddon rues
 Thy bold attempt; hereafter learn with awe 625
 To dread the Son of God; he all unarm'd
 Shall chase thee with the terror of his voice
 From thy demoniac holds, possession foul,
 Thee and thy legions; yelling they shall fly,
 And beg to hide them in a herd of swine, 630
 Lest he command them down into the Deep,
 Bound, and to torment sent before their time.
 Hail Son of the Most High, heir of both worlds,
 Queller of Satan, on thy glorious work
 Now enter, and begin to save mankind. 635
 Thus they the Son of God our Saviour meek
 Sung Victor, and from heav'nly feast refresh'd
 Brought on his way with joy; he unobserved
 Home to his mother's house private return'd.

605. *Debel*; from the Latin *debellare*, to overcome in battle.

619. Luke x. 18.

624. Rev ix. 11.

SAMSON AGONISTES:

A DRAMATIC POEM.

THE ARGUMENT.

Samson made captive, blind, and now in the prison of Gaza, where he labours as in a common workhouse, on a festival day, in the general cessation from labour, comes forth into the open air, to a place high, somewhat retired, there to sit awhile and bemoan his condition. Where he happens at length to be visited by certain friends and equals of his tribe, which make the Chorus, who seek to comfort him what they can, then by his old father, Manoah, who endeavours the like, and withal tells him his purpose to procure his liberty by ransom, lastly, that this feast was proclaimed by the Philistines as a day of thanksgiving for their deliverance from the hands of Samson, which yet more troubles him. Manoah then departs to prosecute his endeavour with the Philistine lords for Samson's redemption; who in the meanwhile is visited by other persons and lastly by a public officer to require his coming to the feast before the lords and people, to play or shew his strength in their presence; he at first refuses, dismissing the public officer with absolute denial to come; at length, persuaded inwardly that this was from God, he yields to go along with him, who came now the second time with great threatenings to fetch him, the Chorus yet remaining on the place. Manoah returns full of joyful hope, to procure ere long his son's deliverance, in the midst of which discourse an Hebrew comes in haste, confessedly at first, and afterwards more distinctly relating the catastrophe what Samson had done to the Philistines, and by accident to himself, wherewith the tragedy ends.

THE PERSONS.

<i>Samson.</i>	<i>Heraphta of Gath.</i>
<i>Manoah, the father of Samson.</i>	<i>Public Officer.</i>
<i>Dalila, his wife.</i>	<i>Messenger.</i>
	<i>Chorus of Danites.</i>

The Scene, before the Prison in Gaza.

SAMSON. Attendant leading him.

A LITTLE onward lend thy guiding hand
To these dark steps, a little further on;
For yonder bank hath choice of sun or shade:
There I am wont to sit, when any chance
Relieves me from my task of servile toil.

Samson Agonistes; Agonistes is a Greek word signifying Action. The Introduction is in imitation of the Oedipus Colonus of Sophocles. For the subject of the poem, and most of the scriptural allusions it contains, reference may be made in general to the Book of Judges.

Daily in the common prison else enjoin'd me,
 Where I, a prisoner chain'd, scarce freely draw
 The air imprison'd also, close and damp,
 Unwholesome draught! but here I feel amends,
 The breath of Heav'n fresh blowing, pure and sweet,
 With day-spring born; here leave me to respire. 11
 This day a solemn feast the people hold
 To Dagon their sea-idol, and forbid
 Laborious works; unwillingly this rest
 Their superstition yields me; hence with leave 15
 Retiring from the popular noise, I seek
 This unfrequented place to find some ease,
 Ease to the body some, none to the mind
 From restless thoughts, that like a deadly swarm
 Of hornets arm'd, no sooner found alone, 20
 But rush upon me thronging, and present
 Times past, what once I was, and what am now.
 O wherefore was my birth from Heav'n foretold
 Twice by an angel, who at last in sight
 Of both my parents all in flames ascended 25
 From off the altar, where an offering burn'd,
 As in a fiery column charioting
 His god-like presence, and from some great act
 Or benefit reveal'd to Abraham's race?
 Why was my breeding order'd and prescribed 30
 As of a person separate to God,
 Design'd for great exploits: if I must die
 Betray'd, captived, and both my eyes put out,
 Made of my enemies the scorn and gaze;
 To grind in brazen fetters under task 35
 With this Heav'n-gifted strength? O glorious strength
 Put to the labour of a beast, debased
 Lower than bond-slave! Promise was that I
 Should Israel from Philistian yoke deliver;
 Ask for this great deliverer now, and find him 40
 Eyeless in Gaza at the mill with slaves,
 Himself in bonds under Philistian yoke:
 Yet stay, let me not rashly call in doubt
 Divine prediction; what if all foretold
 Had been fulfill'd but through mine own default, 45
 Whom have I to complain of but myself?
 Who this high gift of strength committed to me,
 In what part lodged, how easily bereft me,

SAMSON AGONISTES.

357

Under the seal of silence could not keep
 But weakly to a woman must reveal it, 50
 O'ercome with importunity and tears.
 O impotence of mind, in body strong!
 But what is strength without a double share
 Of wisdom, vast, unwieldy, burdensome,
 Proudly secure, yet liable to fall 55
 By weakest subtleties, not made to rule,
 But to subserve where wisdom bears command?
 God, when he gave me strength, to shew withal
 How slight the gift was, hung it in my hair.
 But peace, I must not quarrel with the will 60
 Of highest dispensation, which herein
 Haply had ends above my reach to know:
 Suffices that to me strength is my bane,
 And proves the source of all my miseries;
 So many, and so huge, that each apart 65
 Would ask a life to wail, but chief of all,
 O loss of sight, of thee I most complain!
 Blind among enemies, O worse than chains,
 Dungeon, or beggary, or decrepit age!
 Light, the prime work of God, to me is extinct, 70
 And all her various objects of delight
 Annul'd, which might in part my grief have eased
 Inferior to the vilest now become
 Of man or worm; the vilest here excel me,
 They creep, yet see, I dark in light exposed 75
 To daily fraud, contempt, abuse, and wrong;
 Within doors, or without, still as a fool,
 In power of others, never in my own;
 Scarce half I seem to live, dead more than half.
 O dark, dark, dark, amid the blaze of noon, 80
 Irrecoverably dark, total eclipse
 Without all hope of day!
 O first-created beam, and thou great Word,
 Let there be light, and light was over all;
 Why am I thus bereaved thy prime decree? 85
 The sun to me is dark
 And silent as the moon,
 When she deserts the night

87. Shakspeare, second part of Henry VI. Act 1. Sc. 2.—*The silent of the night*, which is a classical expression, means, according to Warburton, an *interlunar night*.





Strongest of mortal men,
 To lowest pitch of abject fortune thou art fallen.
 For him I reckon not in high estate 170
 Whom long descent of birth
 Or the sphere of fortune raises ;
 But thee whose strength, while virtue was her mate,
 Might have subdued the earth
 Universally crown'd with highest praises. 175

Sam. I hear the sounds of words ; their sense the
 Dissolves unjointed ere it reach my ear. [air

Chor. He speaks, let us draw nigh. Matchless in
 The glory late of Israel, now the grief ; [might,
 We come thy friends and neighbours not unknown
 From Eshtaol and Zora's fruitful vale, 181
 To visit or bewail thee ; or, if better,
 Counsel or consolation we may bring,
 Salve to thy sores ; apt words have power to swage
 The tumours of a troubled mind, 185
 And are as balm to fester'd wounds.

Sam. Your coming, friends, revives me, for I learn
 Now of my own experience, not by talk,
 How counterfeit a coin they are who friends
 Bear in their superscription (of the most 190
 I would be understood), in prosperous days
 They swarm, but in adverse withdraw their head,
 Not to be found, though sought. Ye see, O friends,
 How many evils have inclosed me round ;
 Yet that which was the worst now least afflicts me,
 Blindness, for had I sight, confused with shame, 196
 How could I once look up, or heave the head,
 Who like a foolish pilot have shipwreck'd
 My vessel trusted to me from above,
 Gloriously rigg'd ; and for a word, a tear, 200
 Fool ! have divulged the secret gift of God
 To a deceitful woman ? Tell me, friends,
 Am I not sung and proverb'd for a fool
 In every street ? do they not say, How well
 Are come upon him his deserts ? yet why ? 203
 Immeasurable strength they might behold
 In me, of wisdom nothing more than mean ;
 This with the other should at least have pair'd,

181. *Eshtaol* and *Zora*, two towns belonging to the tribe of Dan.
 Josh. xix. 41. Judg. xiii. 2. 25. Josh. xv. 23.

These two proportion'd ill drove me transverse.

Chor. Tax not divine disposal ; wisest men 210
Have err'd, and by bad women been deceived ;
And shall again, pretend they ne'er so wise.
Deject not then so overmuch thyself,
Who hast of sorrow thy full load besides ;
Yet truth to say, I oft have heard men wonder 215
Why thou shouldst wed Philistian women rather
Than of thine own tribe fairer, or as fair,
At least of thy own nation, and as noble.

Sam. The first I saw at Timna, and she pleased
Me, not my parents, that I sought to wed 220
The daughter of an infidel : they knew not
That what I motion'd was of God ; I knew
From intimate impulse, and therefore urged
The marriage on ; that by occasion hence
I might begin Israel's deliverance, 225
The work to which I was divinely call'd.
She proving false, the next I took to wife
(O that I never had ! fond wish too late(
Was in the vale of Sorec, Dalila,
That specious monster, my accomplish'd snare. . 230
I thought it lawful from my former act,
And the same end ; still watching to oppress
Israel's oppressors ; of what now I suffer
She was not the prime cause, but I myself,
Who vanquish'd with a peal of words (O weakness !)
Gave up my fort of silence to a woman. 236

Chor. In seeking just occasion to provoke
The Philistine, thy country's enemy,
Thou never wast remiss, I bear thee witness :
Yet Israel still serves with all his sons. 240

Sam. That fault I take not on me, but transfer
On Israel's governors, and heads of tribes,
Who seeing those great acts, which God had done
Singly by me against their conquerors,
Acknowledged not, or not at all consider'd 245
Deliverance offer'd ; I on the other side
Used no ambition to commend my deeds, [doer ;
The deeds themselves, though mute, spoke loud the
But they persisted deaf, and would not seem
To count them things worth notice, till at length 250
Their lords the Philistines with gather'd powers

Enter'd Judea seeking me, who then
 Safe to the rock of Etham was retired,
 Not flying, but forecasting in what place
 To set upon them, what advantaged best : 255
 Meanwhile the men of Judah, to prevent
 The harass of their land, beset me round ;
 I willingly on some conditions came
 Into their hands, and they as gladly yield me
 To the uncircumcised a welcome prey, 260
 Bound with two cords ; but cords to me were threads
 Touch'd with the flame : on their whole host I flew
 Unarm'd, and with a trivial weapon fell'd
 Their choicest youth ; they only lived who fled.
 Had Judah that day join'd, or one whole tribe, 265
 They had by this possess'd the towers of Gath,
 And lorded over them whom they now serve :
 But what more oft in nations grown corrupt,
 And by their vices brought to servitude,
 Than to love bondage more than liberty ; 270
 Bondage with ease than strenuous liberty :
 And to despise, or envy, or suspect
 Whom God hath of his special favour raised
 As their deliverer ; if he aught begin,
 How frequent to desert him, and at last 275
 To heap ingratitude on worthiest deeds ?

Chor. Thy words to my remembrance bring
 How Succoth and the fort of Penueh
 Their great deliverer contemn'd,
 The matchless Gideon in pursuit 280
 Of Madian and her vanquish'd kings :
 And how ingrateful Ephraim
 Had dealt with Jephtha, who by argument,
 Not worse than by his shield and spear,
 Defended Israel from the Ammonite, 285
 Had not his prowess quell'd their pride
 In that sore battle, when so many died
 Without reprieve adjudged to death,
 For want of well pronouncing Shibboleth.

Sam. Of such examples add me to the roll, 290
 Me easily indeed mine may neglect,
 But God's proposed deliverance not so.

Chor. Just are the ways of God,
 And justifiable to men ;

SAMSON AGONISTES.

263

Unless there be who think not God at all; **295**

If any be, they walk obscure;

For of such doctrine never was there school,

But the heart of the fool,

And no man therein doctor but himself. **299**

Yet more there be who doubt his ways not just,

As to his own edicts found contradicting,

Then give the reins to wandering thought,

Regardless of his glory's diminution;

Till by their own perplexities involved

They ravel more, still less resolved, **305**

But never find self-satisfying solution.

As if they would confine th' Interminable,

And tie him to his own prescript,

Who made our laws to bind us, not himself,

And hath full right to exempt **310**

Whom so it pleases him by choice

From national obstruction, without taint

Of sin, or legal debt;

For with his own laws he can best dispense.

He would not else, who never wanted means, **315**

Nor in respect of th' enemy just cause

To set his people free,

Have prompted this heroic Nazarite,

Against his vow of strictest purity,

To seek in marriage that fallacious bride, **320**

Unclean, unchaste.

Down reason then, at least vain reasonings down,

Though reason here aver

That moral verdict quits her of unclean:

Unchaste was subsequent; her stain, not his. **325**

But see, here comes thy reverend sire

With careful step, locks white as down,

Old Manoah: advise

Forthwith how thou ought'st to receive him.

Sam. Ay me, another inward grief awaked **330**

With mention of that name renews th' assault.

Man. Brethren and men of Dan, for such ye seem,

Though in this uncouth place; if old respect,

298. Ps. xiv. 1.

319. Samson's vow as a Nazarite, obliged him to the most perfect observance of the whole Mosaic law, which he broke by his marriage with a Gentile woman.

As I suppose, towards your once glory'd friend,
 My son now captive, hither hath inform'd 333
 Your younger feet, while mine cast back with age
 Came lagging after; say if he be here?

Chor. As signal now in low dejected state,
 As erst in highest, behold him where he lies.

Man. O miserable change! is this the man, 340

That invincible Samson, far renown'd,
 The dread of Israel's foes, who with a strength
 Equivalent to angels walk'd their streets,
 None offering fight: who single combatant
 Duell'd their armies rank'd in proud array, 345
 Himself an army, now unequal match

To save himself against a coward arm'd
 At one spear's length? O ever-failing trust,
 Immortal strength! and oh what not in man
 Deceivable and vain? Nay, what thing good 350

Pray'd for, but often proves our woe, our bane?
 I pray'd for children, and thought barrenness
 In wedlock a reproach; I gain'd a son,
 And such a son as all men hail'd me happy;
 Who would be now a father in my stead? 355

O wherefore did God grant me my request,
 And as a blessing with such pomp adorn'd?
 Why are his gifts desirable, to tempt
 Our earnest prayers, then, given with solemn hand
 As graces, draw a scorpion's tail behind? 360

For this did th' angel twice descend? for this
 Ordain'd thy nurture holy as of a plant
 Select, and sacred, glorious for a while,
 The miracle of men; then in an hour
 Insnared, assaulted, overcome, led bound, 365

Thy foes' derision, captive, poor and blind,
 Into a dungeon thrust, to work with slaves?
 Alas, methinks whom God hath chosen once
 To worthiest deeds, if he through frailty err,
 He should not so o'erwhelm, and as a thrall 370
 Subject him to so foul indignities

Be' it but for honour's sake of former deeds.

Sam. Appoint not heav'nly disposition, Father;
 Nothing of all these evils hath befall'n me

359. Luke xi. 12.

372. *Appoint*, arraign or summon to answer.

SAMSON AGONISTES.

365

But justly; I myself have brought them on, 375
 Sole author I, sole cause: if aught seem vile,
 As vile hath been my folly, who have profaned
 The mystery of God giv'n me under pledge
 Of vow, and have betray'd it to a woman,
 A Canaanite, my faithless enemy. 380
 This well I knew, nor was at all surprised,
 But warn'd by oft experience: did not she
 Of Timna first betray me, and reveal
 The secret wrested from me in her highth
 Of nuptial love profess'd, carrying it straight 385
 To them who had corrupted her, my spies,
 And rivals? In this other was there found
 More faith, who also in her prime of love,
 Spousal embraces, vitiated with gold,
 Though offer'd only, by the scent conceived 390
 Her spurious first-born, treason against me?
 Thrice she assay'd with flattering pray'rs and sighs,
 And amorous reproaches, to win from me
 My capital secret, in what part my strength [know;
 Lay stored, in what part summ'd, that she might
 Thrice I deluded her, and turn'd to sport 395
 Her importunity, each time perceiving
 How openly, and with what impudence
 She purposed to betray me, and (which was worse
 Than undissembled hate) with what contempt 400
 She sought to make me traitor to myself;
 Yet the fourth time, when must'ring all her wiles,
 With blandish'd parleys, feminine assaults,
 Tongue-batteries, she surceased not day nor night
 To storm me over-watch'd, and weary'd out, 405
 At times when men seek most repose and rest,
 I yielded, and unlock'd her all my heart,
 Who with a grain of manhood well resolved
 Might easily have shook off all her snares;
 But foul effeminacy held me yoked 410
 Her bond-slave; O indignity, O blot
 To honour and religion! servile mind
 Rewarded well with servile punishment!
 The base degree to which I now am fallen,
 These rags, this grinding is not yet so base 415
 As was my former servitude ignoble,
 Unmanly, ignominious, infamous,

True slavery, and that blindness worse than this,
That saw not how degenerately I served. 419

Men. I cannot praise thy marriage choices, Son,
Rather approved them not; but thou didst plead
Divine impulsion prompting how thou might'st
Find some occasion to infest our foes.

I state not that; this I am sure, our foes
Found soon occasion thereby to make thee 420

Their captive, and their triumph; thou the sooner
Temptation found'st, or over-potent charms
To violate the sacred trust of silence

Deposited within thee; which to have kept
Tacit was in thy power: true; and thou bear'st 430

Enough, and more, the burden of that fault;
Bitterly hast thou paid, and still art paying
That rigid score. A worse thing yet remains:

This day the Philistines a popular feast
Here celebrate in Gaza; and proclaim 435

Great pomp and sacrifice, and praises loud
To Dagon, as their god who hath deliver'd
Thee, Samson, bound and blind into their hands,
Them out of thine, who slew'st them many a slain.

So Dagon shall be magnified, and God, 440

Besides whom is no god, compared with idols
Disglorified, blasphemed, and had in scorn

By the idolatrous rout amidst their wine;
Which to have come to pass by means of thee,
Samson, of all thy sufferings think the heaviest, 445
Of all reproach the most with shame that ever
Could have befallen thee and thy father's house.

Sam. Father, I do acknowledge and confess
That I this honour, I this pomp, have brought
To Dagon, and advanced his praises high 450

Among the Heathen 'round; to God have brought
Dishonour, obloquy, and oped the mouths

Of idolists, and atheists; have brought scandal
To Israel, diffidence of God, and doubt

In feeble hearts, propense enough before 455
To waver, or fall off and join with idols;

Which is my chief affliction, shame and sorrow,
The anguish of my soul, that suffers not

Mine eye to harbour sleep, or thoughts to rest.
This only hope relieves me, that the strife 460

With me hath end ; all the contest is now
 'Twixt God and Dagon ! Dagon hath presumed,
 Me overthrown, to enter lists with God,
 His deity comparing and preferring
 Before the God of Abraham. He, be sure, 465
 Will not connive, or linger, thus provoked,
 But will arise and his great name assert :
 Dagon must stoop, and shall ere long receive
 Such a discomfit, as shall quite despoil him
 Of all these boasted trophies won on me, 470
 And with confusion blank his worshippers.

Man. With cause this hope relieves thee, and these
 I as a prophecy receive ; for God, [words,
 Nothing more certain, will not long defer
 To vindicate the glory of his name 475
 Against all competition, nor will long
 Endure it doubtful whether God be Lord,
 Or Dagon. But for thee what shall be done ?
 Thou must not in the meanwhile here forgot
 Lie in this miserable loathsome plight 480
 Neglected. I already have made way
 To some Philistian lords, with whom to treat
 About thy ransom : well they may by this
 Have satisfied their utmost of revenge
 By pains and slaveries, worse than death inflicted
 On thee, who now no more canst do them harm. 485

Sam. Spare that proposal, Father, spare the trouble
 Of that solicitation ; let me here,
 As I deserve, pay on my punishment ;
 And expiate, if possible, my crime, 490
 Shameful garrulity. To have reveal'd
 Secrets of men, the secrets of a friend,
 How heinous had the fact been, how deserving
 Contempt, and scorn of all, to be excluded
 All friendship, and avoided as a blab, 495
 The mark of fool set on his front ?
 But I God's counsel have not kept, his holy secret
 Presumptuously have publish'd impiously,
 Weakly at least, and shamefully : a sin
 That Gentiles in their parables condemn 500

500. The allusion is to the story of Tantalus, who it is said revealed the secrets of the gods, and was for that condemned to punishment in the infernal regions.

To their abyss and horrid pains confined.

Man. Be penitent and for thy fault contrite,
But act not in thy own affliction, Son :
Repent the sin, but if the punishment
Thou canst avoid, self-preservation bids ; 508
Or th' execution leave to high disposal,
And let another hand, not thine, exact
Thy penal forfeit from thyself ; perhaps
God will relent, and quit thee all his debt ;
Who ever more approves, and more accepts 510
(Best pleased with humble' and filial submission)
Him who imploring mercy sues for life,
Than who self-rigorous chooses death as due :
Which argues over-just, and self-displeased
For self-offence, more than for God offended. 515
Reject not then what offer'd means ; who knows
But God hath sent before us, to return thee
Home to thy country and his sacred house,
Where thou mayst bring thy offerings, to avert
His further ire, with pray'rs and vows renew'd ? 520

Sam. His pardon I implore ; but as for life,
To what end should I seek it ? when in strength
All mortals I excell'd, and great in hopes
With youthful courage and magnanimous thoughts
Of birth from Heav'n foretold and high exploits, 525
Full of divine instinct, after some proof
Of acts indeed heroic, far beyond
The sons of Anak, famous now and blazed,
Fearless of danger, like a petty god,
I walk'd about admired of all, and dreaded 530
On hostile ground, none daring my affront.
Then swollen with pride into the snare I fell
Of fair fallacious looks, venereal trains,
Softened with pleasure and voluptuous life ;
At length to lay my head and hallow'd pledge 535
Of all my strength in the lascivious lap
Of a deceitful concubine, who shorn me
Like a tame wether, all my precious fleece,
Then turn'd me out ridiculous, despoil'd,
Shaven and disarm'd among mine enemies. 540

Chor. Desire of wine and all delicious drinks,

538. *Of* is to be understood before *all*, &c.

541. Allusion is here made to the strictness of living imposed

Which many a famous warrior overturns,
Thou couldst repress, nor did the dancing ruby
Sparkling, out-pour'd, the flavour, or the smell,
Or taste that cheers the heart of gods and men, 545
Allure thee from the cool crystalline stream.

Sam. Wherever fountain or fresh current flow'd
Against the eastern ray, translucent, pure
With touch ethereal of Heav'n's fiery rod,
I drank, from the clear milky juice allaying 550
Thirst, and refresh'd ; nor envy'd them the grape
Whose heads that turbulent liquor fills with fumes.

Chor. O madness, to think use of strongest wines
And strongest drinks our chief support of health,
When God with these forbidden made choice to rear
His mighty champion, strong above compare, 555
Whose drink was only from the liquid brook.

Sam. But what avail'd this temp'rance, not com-
Against another object more enticing ? [plete
What boots it at one gate to make defence, 560
And at another to let in the foe,
Effeminately vanquish'd ? by which means,
Now blind, dishearten'd, shamed, dishonour'd, quell'd,
To what can I be useful, wherein serve
My nation, and the work from Heav'n imposed, 565
But to sit idle on the household hearth,
A burdenous drone ; to visitants a gaze,
Or pitied object, these redundant locks
Robustious to no purpose clust'ring down,
Vain monument of strength ; till length of years 570
And sedentary numbness craze my limbs
To a contemptible old age obscure ?
Here rather let me drudge and earn my bread,
Till vermin, or the draff of servile food,
Consume me, and oft-invoked death 575
Hasten the welcome end of all my pains.

Man. Wilt thou then serve the Philistines with
that gift
Which was expressly given thee to annoy them ?

by the Nazarite's vow, which Samson kept in all respects, but in his marriage with a strange woman.

545. Judges ix. 13. *Gods* here means the false gods of the heathen cities, or the conquerors and great men, so called in honour of their famous deeds.

571. *Craze*, so used Par. Lost, xii. 310.

Better at home lie bed-rid, not only idle,
 Inglorious, unemploy'd, with age out-worn. 580
 But God, who caused a fountain at thy prayer
 From the dry ground to spring, thy thirst to allay
 After the brunt of battle, can as easy
 Cause light again within thy eyes to spring,
 Wherewith to serve him better than thou hast ; 585
 And I persuade me so ; why else this strength
 Miraculous yet remaining in those locks ?
 His might continues in thee not for nought,
 Nor shall his wondrous gifts be frustrate thus. 590

Sam. All otherwise to me my thoughts portend
 That these dark orbs no more shall treat with light,
 Nor th' other light of life continue long,
 But yield to double darkness nigh at hand :
 So much I feel my genial spirits droop,
 My hopes all flat, Nature within me seems 595
 In all her functions weary of herself,
 My race of glory run, and race of shame,
 And I shall shortly be with them that rest.

Man. Believe not these suggestions which proceed
 From anguish of the mind and humours black, 600
 That mingle with thy fancy. I however
 Must not omit a father's timely care
 To prosecute the means of thy deliverance
 By ransom, or how else : meanwhile be calm,
 And healing words from these thy friends admit. 605

Sam. O that torment should not be confined
 To the body's wounds and sores,
 With maladies innumerable
 In heart, head, breast and reins ;
 But must secret passage find 610
 To th' inmost mind,
 There exercise all his fierce accidents,
 And on her purest spirits prey,
 As on entrails, joints, and limbs,
 With answerable pains, but more intense, 615

581. There is a difference between this account of the fountain which rose in answer to Samson's prayer, and that which is given in our translation of the Scripture. In the latter it is said the water sprang from the cleft jaw, but by most of the commentators it is said, that as the word translated *jaw* is the proper name of a spot of ground, it should not in this place be translated in the sense given in our version.

SAMSON AGONISTES.

371

Though void of corporal sense.

My griefs not only pain me

As a lingering disease,

But, finding no redress, ferment and rage ;

Nor less than wounds immedicable

630

Rankle, and fester, and gangrene,

To black mortification.

Thoughts my tormentors arm'd with deadly stings

Mangle my apprehensive tenderest parts,

Exasperate, exulcerate, and raise

635

Dire inflammation, which no cooling herb

Or medicinal liquor can assuage,

Nor breath of vernal air from snowy Alp.

Sleep hath forsook and given me o'er

To death's benumbing opium as my only cure : 630

Thence faintings, swoonings of despair,

And sense of Heav'n's desertion.

I was his nursling once and choice delight,

His destined from the womb,

Promised by heav'nly message twice descending. 635

Under his special eye

Abstemious I grew up and thrived amain ;

He led me on to mightiest deeds

Above the nerve of mortal arm

Against th' uncircumcised, our enemies :

640

But now hath cast me off as never known,

And to those cruel enemies,

Whom I by his appointment had provoked,

Left me all helpless with th' irreparable loss

Of sight, reserved alive to be repeated

645

The subject of their cruelty or scorn.

Nor am I in the list of them that hope ;

Hopeless are all my evils, all remediless ;

This one prayer yet remains, might I be heard,

No long petition, speedy death,

650

The close of all my miseries, and the balm.

Chor. Many are the sayings of the wise

In ancient and in modern books inroll'd,

Extolling patience as the truest fortitude :

And to the bearing well of all calamities,

655

All chances incident to man's frail life;

638. *Alp*, here used as a general name for mountains :
see also *Par. Lost*, II. 638.

Consolatories writ

With studied argument, and much persuasion sought.

Lenient of grief and anxious thought:

But with th' afflicted in his pangs their sound 666

Little prevails, or rather seems a tune

Harsh, and of dissonant mood from his complaint;

Unless he feel within

Some source of consolation from above,

Secret refreshings, that repair his strength, 665

And fainting spirits uphold.

God of our Fathers! what is man,

That thou towards him with hand so various,

Or might I say contrarious,

Temper'st thy providence through his short course,

Not evenly, as thou rul'st 671

Th' angelic orders and inferior creatures mute,

Irrational and brute?

Nor do I name of men the common rout,

That, wand'ring loose about, 675

Grow up and perish as the summer fly,

Heads without name no more remember'd;

But such as thou hast solemnly elected,

With gifts and graces eminently adorn'd

To some great work, thy glory, 680

And people's safety, which in part they effect:

Yet toward these thus dignified, thou oft

Amidst their highth of noon

Changest thy count'nance, and thy hand with no

Of highest favours past [regard

From thee on them, or them to thee of service. 686

Nor only dost degrade them, or remit

To life obscured, which were a fair dismissal,

But throw'st them lower than thou didst exalt them

Unseemly falls in human eye, [high,

Too grievous for the trespass or omission; 691

Oft leavest them to the hostile sword

Of Heathen and profane, their carcasses

To dogs and fowls a prey, or else captived;

Or to the unjust tribunals, under change of times,

And condemnation of th' ungrateful multitude. 696

If these they'scape, perhaps in poverty

688. *Frangit* is proposed by Warburton, instead of *sought*.

691. *Ecclus. xxii. 5.*

With sickness and disease thou bow'st them down,
Painful diseases and deform'd,
In crude old age : 700
Though not disordinate, yet causeless suffering
The punishment of dissolute days ; in fine,
Just or unjust alike seem miserable,
For oft alike both come to evil end.

So deal not with this once thy glorious champion
The image of thy strength, and mighty minister. 700
What do I beg ? how hast thou dealt already ?
Behold him in this state calamitous, and turn
His labours, for thou canst, to peaceful end.

But who is this, what thing of sea or land ? 710
Female of sex it seems,
That so bedeck'd, ornate and gay,
Comes this way sailing
Like a stately ship
Of Tarsus, bound for th' isles 715
Of Javan or Gadire
With all her bravery on, and tackle trim,
Sails fill'd, and streamers waving,
Court'd by all the winds that hold them play,
An amber scent of odorous perfume 720
Her harbinger, a damsel train behind ?
Some rich Philistian matron she may seem,
And now at nearer view, no other certain
Than Dalila thy wife.

Sam. My wife, my traitress, let her not come near
me. 725

Chor. Yet on she moves, now stands and eyes thee
fix'd,
About to have spoke, but now, with head declined
Like a fair flower surcharged with dew, she weeps,
And words address'd seem into tears dissolved,
Wetting the borders of her silken veil : 730
But now again she makes address to speak.

Dal. With doubtful feet and wavering resolution
I came, still dreading thy displeasure, Samson,
Which to have merited, without excuse,
I cannot but acknowledge ; yet if tears 735

700. *Crude*, premature.

714. This comparison is to be found in several of the older
poets, Shakspeare, Beaumont and Fletcher, &c.

May expiate (though the fact more evil drew
 In the perverse event than I foresaw)
 My penance hath not slacken'd, though my pardon
 No way assured. But conjugal affection
 Prevailing over fear, and timorous doubt, 740
 Hath led me on desirous to behold
 Once more thy face, and know of thy estate,
 If aught in my ability may serve
 To lighten what thou suffer'st, and appease
 Thy mind with what amends is in my power, 745
 Though late, yet in some part to recompense
 My rash but more unfortunate misdeed.

Sam. Out, out, hyæna ; these are thy wonted arts,
 And arts of every woman false like thee,
 To break all faith, all vows, deceive, betray, 750
 Then, as repentant, to submit, beseech,
 And reconciliation move with feign'd remorse,
 Confess, and promise wonders in her change,
 Not truly penitent, but chief to try
 Her husband, how far urged his patience bears, 755
 His virtue or weakness which way to assail :
 Then with more cautious and instructed skill
 Again transgresses, and again submits ;
 That wisest and best men, full oft beguiled,
 With goodness principled not to reject 760
 The penitent, but ever to forgive,
 Are drawn to wear out miserable days
 Entangled with a pois'nous bosom snake,
 If not by quick destruction soon cut off
 As I by thee, to ages an example. 765

Dal. Yet hear me, Samson ; not that I endeavour
 To lessen or extenuate my offence,
 But that on the other side if it be weigh'd
 By' itself, with aggravations not surcharg'd,
 Or else with just allowance counterpoised, 770
 I may, if possible, thy pardon find
 The easier towards me, or thy hatred less.
 First granting, as I do, it was a weakness
 In me, but incident to all our sex,
 Curiosity, inquisitive, importune 775
 Of secrets, then with like infirmity

748. *Hyæna* ; this animal is known to imitate the human voice so well, as to have deceived travellers with its complaints.

To publish them, both common female faults :
 Was it not weakness also to make known
 For importunity, that is for nought,
 Wherein consisted all thy strength and safety ? 780
 To what I did, thou shew'dst me first the way.
 But I to enemies reveal'd, and should not : [frailty :
 Nor should'st thou have trusted that to woman's
 Ere I to thee, thou to thyself wast cruel.
 Let weakness then with weakness come to parle 785
 So near related, or the same of kind,
 Thine forgive mine : that men may censure thine
 The gentler, if severely thou exact not
 More strength from me than in thyself was found.
 And what if love, which thou interpret'st hate, 790
 The jealousy of love, powerful of sway
 In human hearts, nor less in mind tow'rd's thee,
 Caused what I did ? I saw thee mutable
 Of fancy, fear'd lest one day thou would'st leave me
 As her at Timna, sought by all means therefore 795
 How to endear, and hold thee to me firmest :
 No better way I saw than by importuning
 To learn thy secrets, get into my power
 Thy key of strength and safety : thou wilt say,
 Why then reveal'd ? I was assured by those 800
 Who tempted me, that nothing was design'd
 Against thee but safe custody and hold :
 That made for me ; I knew that liberty
 Would draw thee forth to perilous enterprises,
 While I at home sat full of cares and fears, 805
 Wailing thy absence in my widow'd bed ;
 Here I should still enjoy thee day and night
 Mine and Love's prisoner, not the Philistines',
 Whole to myself, unhazarded abroad,
 Fearless at home of partners in my love. 810
 These reasons in love's law have past for good,
 Though fond and reasonless to some perhaps :
 And love hath oft, well meaning, wrought much woe,
 Yet always pity' or pardon hath obtain'd.
 Be not unlike all others, not austere 815
 As thou art strong, inflexible as steel.
 If thou in strength all mortals dost exceed,
 In uncompassionate anger do not so.
 Sam. How cunningly the sorceress displays

Her own transgressions, to upbraid me mine! 820
 That malice, not repentance, brought thee hither,
 By this appears: I gave, thou say'st, th' example,
 I led the way: bitter reproach, but true:
 I to myself was false ere thou to me:
 Such pardon therefore as I give my folly, 825
 Take to thy wicked deed; which when thou seest
 Impartial, self-severe, inexorable,
 Thou wilt renounce thy seeking, and much rather
 Confess it feign'd: weakness is thy excuse
 And I believe it, weakness to resist 830
 Philistian gold: if weakness may excuse,
 What murderer, what traitor, parricide,
 Incestuous, sacrilegious, but may plead it?
 All wickedness is weakness: that plea therefore
 With God or man will gain thee no remission. 835
 But love constrain'd thee; call it furious rage
 To satisfy thy lust; love seeks to' have love;
 My love how could'st thou hope, who took'st the way
 To raise in me inexpiable hate,
 Knowing, as needs I must, by thee betray'd? 840
 In vain thou striv'st to cover shame with shame,
 Or by evasions thy crime uncover'st more.

Dal. Since thou determin'st weakness for no plea
 In man or woman, though to thy own condemning,
 Hear what assaults I had, what snares besides, 845
 What sieges girt me round, ere I consented;
 Which might have awed the best resolved of men,
 The constantest, to' have yielded without blame.
 It was not gold, as to my charge thou lay'st,
 That wrought with me: thou know'st the magistrates
 And princes of my country came in person, 851
 Solicited, commanded, threaten'd, urged,
 Adjured by all the bonds of civil duty
 And of religion, press'd how just it was,
 How honourable, how glorious, to entrap 855
 A common enemy, who had destroy'd
 Such numbers of our nation; and the priest
 Was not behind, but ever at my ear,
 Preaching how meritorious with the gods
 It would be to insnare an irreligious 860
 Dishonourer of Dagon: what had I
 To' oppose against such powerful arguments?

Only my love of thee held long debate,
 And combated in silence all these reasons
 With hard contest: at length that grounded maxim
 So rife and celebrated in the mouths 868
 Of wisest men, that to the public good
 Private respects must yield, with grave authority
 Took full possession of me and prevail'd:
 Virtue, as I thought, truth, duty, so enjoining. [end;

Sam. I thought where all thy circling wiles would
 In feign'd religion, smooth hypocrisy.

But had thy love, still odiously pretended,
 Been, as it ought, sincere, it would have taught thee
 Far other reasonings, brought forth other deeds. 875
 I before all the daughters of my tribe

And of my nation chose thee from among
 My enemies, loved thee, as too well thou knew'st,
 Too well, unbosom'd all my secrets to thee,
 Not out of levity, but overpower'd 880

By thy request, who could deny thee nothing;
 Yet now am judged an enemy. Why then
 Did'st thou at first receive me for thy husband,
 Then, as since then, thy country's foe profess'd?
 Being once a wife, for me thou wast to leave 885

Parents and country: nor was I their subject,
 Nor under their protection, but my own,
 Thou mine, not theirs: if aught against my life
 Thy country sought of thee, it sought unjustly
 Against the law of nature, law of nations, 890

No more thy country, but an impious crew
 Of men conspiring to uphold their state
 By worse than hostile deeds, violating the ends
 For which our country is a name so dear;

Not therefore to be obey'd. But zeal moved thee;
 To please thy gods thou didst it; gods unable 895
 To' acquit themselves and prosecute their foes
 But by ungodly deeds, the contradiction

Of their own deity, gods cannot be;
 Less therefore to be pleased, obey'd, or fear'd. 900
 These false pretexts and varnish'd colours failing,
 Bare in thy guilt how foul must thou appear?

Dal. In argument with men a woman ever
 Goes by the worse, whatever be her cause. 904

Sam. For want of words no doubt, or lack of breath;

Witness when I was worried with thy peals.

Dal. I was a fool, too rash, and quite mistaken
In what I thought would have succeeded best.
Let me obtain forgiveness of thee, Samson,
Afford me place to shew what recompense 911
Tow'rds thee I intend for what I have misdone,
Misguided ; only what remains past cure
Bear not too sensibly, nor still insist
To' afflict thyself in vain : though sight be lost,
Life yet hath many solaces, enjoy'd 91
Where other senses want pot their delights
At home in leisure and domestic ease,
Exempt from many a care and chance to which
Eye-sight exposes daily men abroad.
I to the lords will intercede, not doubting 920
Their favourable ear, that I may fetch thee
From forth this loathsome prison-house, to abide
With me, where my redoubled love and care
With nursing diligence, to me glad office,
May ever tend about thee to old age 925
With all things grateful cheer'd, and so supplied,
That what by me thou' hast lost thou least shalt miss.

Sam. No, no, of my condition take no care ;
It fits not ; thou and I long since are twain :
Nor think me so unwary or accursed, 930
To bring my feet again into the snare
Where once I have been caught ; I know thy trains
Though dearly to my cost, thy gins and toils ;
Thy fair enchanted cup, and warbling charms
No more on me have power, their force is null'd,
So much of adder's wisdom I have learn'd 936
To fence my ear against thy sorceries.
If in my flower of youth and strength, when all men
Loved, honour'd, fear'd me, thou alone could'st hate
me

Thy husband, slight me, sell me, and forego me ; 940
How wouldst thou use me now, blind, and thereby
Deceivable, in most things as a child
Helpless, thence easily contemn'd, and scorn'd,
And last neglected ? How would'st thou insult,

934. There is no particular allusion here, as has been supposed,
to the fable of Circe and her enchanted cup ; it is but the common
figurative language of poetry, and involves no impropriety or
anachronism.

936. Psal. lviii. 4, 5.

SAMSON AGONISTES.**279**

When I must live uxorious to thy will **943**
In perfect thralldom, how again betray me,
Bearing my words and doings to the lords
To gloss upon, and, censuring, frown or smile ?
This jail I count the house of liberty
To thine, whose doors my feet shall never enter. **950**

Dal. Let me approach at least, and touch thy hand.

Sam. Not for thy life, lest fierce remembrance
wake

My sudden rage to tear thee joint by joint.
At distance I forgive thee, go with that,
Bewail thy falsehood, and the pious works **955**
It hath brought forth to make thee memorable
Among illustrious women, faithful wives:
Cherish thy hasten'd widowhood with the gold
Of matrimonial treason : so farewell.

Dal. I see thou art implacable, more deaf **960**
To prayers than winds and seas, yet winds to seas
Are reconciled at length, and sea to shore :

Thy anger unappeasable, still rages,
Eternal tempest never to be calm'd.
Why do I humble thus myself, and suing **965**

For peace, reap nothing but repulse and hate ?
Bid go with evil omen and the brand
Of infamy upon my name denounced ?
To mix with thy concernments I desist

Henceforth, nor too much disapprove my own. **970**
Fame if not double-faced is double-mouth'd,
And with contrary blast proclaims most deeds ;
On both his wings, one black, the other white,
Bears greatest names in his wild aery flight.

My name perhaps among the circumcised **975**
In Dan, in Judah, and the bordering tribes,
To all posterity may stand defamed,
With malediction mention'd, and the blot
Of falsehood most unconjugal traduced.

But in my country, where I most desire, **980**
In Ecron, Gaza, Ashdod, and in Gath,
I shall be named among the famousest
Of women, sung at solemn festivals,
Living and dead recorded who, to save

973. Milton is here contrary to his predecessors, they making
fame a goddess, he a god.

Her country from a fierce destroyer, chose 983
 Above the faith of wedlock bands, my tomb
 With odours visited and annual flowers;
 Not less renown'd than in Mount Ephraim
 Jael, who with inhospitable guile
 Smote Sisera sleeping, through the temples nail'd.
 Nor shall I count it heinous to enjoy 991
 The public marks of honour and reward
 Conferr'd upon me for the piety
 Which to my country I was judged to have shewn.
 At this whoever envies or repines, 993
 I leave him to his lot, and like my own.

Chor. She's gone, a manifest serpent by her sting
 Discover'd in the end, till now conceal'd.

Sam. So let her go, God sent her to debase me,
 And aggravate my folly, who committed 1000
 To such a viper his most sacred trust
 Of secrecy, my safety, and my life. [power

Chor. Yet beauty, though injurious, hath strange
 After offence returning, to regain
 Love once possess'd, nor can be easily 1005
 Repulsed, without much inward passion felt
 And secret sting of amorous remorse.

Sam. Love quarrels oft in pleasing concord end,
 Not wedlock treachery endangering life.

Chor. It is not virtue, wisdom, valour, wit, 1010
 Strength, comeliness of shape, or amplest merit
 That woman's love can win or long inherit;
 But what it is, hard is to say,
 Harder to hit

(Which way soever men refer it), 1015
 Much like thy riddle, Samson, in one day
 Or seven, though one should musing sit.

If any of these or all, the Timnian bride
 Had not so soon preferr'd
 Thy paranymp, worthless to thee compared, 1020
 Successor to thy bed,
 Nor both so loosely disally'd
 Their nuptials, nor this last so treacherously
 Had shorn the fatal harvest of thy head.

983. It is supposed that the annual visitation of tombs was an eastern custom.

988. Judges iv. v.

1020. *Paranymp*; bridleman.

SAMSON AGONISTES.

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Is it for that such outward ornament 1025

Was lavish'd on their sex, that inward gifts

Were left for haste unfinish'd, judgment scant,

Capacity not raised to apprehend

Or value what is best

In choice, but ofttest to affect the wrong? 1030

Or was too much of self-love mix'd,

Of constancy no root infix'd,

That either they love nothing, or not long?

Whate'er it be, to wisest men and best

Seeming at first all heav'nly under virgin veil, 1035

Soft, modest, meek, demure,

Once join'd, the contrary she proves, a thorn

Intestine, far within defensive arms

A cleaving mischief, in his way to virtue

Adverse and turbulent, or by her charms 1040

Draws him awry inslaved

With dotage, and his sense depraved

To folly and shameful deeds which ruin ends

What pilot so expert but needs must wreck

Imbark'd with such a steers-mate at the helm? 1045

Favour'd of Heav'n who finds

One virtuous, rarely found,

That in domestic good combines :

Happy that house! his way to peace is smooth :

But virtue which breaks through all opposition, 1050

And all temptation can remove,

Most shines and most is acceptable above.

Therefore God's universal law

Gave to the man despotic power 1055

Over his female in due awe,

Nor from that right to part an hour

Smile she or lour :

So shall he least confusion draw

On his own life, not sway'd

By female usurpation, or dismay'd. 1060

But had we best retire, I see a storm?

Sam. Fair days have oft contracted wind and rain.

Chor. But this another kind of tempest brings.

Sam. Be less abtruse, my riddling days are past.

Chor. Look now for no enchanting voice, nor fear

1034. There is a similar change of numbers to that in this passage of men, and the singular pronouns, in *Par. Lost*, ix. 1182.

The bait of homied words ; a roughen tongue 1006
 Draws hitherward, I know him by his stride,
 The giant Harapha of Gath, his look
 Haughty as is his pile, high-built and proud.
 Comes he in peace ? what wind hath b'own him hither
 I less conjecture than when first I saw 1071
 The sumptuous Dalila floating this way :
 His habit carries peace, his brow defiance.

Sam. Or peace or not, alike to me he comes.

Chor. His fraught we soon shall know, he now arrives. 1075

Har. I come not, Samson, to condole thy chance.
 As these perhaps, yet wish it had not been,
 Though for no friendly intent. I am of Gath,
 Men call me Harapha, of stock renown'd
 As Og or Anak, and the Emims old 1086
 That Kiriathaim held ; thou know'st me now
 If thou at all art known. Much I have heard
 Of thy prodigious might and feats perform'd,
 Incredible to me, in this displeased,
 That I was never present on the place 1095
 Of those encounters, where we might have tried
 Each other's force in camp or listed field ;
 And now am come to see of whom such noise
 Hath walk'd about, and each limb to survey,
 If thy appearance answer loud report. 1099

Sam. The way to know were not to see but taste.

Har. Dost thou already single me ? I thought
 Gyves and the mill had tamed thee. O that Fortune
 Had brought me to the field, where thou art famed
 To have wrought such wonders with an ass's jaw ;
 I should have forced thee soon with other arms, 1099
 Or left thy carcass where the ass lay thrown :
 So had the glory' of prowess been recover'd
 To Palestine, won by a Philistine,
 From the unforeskinn'd race, of whom thou bear'st
 The highest name for valiant acts ; that honour 1101
 Certain to' have won by mortal duel from thee,

1075. *His fraught ; freight* is proposed as a better reading.

1079. *Harapha* is a fictitious character, but the name was suggested to Milton by *Arapha* or *Rapha* being mentioned in Scripture as the father of the giants of Rephaim.—See Deut. ii. 10, 11. iii. 11. Gen. xiv. 5.

1093. *Gyves*, fetters or chains.

I lose, prevented by thy eyes put out. [but do

Sam. Boast not of what thou would'st have done,
What then thou would'st, thou seest it in thy hand.

Har. To combat with a blind man I disdain, 1106
And thou hast need much washing to be touch'd.

Sam. Such usage as your honourable lords
Afford me', assassinated and betray'd,
Who durst not with their whole united powers 1110
In fight withstand me single and unarm'd,
Nor in the house with chamber ambushes
Close-banded durst attack me, no not sleeping,
Till they had hired a woman with their gold
Breaking her marriage faith to circumvent me. 1115
Therefore, without feign'd shifts let be assign'd
Some narrow place inclosed, where sight may give
Or rather flight, no great advantage on me ; [thee,
Then put on all thy gorgeous arms, thy helmet
And brigandine of brass, thy broad habergeon, 1120
Vant-brass and greves, and gauntlet, add thy spear,
A weaver's beam, and seven-times folded shield,
I only with an oaken staff will meet thee,
And raise such outcries on thy clatter'd iron,
Which long shall not withhold me from thy head,
That in a little time, while breath remains thee, 1126
Thou oft shalt wish thyself at Gath to boast
Again in safety what thou would'st have done
To Samson, but shalt never see Gath more.

Har. Thou durst not thus disparage glorious arms,
Which greatest heroes have in battle worn, 1131
Their ornament and safety, had not spells
And black enchantments, some magician's art,
Arm'd thee or charm'd thee strong, which thou from
Heav'n 1134

Feign'dst at thy birth was given thee in thy hair,
Where strength can least abide, though all thy hairs
Were bristles ranged like those that ridge the back
Of chafed wild boars, or ruffled porcupines.

Sam. I know no spells, use no forbidden arts ;
My trust is in the living God, who gave me 1140

1120. *Brigandine*, a coat of mail.—*Habergeon*, a covering of mail for the head and shoulders.—*Vant-brass* or *brace*, covering for the arms ; *greves*, for the legs ; *gauntlet*, an iron glove.

1138. *Shakspeare*, *Hamlet*, Act 1, Sc. 2.

Sam. Camest thou for this, vain boaster, to survey
To descant on my strength, and give thy verdict ? (me,
Come nearer, part not hence so slight inform'd ;
But take good heed my hand survey not thee. 1230

Har. O Baal-zebub ! can my ears unused
Hear these dishonours, and not render death ?

Sam. No man withholds thee, nothing from thy
Fear I incurable ; bring up thy van, [hand
My heels are fetter'd, but my fist is free. 1235

Har. This insolence other kind of answer fits.

Sam. Go baffled coward, lest I run upon thee,
Though in these chains, bulk without spirit vast,
And with one buffet lay thy structure low,
Or swing thee in the air, then dash thee down 1240
To th' hazard of thy brains and shatter'd sides.

Har. By Astaroth, ere long thou shalt lament
These braveries in irons loaden on thee.

Chor. His Giantship is gone somewhat crest-fall'n,
Stalking with less unconscionable strides, 1245
And lower looks, but in a sultry chafe.

Sam. I dread him not, nor all his giant brood,
Though fame divulge him father of five sons,
All of gigantic size, Goliath chief.

Chor. He will directly to the lords, I fear, 1250
And with malicious counsel stir them up
Some way or other yet further to afflict thee

Sam. He must allege some cause, and offer'd fight
Will not dare mention, lest a question rise
Whether he durst accept th' offer or not, 1255
And that he durst not plain enough appear'd.
Much more affliction than already felt

They cannot well impose, nor I sustain ;
If they intend advantage of my labours,
The work of many hands, which earns my keeping
With no small profit daily to my owners. 1261

But come what will, my deadliest foe will prove
My speediest friend, by death to rid me hence,
The worst that he can give, to me the best.
Yet so it may fall out, because their end 1265
Is hate, not help to me, it may with mine
Draw their own ruin who attempt the deed.

1231. *Baalzebub, Astaroth*, deities of the Philistines.

1240. 1 Sam. xii. * Sam. xx. l. 15.

SAMSON AGONISTES.

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Chor. Oh how comely it is, and how reviving
To the spirits of just men long oppress'd,
When God into the hands of their deliverer 1270
Puts invincible might
To quell the mighty of the earth, th' oppressor,
The brute and boist'rous force of violent men
Hardy and industrious to support
Tyrannic power, but raging to pursue 1275
The righteous and all such as honour truth ;
He all their ammunition
And feats of war defeats
With plain heroic magnitude of mind
And celestial vigour arm'd ; 1280
Their armories and magazines contemns,
Renders them useless, while
With winged expedition
Swift as the lightning glance he executes
His errand on the wicked, who surprised 1285
Lose their defence distracted and amazed.

But patience is more oft the exercise
Of saints, the trial of their fortitude,
Making them each his own deliverer,
And victor over all 1290
That Tyranny or Fortune can inflict.
Either of these is in thy lot,
Samson, with might endued
Above the sons of men ; but sight bereaved
May chance to number thee with those 1295
Whom patience finally must crown.

This idol's day hath been to thee no day of rest,
Labouring thy mind
More than the working day thy hands.
And yet perhaps more trouble is behind, 1300
For I descry this way
Some other tending, in his hand
A sceptre or quaint staff he bears,
Comes on amain, speed in his look.
By his habit I discern him now 1305
A public officer, and now at hand.
His message will be short and voluble.

Of. Hebrews, the pris'ner Samson here I seek.

Chor. His manacles remark him, there he sits.

Of. Samson, to thee our lords thus bid me say :

This day to Dagon is a solemn feast, 1311
 With sacrifices, triumph, pomp, and games ;
 Thy strength they know surpassing human rate,
 And now some public proof thereof require
 To honour this great feast, and great assembly ; 1315
 Rise therefore with all speed and come along,
 Where I will see thee hearten'd and fresh clad
 To' appear as fits before th' illustrious lords.

Sam. Thou know'st I am an Hebrew, therefore
 tell them

Our law forbids at their religious rites 1320
 My presence, for that cause I cannot come.

Of. This answer, be assured, will not content them.

Sam. Have they not sword-players, and every sort
 Of gymnastic artists, wrestlers, riders, runners,
 Jugglers and dancers, antics, mummers, mimics, 1325
 But they must pick me out with shackles tied,
 And over-labour'd at their public mill
 To make them sport with blind activity ?
 Do they not seek occasion of new quarrels
 On my refusal to distress me more, 1330
 Or make a game of my calamities ?
 Return the way thou cam'st, I will not come.

Of. Regard thyself, this will offend them highly.

Sam. Myself? my conscience and internal peace.
 Can they think me so broken, so debased 1335
 With corporal servitude, that my mind ever
 Will condescend to such absurd commands ?
 Although their drudge, to be their fool or jester,
 And in my midst of sorrow and heart-grief
 To shew them feats, and play before their god, 1340
 The worst of all indignities, yet on me
 Join'd with extreme contempt ? I will not come.

Of. My message was imposed on me with speed,
 Brooks no delay ; is this thy resolution ? 1344

Sam. So take it with what speed thy message needs.

Of. I am sorry what this stoutness will produce.

Sam. Perhaps thou shalt have cause to sorrow
 indeed.

Chor. Consider, Samson, matters now are strain'd
 Up to the highth, whether to hold or break ;
 He's gone, and who knows how he may report 1350
 Thy words by adding fuel to the flame ?

Expect another message more imperious,
More lordly thund'ring than thou well wilt bear.

Sam. Shall I abuse this consecrated gift
Of strength, again returning with my hair 1364

After my great transgression, so requite
Favour renew'd, and add a greater sin
By prostituting holy things to idols;
A Nazarite in place abominable
Vaunting my strength in honour to their Dagon ? 1366
Besides, how vile, contemptible, ridiculous,
What act more execrably unclean, profane ?

Chor. Yet with this strength thou serv'st the Phi-
Idolatrous, uncircumcised, unclean. [listines,

Sam. Not in their idol-worship, but by labour 1365
Honest and lawful to deserve my food
Of those who have me in their civil power. [not.

Chor. Where the heart joins not, outward acts defile

Sam. Where outward force constrains, the sentence
But who constrains me to the temple of Dagon, [holds;
Not dragging ? the Philistian lords command. 1371
Commands are no constraints. If I obey them,
I do it freely, vent'ring to displease
God for the fear of man, and man prefer,
Set God behind : which in his jealousy 1375
Shall never, unrepented, find forgiveness.
Yet that he may dispense with me or thee
Present in temples at idolatrous rites
For some important cause, thou need'st not doubt.

Chor. How thou wilt here come off surmounts my

Sam. Be of good courage, I begin to feel [reach.
Some rousing motions in me which dispose
To something extraordinary my thoughts.
I with this messenger will go along,
Nothing to do, be sure, that may dishonour 1385
Our law, or stain my vow of Nazarite.
If there be aught of presage in the mind,
This day will be remarkable in my life
By some great act, or of my days the last. 1389

Chor. In time thou hast resolved, the man returns.

1377. It is not here intended to be said that God suffers any of
his creatures to share in the worship of idols, but that, for some
important purpose, he may permit them to enter temples devoted
to the false gods, whose blind votaries he intends to punish by
their means.

Of Samson, this second message from our lords
 To thee I am bid say. Art thou our slave,
 Our captive, at the public mill our drudge,
 And dar'st thou at our sending and command
 Dispute thy coming? come without delay; 1395
 Or we shall find such engines to assail
 And hamper thee, as thou shalt come of force.
 Though thou wert firmler fasten'd than a rock.

Sam. I could be well content to try their art
 Which to no few of them would prove pernicious.
 Yet knowing their advantages too many, 1401
 Because they shall not trail me through their streets
 Like a wild beast, I am content to go.
 Masters' commands come with a power resistless
 To such as owe them absolute subjection: 1405
 And for a life who will not change his purpose
 (So mutable are all the ways of men)?
 Yet this be sure, in nothing to comply
 Scandalous or forbidden in our law.

Of. I praise thy resolution: doff these links: 1410
 By this compliance thou wilt win the lords
 To favour, and perhaps to set thee free.

Sam. Brethren, farewell; your company along
 I will not wish, lest it perhaps offend them
 To see me girt with friends; and how the sight 1415
 Of me as of a common enemy,
 So dreaded once, may now exasperate them,
 I know not: lords are lordliest in their wine;
 And the well-feasted priest then soonest fired
 With zeal, if aught religion seem concern'd; 1420
 No less the people on their holy-days
 Impetuous, insolent, unquenchable:
 Happen what may, of me expect to hear
 Nothing dishonourable, impure, unworthy
 Our God, our law, my nation, or myself, 1425
 The last of me or no I cannot warrant.

Chor. Go, and the Holy One
 Of Israel be thy guide
 To what may serve his glory best, and spread his
 Great among the Heathen round; [name
 Send thee the angel of thy birth to stand 1431
 Fast by thy side, who from thy father's field
 Rode up in flames after his message told

Of thy conception, and be now a shield
Of fire ; that Spirit that first rush'd on thee 1438
In the camp of Dan

Be efficacious in thee now at need.
For never was from Heav'n imparted
Measure of strength so great to mortal seed,
As in thy wondrous actions hath been seen. 1440

But wherefore comes old Manoah in such haste
With youthful steps ? much livelier than erewhile
He seems : supposing here to find his son,
Or of him bringing to us some glad news ? 1444

Man. Peace with you, brethren ; my inducement
Was not at present here to find my son, [hither
By order of the lords new parted hence
To come and play before them at their feast.

I heard all as I came, the city rings,
And numbers thither flock, I had no will, 1450
Lest I should see him forced to things unseemly.
But that which moved my coming now was chiefly
To give ye part with me what hope I have
With good success to work his liberty. 1454

Chor. That hope would much rejoice us to partake
With thee ; say, rev'rend Sire, we thirst to hear.

Man. I have attempted one by one the lords
Either at home, or through the high street passing,
With supplication prone and father's tears,
To' accept of ransom for my son their prisoner. 1460
Some much averse I found and wondrous harsh,
Contemptuous, proud, set on revenge and spite ;
That part most revered Dagon and his priests :
Others more moderate seeming, but their aim
Private reward, for which both God and state 1465
They easily would set to sale : a third
More generous far and civil, who confess'd
They had enough revenged, having reduced
Their foe to misery beneath their fears,
The rest was magnanimity to remit, 1470
If some convenient ransom were proposed.—
What noise or shout was that ? it tore the sky.

Chor. Doubtless the people shouting to behold
Their once great dread, captive and blind before them,
Or at some proof of strength before them shewn. 1475

Man. His ransom, if my whole inheritance
May compass it, shall willingly be paid

And number'd down : much rather I shall choose
 To live the poorest in my tribe, than richest,
 And he in that calamitous prison left. 1480
 No, I am fix'd not to part hence without him.
 For his redemption all my patrimony,
 If need be, I am ready to forego
 And quit : not wanting him I shall want nothing.

Chor. Fathers are wont to lay up for their sons,
 Thou for thy son art bent to lay out all : 1490
 Sons wont to nurse their parents in old age,
 Thou in old age car'st how to nurse thy son,
 Made older than thy age through eye-sight lost.

Man. It shall be my delight to tend his eyes, 1490
 And view him sitting in the house, ennobled
 With all those high exploits by him achieved,
 And on his shoulders waving down those locks
 That of a nation arm'd the strength contain'd :
 And I persuade me God had not permitted 1495
 His strength again to grow up with his hair,
 Garrison'd round about him like a camp
 Of faithful soldiery, were not his purpose
 To use him further yet in some great service ;
 Not to sit idle with so great a gift 1500
 Useless, and thence ridiculous about him.
 And since his strength with eye-sight was not lost,
 God will restore him eye-sight to his strength.

Chor. Thy hopes are not ill-founded nor seem vain
 Of his delivery, and thy joy thereon 1505
 Conceived agreeable to a father's love,
 In both which we, as next, participate. [noise !

Man. I know your friendly minds and—O what
 Mercy of Heav'n, what hideous noise was that ?
 Horribly loud, unlike the former shout. 1510

Chor. Noise call you it or universal groan,
 As if the whole inhabitation perish'd !
 Blood, death, and deathful deeds, are in that noise,
 Ruin, destruction at the utmost point.

Man. Of ruin indeed methought I heard the noise :
 Oh it continues, they have slain my son. 1516

Chor. Thy son is rather slaying them, that outcry
 From slaughter of one foe could not ascend.

Man. Some dismal accident it needs must be ;
 What shall we do, stay here or run and see ? 1520

Chor. Best keep together here, lest running thither

We unawares run into Danger's mouth.
 This evil on the Philistines is fallen ;
 From whom could else a general cry be heard ?
 The sufferers then will scarce molest us here, 1528
 From other lands we need not much to fear.
 What if his eye-sight (for to Israel's God
 Nothing is hard) by miracle restored,
 He now be dealing dole among his foes,
 And over heaps of slaughter'd walk his way ? 1530

Man. That were a joy presumptuous to be thought.

Chor. Yet God hath wrought things as incredible
 For his people of old : what hinders now ?

Man. He can I know, but doubt to think he will ;
 Yet hope would fain subscribe, and tempts belief,
 A little stay will bring some notice hither. 1536

Chor. Of good or bad so great, of bad the sooner ;
 For evil news rides post, while good news baita.
 And to our wish I see one hither speeding,
 An Hebrew, as I guess, and of our tribe. 1540

Mes. O whither shall I run, or which way fly
 The sight of this so horrid spectacle,
 Which erst my eyes beheld and yet behold ?
 For dire imagination still pursues me.
 But Providence or instinct of nature seems, 1545
 Or reason though disturb'd, and scarce consulted,
 To' have guided me aright, I know not how,
 To thee first, reverend Manoah, and to these
 My countrymen, whom here I knew remaining,
 As at some distance from the place of horror, 1550
 Though in the sad event too much concern'd.

Man. The accident was loud, and here before thee
 With rueful cry, yet what it was we hear not ;
 No preface needs, thou seest we long to know.

Mes. It would burst forth, but I recover breath
 And sense distract, to know well what I utter. 1556

Man. Tell us the sum, the circumstance defer.

Mes. Gaza yet stands, but all her sons are fallen,
 All in a moment overwhelm'd and fallen.

Man. Sad, but thou know'st to Israelites not saddest
 The desolation of a hostile city. 1561

Mes. Feed on that first, there may in grief be sur-

Man. Relate by whom. [feet

Mes. By Samson.

1566. *Distract* ; used also as an adjective by Shakspeare.

Man. That still lessens
The sorrow, and converts it nigh to joy.

Mes. Ah, Manoah, I refrain too suddenly 1565
To utter what will come at last too soon ;
Lest evil tidings with too rude irruption
Hitting thy aged ear should pierce too deep.

Man. Suspense in news is torture, speak them out.

Mes. Take then the worst in brief, Samson is dead.

Man. The worst indeed, O all my hope's defeated
To free him hence ! but Death who sets all free
Hath paid his ransom now and full discharge.
What windy joy this day had I conceived 1575
Hopeful of his delivery, which now proves
Abortive as the first-born bloom of Spring
Nipt with the lagging rear of winter's frost !
Yet ere I give the reins to grief, say first
How died he ; death to life is crown or shame.
All by him fell thou say'st, by whom fell he, 1580
What glorious hand gave Samson his death's wound ?

Mes. Unwounded of his enemies he fell.

Man. Wearied with slaughter then, or how ? ex-

Mes. By his own hands. [plain.

Man. Self-violence ? what cause
Brought him so soon at variance with himself 1595
Among his foes ?

Mes. Inevitable cause
At once both to destroy and be destroy'd ;
The edifice, where all were met to see him,
Upon their heads and on his own he pull'd.

Man. O lastly over-strong against thyself ! 1590
A dreadful way thou took'st to thy revenge.
More than enough we know ; but while things yet
Are in confusion, give us if thou canst,
Eye-witness of what first or last was done,
Relation more particular and distinct. 1595

Mes. Occasions drew me early to this city,
And as the gates I enter'd with sun-rise,
The morning trumpets festival proclaim'd
Through each high-street : little I had dispatch'd,
When all abroad was rumour'd that this day 1600
Samson should be brought forth to shew the people
Proof of his mighty strength in feats and games ;
I sorrow'd at his captive state, but minded
Not to be absent at that spectacle.

The building was a spacious theatre 1605
 Half-round on two main pillars vaulted high,
 With seats where all the lords, and each degree
 Of sort, might sit in order to behold ;
 The other side was open, where the throng
 On banks and scaffolds, under sky might stand ; 1610
 I among these aloof obscurely stood.

The feast and noon grew high, and sacrifice [wine,
 Had fill'd their hearts with mirth, high cheer, and
 When to their sports they turn'd. Immediately
 Was Samson as a public servant brought, 1615
 In their state livery clad ; before him pipes
 And timbrels, on each side went armed guards,
 Both horse and foot, before him and behind
 Archers, and slingers, cataphracts and spears.

At sight of him the people with a shout 1620
 Rifted the air, clamouring their god with praise,
 Who' had made their dreadful enemy their thrall.
 He patient but undaunted where they led him,
 Came to the place, and what was set before him,
 Which without help of eye might be assay'd 1625
 To heave, pull, draw, or break, he still perform'd
 All with incredible, stupendous force,
 None daring to appear antagonist.

At length for intermission sake they led him
 Between the pillars ; he his guide requested 1630
 (For so from such as nearer stood we heard)

As over-tired to let him lean a while
 With both his arms on those two massy pillars,
 That to the arched roof gave main support.
 He unsuspecting led him ; which when Samson 1635
 Felt in his arms, with head a while inclined,
 And eyes fast fix'd, he stood, as one who pray'd,
 Or some great matter in his mind revolved :
 At last with head erect thus cry'd aloud,
 ' Hitherto, Lords, what your commands imposed 1640
 I have perform'd, as reason was, obeying,
 Not without wonder or delight beheld :

1605. Buildings are mentioned by Pliny the naturalist which were supported only by one pillar, and Dr. Shaw says in his Travels, that the eastern theatres are built in the form of an advanced cloister or penthouse, supported by one or two pillars in the front or centre. Supposing, therefore, that the house of Dagon was built, as is most probable, in this manner, the destruction which followed the exertion of Samson's strength was inevitable.

1610. *Cataphracts*, men or horses completely armed.

Now of my own accord such other trial
 I mean to shew you of my strength, yet greater ;
 As with amaze shall strike all who behold.' 1645
 This utter'd, straining all his nerves he bow'd,
 As with the force of winds and waters pent
 When mountains tremble, those two massy pillars
 With horrible convulsion to and fro 1649
 He tugg'd, he shook, till down they came and drew
 The whole roof after them, with burst of thunder
 Upon the heads of all who sat beneath,
 Lords, ladies, captains, counsellors, or priests,
 Their choice nobility and flower, not only
 Of this, but each Philistian city round, 1655
 Met from all parts to solemnize this feast.
 Samson with these immix'd, inevitably
 Pull'd down the same destruction on himself ;
 The vulgar only 'scaped who stood without.

Chor. O dearly-bought revenge, yet glorious! 1660
 Living or dying thou hast fulfill'd
 The work for which thou wast foretold
 To Israel, and now ly'st victorious
 Among thy slain self-kill'd,
 Not willingly, but tangled in the fold 1665
 Of dire necessity, whose law in death conjoin'd
 Thee with thy slaughter'd foes, in number more
 Than all thy life hath slain before. [sublime,

1 *Semichor.* While their hearts were jocund and
 Drunk with idolatry, drunk with wine, 1670
 And fat regorged of bulls and goats,
 Chaunting their idol, and preferring
 Before our living Dread who dwells
 In Silo, his bright sanctuary ;
 Among them he a spirit of frenzy sent, 1675
 Who hurt their minds,
 And urged them on with mad desire
 To call in haste for their destroyer ;
 They only set on sport and play
 Unweetingly importuned 1680
 Their own destruction to come speedy upon them.
 So fond are mortal men
 Fallen into wrath divine,
 As their own ruin on themselves to' invite,

1667. Judg. xvi. 30.

1674. *Silo*, the tabernacle and ark were there at this time

SAMSON AGONISTES.

387

Insensate left, or to sense reprobate, 1085
And with blindness internal struck.

2 *Semichor*. But he, though blind of sight,
Despised and thought extinguish'd quite
With inward eyes illuminated,
His fiery virtue roused 1090

From under ashes into sudden flame,
And as an evening dragon came,
Assailant on the perched roosts,
And nests in order ranged
Of tame villatic fowl; but as an eagle 1095
His cloudless thunder bolted on their heads.

So virtue given for lost,
Depress'd, and overthrown, as seem'd,
Like that self-begotten bird
In the Arabian woods imbost, 1700

That no second knows nor third,
And lay ere while a holocaust,
From out her ashy womb now teem'd,
Revives, reflowerishes, then vigorous most
When most unactive deem'd, 1705
And though her body die, her fame survives
A secular bird ages of lives.

Man. Come, come, no time for lamentation now,
Nor much more cause; Samson hath quit himself
Like Samsen, and heroically hath finish'd 1710
A life heroic, on his enemies

Fully revenged, hath left them years of mourning,
And lamentation to the sons of Caphtor
Through all Philistian bounds, to Israel
Honour hath left, and freedom, let but them 1715

Find courage to lay hold on this occasion;
To himself and father's house eternal fame,
And, which is best and happiest yet, all this
With God not parted from him, as was fear'd,
But favouring and assisting to the end. 1720

Nothing is here for tears, nothing to wail
Or knock the breast, no weakness, no contempt,
Dispraise, or blame, nothing but well and fair

1095. *Villatic*, domestic, from the Latin *Villa*.

1700. *Imbost*, embowered or concealed, from the Italian word *imboscare*, I conjecture.—Spenser uses it. *Faery Queen*, B. 1. Can. 3. St. 24.

1713. *Sons of Caphtor*, Philistines from the island of Caphtor, who settled in Palestine.

And what may quiet us in a death so noble.
 Let us go find the body where it lies 1725
 Soak'd in his enemies' blood, and from the stream
 With lavers pure and cleansing herbs wash off
 The clotted gore. I with what speed the while
 (Gaza is not in plight to say us nay)
 Will send for all my kindred, all my friends, 1730
 To fetch him hence, and solemnly attend
 With silent obsequy and funeral train
 Home to his father's house: there will I build him
 A monument, and plant it round with shade
 Of laurel ever green, and branching palm, 1735
 With all his trophies hung, and acts inroll'd
 In copious legend, or sweet lyric song.
 Thither shall all the valiant youth resort,
 And from his memory inflame their breasts
 To matchless valour, and adventures high: 1740
 The virgins also shall on feastful days
 Visit his tomb with flow'rs, only bewailing
 His lot unfortunate in nuptial choice,
 From whence captivity and loss of eyes.
Chor. All is best, though we oft doubt 1745
 What th' unsearchable dispose
 Of highest Wisdom brings about,
 And ever best found in the close.
 Oft he seems to hide his face,
 But unexpectedly returns, 1750
 And to his faithful champion hath in place
 Bore witness gloriously; whence Gaza mourns
 And all that band them to resist
 His uncontrollable intent;
 His servants he with new acquist 1755
 Of true experience, from this great event,
 With peace and consolation hath dismiss,
 And calm of mind, all passions spent.

1730. This circumstance is founded on Judg. xvi. 31.

To the lovers of the classical drama, *Samson Agonistes* is full of beauty; its regularity, the clearness and solemnity of its diction, the pathos of Manoah's character, and the well-sustained severity of Samson's, are all calculated to secure their admiration. But it is not the generality of readers who can see beauty in propriety, or feel sympathy with a passion which is more strong than vehement; and to these this poem will always fail of interest.

COMUS,

A MASK :

*Presented at Ludlow Castle, 1634, before the Earl
of Bridgewater, then President of Wales.*

THE PERSONS.

<i>The attendant Spirit,</i>	<i>The Lady.</i>
<i>afterwards in the habit</i>	<i>First Brother.</i>
<i>of Thyrsis.</i>	<i>Second Brother.</i>
<i>Comus with his crew.</i>	<i>Sabrina, the Nymph.</i>

The chief persons who presented were,

The Lord Brackley.
Mr. Thomas Egerton, his brother.
The Lady Alice Egerton.

The first Scene discovers a wild wood.

The attendant Spirit descends or enters.

BEFORE the starry threshold of Jove's court
My mansion is, where those immortal shapes
Of bright aerial Spirits live insphered
In regions mild of calm and serene air,
Above the smoke and stir of this dim spot, 5
Which men call Earth, and with low-thoughted care
Confined, and pester'd in this pin-fold here,
Strive to keep up a frail and feverish being,
Unmindful of the crown that Virtue gives
After this mortal change to her true servants 10
Amongst the enthroned Gods on sainted seats.
Yet some there be that by due steps aspire

1. This exquisite little drama is, next to *Paradise Lost*, the most splendid offspring of Milton's genius. Never were the loveliest graces of natural description more felicitously employed, or the union of what is beautiful in the moral and imaginative of poetry more complete.

To lay their just hands on that golden key
 That opes the palace of Eternity :
 To such my errand is : and but for such, 15
 I would not soil these pure ambrosial weeds
 With the rank vapours of this sin-worn mould.
 But to my task. Neptune, besides the sway
 Of every salt flood, and each ebbing stream,
 Took in by lot 'twixt high and nether Jove 20
 Imperial rule of all the sea-girt isles,
 That like to rich and various gems inlay
 The unadorned bosom of the deep,
 Which he to grace his tributary gods
 By course commits to several government, 25
 And gives them leave to wear their sapphire crowns,
 And wield their little tridents : but this isle,
 The greatest and the best of all the main,
 He quarters to his blue-hair'd deities ;
 And all this tract that fronts the falling sun 30
 A noble peer of mickle trust and power
 Has in his charge, with temper'd awe to guide
 An old and haughty nation proud in arms :
 Where his fair offspring nursed in princely lore
 Are coming to attend their father's state, 35
 And new intrusted sceptre ; but their way
 Lies through the perplex'd paths of this drear wood,
 The nodding horror of whose shady brows
 Threats the forlorn and wand'ring passenger ;
 And here their tender age might suffer peril, 40
 But that by quick command from sovereign Jove
 I was dispatch'd for their defence and guard ;
 And listen why, for I will tell you now
 What never yet was heard in tale or song,
 From old or modern bard, in hall or bower. 45
 Bacchus, that first from out the purple grape
 Crush'd the sweet poison of mis-used wine,
 After the Tuscan mariners transform'd,
 Coasting the Tyrrhene shore, as the winds listed,
 On Circe's island fell : (who knows not Circe 50
 The daughter of the Sun ? whose charmed cup

48. *The Tuscan Mariners* ; they were transformed by Bacchus, whom they had angered, into ships and dolphins.—See Ovid, *Met.* iii. 8. The story of Circe and her transformations is well known.—Homer, *Odys.* x.

Whoever tasted, lost his upright shape,
 And downward fell into a grovelling swine :)
 This nymph, that gazed upon his clust'ring locks,
 With ivy berries wreath'd, and his blithe youth, 55
 Had by him, ere he parted thence, a son
 Such like his father, but his mother more,
 Whom therefore she brought up, and Comus named ;
 Who ripe, and frolic of his full grown age,
 Roving the Celtic and Iberian field, 60
 At last betakes him to this ominous wood,
 And in thick shelter of black shades imbower'd
 Excels his mother at her mighty art,
 Offering to every weary traveller 64
 His orient liquor in a crystal glass, [taste
 To quench the drought of Phœbus, which as they
 (For most do taste through fond intemp'rate thirst)
 Soon as the potion works, their human count'nance,
 Th' express resemblance of the gods, is changed
 Into some brutish form of wolf, or bear, 70
 Or ounce, or tiger, hog, or bearded goat,
 All other parts remaining as they were ;
 And they, so perfect is their misery,
 Not once perceive their foul disfigurement,
 But boast themselves more comely than before, 75
 And all their friends and native home forget,
 To roll with pleasure in a sensual sty.
 Therefore when any favour'd of high Jove
 Chances to pass through this advent'rous glade,
 Swift as the sparkle of a glancing star 80
 I shoot from heav'n, to give him safe convoy,
 As now I do : but first I must put off
 These my sky robes spun out of Iris woof,
 And take the weeds and likeness of a swain,
 That to the service of this house belongs, 85
 Who, with his soft pipe, and smooth-dittied song,
 Well knows to still the wild winds when they roar,
 And hush the waving woods, nor of less faith,
 And in this office of his mountain watch,
 Likeliest, and nearest to the present aid 90
 Of this occasion. But I hear the tread
 Of hateful steps. I must be viewless now.

60. *Celtic and Iberian field ; France and Spain.*83. *Par. Lost, xl. 374.*

Comus enters with a charming rod in one hand, his glass in the other ; with him a rout of monsters, headed like sundry sorts of wild beasts, but otherwise like men and women, their apparel glittering ; they come in making a riotous and unruly noise, with torches in their hands.

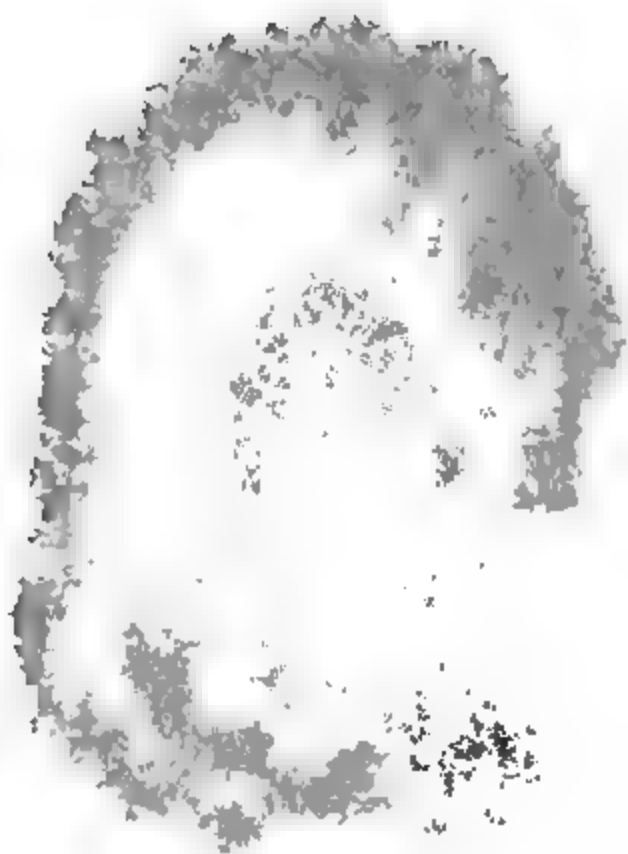
Com. The star that bids the shepherd fold,
 Now the top of Heav'n doth hold,
 And the gilded car of Day, 95
 His glowing axle doth allay
 In the steep Atlantic stream,
 And the slope Sun his upward beam
 Shoots against the dusky pole,
 Pacing toward the other goal 100
 Of his chamber in the East.
 Meanwhile welcome Joy and Feast,
 Midnight Shout and Revelry,
 Topsy Dance, and Jollity,
 Braid your locks with rosy twine, 105
 Dropping odours, dropping wine.
 Rigour now is gone to bed,
 And Advice with scrupulous head,
 Strict Age and sour Severity
 With their grave saws in slumber lie. 110
 We that are of purer fire
 Imitate the starry quire,
 Who in their nightly watchful spheres,
 Lead in swift round the months and years.
 The sounds and seas, with all their finny drove, 115
 Now to the moon in wavering morrice move ;
 And on the tawny sands and shelves
 Trip the pert faeries and the dapper elves.
 By dimpled brook and fountain brim,
 The wood-nymphs deck'd with daisies trim, 120
 Their merry wakes and pastimes keep :

93. It would be impossible, perhaps, to find a more exquisite piece of musical versification than the following. The beauty and variety of the imagery are equally unsurpassed.

103. It would be useless to point out the many trifling alterations which appear in the manuscript and first editions of this poem ; a few, however, are worth observing, and among them, that of this line, which originally stood—

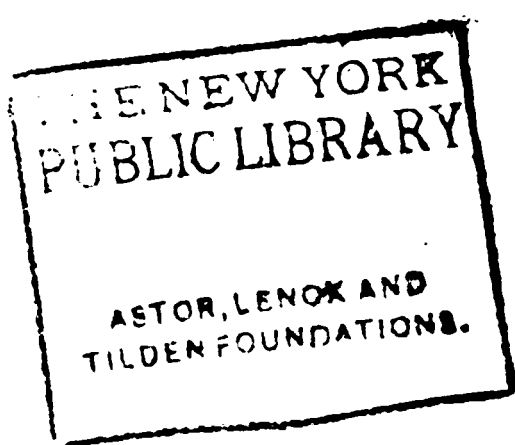
And quick law with her scrupulous head.

117. *Tawny* ; originally, *yellow*.





Top the port faeries and the dapper elves
By happy brook and fountain linn
The wood-nymphs, deck'd with daisies trim,
Their merry wakes and pastimes keep



What hath night to do with sleep?
 Night hath better sweets to prove,
 Venus now wakes, and wakens Love.
 Come let us our rites begin, 125
 'Tis only day-light that makes sin,
 Which these dun shades will ne'er report.
 Hail Goddess of nocturnal sport,
 Dark-veil'd Cotytto, t' whom the secret flame
 Of midnight torches burns; mysterious dame, 130
 That ne'er art call'd, but when the dragon womb
 Of Stygian darkness spits her thickest gloom,
 And makes one blot of all the air,
 Stay thy cloudy ebon chair,
 Wherein thou rid'st with Hecat', and befriend 135
 Us thy vow'd priests, till utmost end
 Of all thy dues be done, and none left out
 Ere the blabbing eastern scout,
 The nice Morn on the Indian steep
 From her cabin'd loop-hole peep, 140
 And to the tell-tale Sun descry
 Our conceal'd solemnity.
 Come, knit hands, and beat the ground
 In a light fantastic round.

The Measure.

Break off, break off, I feel the different pace 145
 Of some chaste footing near about this ground.
 Run to your shrouds, within these brakes and trees;
 Our number may affright: some virgin sure
 (For so I can distinguish by mine art)
 Benighted in these woods. Now to my charms, 150
 And to my wily trains; I shall ere long
 Be well stock'd with as fair a herd as grazed
 About my mother Circe. Thus I hurl
 My dazzling spells into the spungy air,
 Of power to cheat the eye with blear illusion, 155
 And give it false presentments, lest the place
 And my quaint habits breed astonishment,
 And put the damsel to suspicious flight,
 Which must not be, for that 's against my course;
 I under fair pretence of friendly ends, 160

129. *Cotytto*; the goddess of licentious pleasures.
 44. *Tell-tale*; discovering the secrets of the night.

And well-placed words of glozing courtesy
 Baited with reasons not unplausible,
 Wind me into the easy-hearted man,
 And hug him into snares. 'When once her eye
 Hath met the virtue of this magic dust, 165
 I shall appear some harmless villager
 Whom thrift keeps up about his country gear
 But here she comes, I fairly step aside,
 And hearken, if I may, her business here.

The Lady enters.

This way the noise was, if mine ear be true, 170
 My best guide now ; methought it was the sound
 Of riot and ill-managed merriment,
 Such as the jocund flute or gamesome pipe
 Stirs up among the loose unletter'd hinds,
 When for their teeming flocks, and granges full, 175
 In wanton dance they praise the bounteous Pan,
 And thank the Gods amiss. I should be loath
 To meet the rudeness and swill'd insolence
 Of such late wassailers ; yet O where else
 Shall I inform my unacquainted feet 180
 In the blind mazes of this tangled wood ?
 My brothers, when they saw me wearied out
 With this long way, resolving here to lodge
 Under the spreading favour of these pines,
 Stept, as they said, to the next thicket side 185
 To bring me berries, or such cooling fruit
 As the kind hospitable woods provide.
 They left me then, when the grey-hooded Even
 Like a sad votarist in palmer's weed,
 Rose from the hindmost wheels of Phoebus' wain. 190
 But where they are, and why they came not back,
 Is now the labour of my thought ; 'tis likeliest
 They had engaged their wand'ring steps too far,
 And envious Darkness, ere they could return,
 Had stole them from me : else, O thievish Night, 195
 Why should'st thou, but for some felonious end,
 In thy dark lantern thus close up the stars,
 That Nature hung in Heav'n, and fill'd their lamps
 With everlasting oil, to give due light

181. Originally,

In the blind alleys of this arched wood.

COMUS.

405

To the misled and lonely traveller? 200
 This is the place, as well as I may guess,
 Whence even now the tumult of loud Mirth
 Was rife, and perfect in my list'ning ear,
 Yet nought but single darkness do I find.
 What might this be? A thousand fantasies 205
 Begin to throng into my memory,
 Of calling shapes, and beck'ning shadows dire,
 And aery tongues, that syllable men's names
 On sands, and shores, and desert wildernesses.
 These thoughts may startle well, but not astound 210
 The virtuous mind, that ever walks attended
 By a strong siding champion, Conscience.—
 O welcome pure-eyed Faith, white-handed Hope,
 Thou hovering angel girt with golden wings,
 And thou unblemish'd form of Chastity; 215
 I see ye visibly, and now believe
 That he, the Supreme Good, t' whom all things ill
 Are but as slavish officers of vengeance,
 Would send a glist'ring guardian if need were
 To keep my life and honour unassail'd. 220
 Was I deceived, or did a sable cloud
 Turn forth her silver lining on the night?
 I did not err, there does a sable cloud
 Turn forth her silver lining on the night,
 And casts a gleam over this tufted grove. 225
 I cannot hallow to my brothers, but
 Such noise as I can make to be heard farthest
 I'll venture, for my new enliven'd spirits
 Prompt me; and they perhaps are not far off.

SONG.

SWERT Echo, sweetest nymph, that liv'st unseen 230
 Within thy aery shell,
 By slow Meander's margent green,
 And in the violet-embroider'd vale,
 Where the love-lorn nightingale
 Nightly to thee her sad song mourneth well; 235
 Canst thou not tell me of a gentle pair
 That liketh thy Narcissus are?

208. This beautiful expression was not at first written. The line was, *That lure night-wanderers.*

236. This is a very ingenious invention to introduce the beautiful song which follows.

O if thou have
 Hid them in some flow'ry cave,
 Tell me but where, 240
 Sweet queen of parly, daughter of the sphere;
 So may'st thou be translated to the skies,
 And give resounding grace to all Heav'n's harmonies.

Com. Can any mortal mixture of Earth's mould
 Breathe such divine enchanting ravishment? 245
 Sure something holy lodges in that breast,
 And with these raptures moves the vocal Air
 To testify his hidden residence:
 How sweetly did they float upon the wings
 Of silence, through the empty-vaulted Night, 250
 At ev'ry fall smoothing the raven down
 Of Darkness till it smiled! I have oft heard
 My mother Circe with the Sirens three,
 Amidst the flow'ry-kirtled Naiades
 Culling their potent herbs, and baleful drugs, 255
 Who, as they sung, would take the prison'd soul,
 And lap it in Elysium; Scylla wept,
 And chid her barking waves into attention,
 And fell Charybdis murmur'd soft applause:
 Yet they in peaceful slumber lull'd the sense, 260
 And in sweet madness robb'd it of itself;
 But such a sacred and home-felt delight,
 Such sober certainty of waking bliss,
 I never heard till now. I'll speak to her,
 And she shall be my queen. Hail foreign wonder, 265
 Whom certain these rough shades did never breed,
 Unless the goddess that in rural shrine
 Dwell'st here with Pan, or Sylvan, by blest song
 Forbidding every bleak unkindly fog
 To touch the prosp'rous growth of this tall wood. 270
La. Nay, gentle Shepherd, ill is lost that praise
 That is address'd to unattending ears;
 Not any boast of skill, but extreme shift
 How to regain my sever'd company,
 Compell'd me to awake the courteous Echo 275
 To give me answer from her mossy couch.

Com. What chance, good Lady, hath bereft you thus?

284. This and the following verse were added by Milton to the original copy, and inserted in the margin.

La. Dim darkness, and this leafy labyrinth.

Com. Could that divide you from near-ushering

La. They left me weary on a grassy turf. [guides?

Com. By falsehood, or discourtesy, or why? 281

La. To seek i' th' valley some cool friendly spring.

Com. And left your fair side all unguarded, Lady?

La. They were but twain, and purposed quick return.

Com. Perhaps forestalling Night prevented them.

La. How easy my misfortune is to hit! 286

Com. Imports their loss, beside the present need?

La. No less than if I should my brothers lose.

Com. Were they of manly prime, or youthful bloom?

La. As smooth as Hebe's their unrazor'd lips. 290

Com. Two such I saw, what time the labour'd ox

In his loose traces from the furrow came,

And the swinkt hedger at his supper sat;

I saw them under a green mantling vine

That crawls along the side of yon small hill, 295

Plucking ripe clusters from the tender shoots;

Their port was more than human, as they stood:

I took it for a faëry vision

Of some gay creatures of the element,

That in the colours of the rain-bow live, 300

And play i' th' plighted clouds. I was awe-struck,

And as I pass'd, I worshipp'd; if those you seek,

It were a journey like the path to Heav'n,

To help you find them.

La. Gentle Villager,

What readiest way would bring me to that place?

Com. Due west it rises from this shrubby point. 306

La. To find out that, good Shepherd, I suppose

In such a scant allowance of star-light,

Would overtask the best land-pilot's art,

Without the sure guess of well-practised feet. 310

Com. I know each lane, and every alley green,

Dingle, or bushy dell, of this wild wood,

And every bosky bourn from side to side,

My daily walks and ancient neighbourhood;

And if your stray-attendants be yet lodged, 316

Or shroud within these limits, I shall know

Ere morrow wake, or the low-roosted lark

321. *Plighted*, instead of *plaited*, to avoid its jarring with *play*.

From her thatch'd pallat rouse ; if otherwise,
 I can conduct you, Lady, to a low
 But loyal cottage, where you may be safe 328
 Till further quest.

La. Shepherd, I take thy word,
 And trust thy honest offer'd courtesy,
 Which oft is sooner found in lowly sheds
 With smoky rafters, than in tapestry halls,
 And courts of princes, where it first was named, 325
 And yet is most pretended : in a place
 Less warranted than this, or less secure,
 I cannot be, that I should fear to change it.
 Eye me, blest Providence, and square my trial
 To my proportion'd strength. Shepherd, lead on. 330

The Two Brothers.

E. Bro. Unmuffle, ye faint Stars, and thou fair
 That wont'st to love the traveller's benizon, [Moon,
 Stoop thy pale visage through an amber cloud,
 And disinherit Chaos, that reigns here
 In double night of darkness and of shades ; 335
 Or if your influence be quite damm'd up
 With black usurping mists, some gentle taper,
 Though a rush-candle from the wicker hole
 Of some clay habitation, visit us
 With thy long levell'd rule of streaming light, 340
 And thou shalt be our star of Arcady,
 Or Tyrian Cynosure.

Y. Bro. Or if our eyes
 Be barr'd that happiness, might we but hear
 The folded flocks penn'd in their wattled cotes,
 Or sound of pastoral reeds with oaten stops, 345
 Or whistle from the lodge or village cock
 Count the night watches to his feathery dames,
 'Twould be some solace yet, some little cheering
 In this close dungeon of innumerable boughs.
 But O that hapless virgin, our lost Sister, 350
 Where may she wander now, whither betake her
 From the chill dew, amongst rude burs and thistles?
 Perhaps some cold bank is her bolster now,
 Or 'gainst the rugged bark of some broad elm
 Leans her unpillow'd head, fraught with sad fears
 of Arcady &c the greater and lesser

COMUS.

400

What if in wild amazement and affright?
Or, while we speak, within the direful grasp
Of savage hunger or of savage heat?

355

E. Bro. Peace, Brother, be not over-exquisite
To cast the fashion of uncertain evils:

360

For grant they be so, while they rest unknown,
What need a man forestall his date of grief,
And run to meet what he would most avoid?
Or, if they be but false alarms of fear,
How bitter is such self-delusion?

365

I do not think my Sister so to seek,
Or so unprincipled in Virtue's book,
And the sweet peace that goodness bosoms ever,
As that the single want of light and noise
(Not being in danger, as I trust she is not)
Could stir the constant mood of her calm thoughts,
And put them into misbecoming plight.

370

Virtue could see to do what Virtue would
By her own radiant light, though sun and moon
Were in the flat sea sunk. And Wisdom's self
Oft seeks to sweet retired Solitude,

375

Where with her best nurse, Contemplation,
She plumes her feathers, and lets grow her wings,
That in the various bustle of resort
Were all too ruffled, and sometimes impair'd.

380

He that has light within his own clear breast
May sit i' th' centre, and enjoy bright day:
But he that hides a dark soul, and foul thoughts,
Benighted walks under the mid-day sun:
Himself is his own dungeon.

Y. Bro. 'Tis most true, 385

That musing meditation most affects
The pensive secrecy of desert cell,
Far from the cheerful haunt of men and herds,
And sits as safe as in a senate house;
For who would rob a hermit of his weeds,
His few books, or his beads, or maple dish,
Or do his grey hairs any violence?

390

But Beauty, like the fair Hesperian tree
Laden with blooming gold, had need the guard
Of dragon watch, with unenchanted eye,
To save her blossoms, and defend her fruit
From the rash hand of bold Incontinence.

395

You may as well spread out the unsunn'd heaps
 Of miser's treasure by an outlaw's den,
 And tell me it is safe, as bid me hope 400
 Danger will wink on Opportunity,
 And let a single helpless maiden pass
 Uninjured in this wild surrounding waste.
 Of night, or loneliness, it recks me not ;
 I fear the dread events that dog them both, 405
 Lest some ill-greeting touch attempt the person
 Of our unowned Sister.

E. Bro. I do not, Brother,
 Infer, as if I thought my Sister's state
 Secure without all doubt, or controversy :
 Yet where an equal poise of hope and fear 410
 Does arbitrate th' event, my nature is
 That I incline to hope, rather than fear,
 And gladly banish squint Suspicion.
 My Sister is not so defenceless left
 As you imagine ; she has hidden strength, 415
 Which you remember not.

Y. Bro. What hidden strength,
 Unless the strength of Heav'n, if you mean that ?

E. Bro. I mean that too, but yet a hidden strength,
 Which if Heav'n gave it, may be term'd her own :
 'Tis Chastity, my brother, Chastity : 420
 She that has that is clad in complete steel,
 And like a quiver'd nymph with arrows keen
 May trace huge forests, and unharbour'd heaths,
 Infamous hills and sandy perilous wilds,
 Where, through the sacred rays of Chastity, 425
 No savage fierce, bandit, or mountaineer,
 Will dare to soil her virgin purity :
 Yea there, where very Desolation dwells
 By grotts, and caverns shagg'd with horrid shades,
 She may pass on with unblench'd majesty, 430
 Be it not done in pride, or in presumption.
 Some say no evil thing that walks by night,
 In fog, or fire, by lake, or moorish fen,
 Blue meagre hag, or stubborn unlaid ghost,
 That breaks his magic chains at curfew time, 435
 No goblin, or swart faery of the mine,

432. This passage is in very close imitation of one in Fletcher's
 'Faithful Shepherdess.'

Hath hurtful power o'er true virginity.
 Do ye believe me yet, or shall I call
 Antiquity from the old schools of Greece
 To testify the arms of Chastity? 440
 Hence had the huntress Dian her dread bow,
 Fair silver-shafted queen, for ever chaste,
 Wherewith she tamed the brinded lioness
 And spotted mountain pard, but set at nought
 The frivolous bolt of Cupid : Gods and men 445
 Fear'd her stern frown, and she was queen o' th'
 What was that snaky-headed Gorgon shield [woods.
 That wise Minerva wore, unconquer'd virgin,
 Wherewith she freezed her foes to congeal'd stone,
 But rigid looks of chaste austerity, 450
 And noble grace that dash'd brute violence
 With sudden adoration, and blank awe?
 So dear to Heav'n is saintly Chastity,
 That when a soul is found sincerely so,
 A thousand liveried Angels lacky her, 455
 Driving far off each thing of sin and guilt,
 And in clear dream, and solemn vision,
 Tell her of things that no gross ear can hear,
 Till oft converse with heav'nly habitants
 Begin to cast a beam on th' outward shape, 460
 The unpolluted temple of the mind,
 And turns it by degrees to the soul's essence,
 Till all be made immortal : but when Lust,
 By unchaste looks, loose gestures, and foul talk,
 But most by lewd and lavish act of sin, 465
 Lets in Defilement to the inward parts,
 The soul grows clotted by contagion,
 Imbodies and imbrutes, till she quite lose
 The divine property of her first being.
 Such are those thick and gloomy shadows damp 470
 Oft seen in charnel vaults, and sepulchres,

462. The same strong appearance of complete materialism in sentiment, is discoverable in this passage as in several parts of *Paradise Lost*—It, however, admits of the same partial explanation, as it may be taken to refer solely to that perfect change which shall be produced in the body when it puts on immortality, and which I imagine will not be a mere renovation of youth or beauty, but a change in the corporeal essence, if I may so speak, of our earthly frames. For at present it is their nature to decay, hereafter it will be their nature to exist unchanged. It is nothing but their essence becoming different, can effect this.

Lingering, and sitting by a new-made grave,
 As loath to leave the body that it loved,
 And link'd itself by carnal sensuality
 To a degenerate and degraded state. 475

Y. Bro. How charming is divine philosophy !
 Not harsh, and crabbed, as dull fools suppose,
 But musical as is Apollo's lute,
 And a perpetual feast of nectar'd sweets,
 Where no crude surfeit reigns.

E. Bro. List, list, I hear 480
 Some far off halloo break the silent air.

Y. Bro. Methought so too ; what should it be ?

E. Bro. For certain
 Either some one like us night-founder'd here,
 Or else some neighbour wood-man, or, at worst,
 Some roving robber calling to his fellows. 485

Y. Bro. Heav'n keep my Sister. Again, again,
 Best draw, and stand upon our guard. [and near ;

E. Bro. I'll halloo ;
 If he be friendly, he comes well ; if not,
 Defence is a good cause, and Heav'n be for us.

The attendant Spirit, habited like a shepherd.

That halloo I should know, what are you ? speak ;
 Come not too near, you fall on iron stakes else. 491

Spi. What voice is that ? my young Lord ? speak
 again.

Y. Bro. O Brother, 'tis my father's shepherd, sure.

E. Bro. Thyrsis ? whose artful strains have oft de-
 The huddling brook to hear his madrigal, [lay'd
 And sweeten'd every musk-rose of the dale. 496

How cam'st thou here, good Swain ? hath any ram
 Slipt from the fold, or young kid lost his dam,
 Or straggling wether the pent flock forsook ?
 How could'st thou find this dark sequester'd nook ?

Spi. O my loved master's heir, and his next joy,
 I came not here on such a trivial toy
 As a stray'd ewe, or to pursue the stealth
 Of pilfering wolf ; not all the fleecy wealth
 That doth enrich these downs is worth a thought
 To this my errand, and the care it brought. 500
 But, O my virgin Lady, where is she ?
 How chance she is not in your company ?

E. Bro. To tell thee sadly. Shepherd, without
 blame,
 Or our neglect, we lost her as we came. 510
Spi. Aye me unhappy! then my fears are true.
E. Bro. What fears, good Thyrsis? Prithee briefly
Spi. I'll tell ye; 'tis not vain or fabulous [shew.
 (Though so esteem'd by shallow ignorance)
 What the sage poets, taught by th' heav'nly Muse,
 Story'd of old in high immortal verse, 516
 Of dire chimeras and enchanted isles,
 And rifted rocks whose entrance leads to Hell;
 For such there be, but unbelief is blind.
 Within the navel of this hideous wood, 520
 Immured in cypress shades a sorcerer dwells,
 Of Bacchus and of Circe born, great Comus,
 Deep skill'd in all his mother's witcheries,
 And here to every thirsty wanderer
 By sly enticement gives his baneful cup, 525
 With many murmurs mix'd, whose pleasing poison
 The visage quite transforms of him that drinks,
 And the inglorious likeness of a beast
 Fixes instead, unmoulding Reason's mintage
 Character'd in the face; this have I learnt 530
 Tending my flocks hard by i' th' hilly crofts,
 That brow this bottom glade, whence night by night
 He and his monstrous rout are heard to howl
 Like stabled wolves, or tigers at their prey,
 Doing abhorred rites to Hecate 535
 In their obscured haunts of inmost bowers.
 Yet have they many baits, and guileful spells,
 To' inveigle and invite th' unwary sense
 Of them that pass unweeting by the way.
 This evening late, by then the chewing flocks 540
 Had ta'en their supper on the savoury herb
 Of knot-grass dew-besprent, and were in fold
 I sat me down to watch upon a bank
 With ivy canopied, and interwove
 With flaunting honey-suckle, and began, 545
 Wrapt in a pleasing fit of melancholy,
 To meditate my rural minstrelsy,
 Till Fancy had her fill; but ere a close,

542. *Sadly*, not sorrowfully, but gravely, soberly.

541. *Crofts*, little pasture fields.

The wonted roar was up amidst the woods,
 And fill'd the air with barbarous dissonance; 550
 At which I ceased, and listen'd them a while,
 Till an unusual stop of sudden silence
 Gave respite to the drowsy flighted steeds,
 That draw the litter of close-curtain'd Sleep;
 At last a soft and solemn breathing sound 555
 Rose like a steam of rich distill'd perfumes,
 And stole upon the air, that even Silence
 Was took, ere she was ware, and wish'd she might
 Deny her nature, and be never more
 Still to be so displaced. I was all ear, 560
 And took in strains that might create a soul
 Under the ribs of Death: but O, ere long,
 Too well I did perceive it was the voice
 Of my most honoured Lady, your dear sister.
 Amazed I stood, harrow'd with grief and fear, 565
 And O poor hapless nightingale, thought I,
 How sweet thou sing'st, how near the deadly snare!
 Then down the lawns I ran with headlong haste,
 Through paths and turnings often trod by day,
 Till guided by mine ear I found the place, 570
 Where that damn'd wizard hid in sly disguise
 (For so by certain signs I knew) had met
 Already, ere my best speed could prevent,
 The aidless innocent Lady, his wish'd prey,
 Who gently ask'd if he had seen such two, 575
 Supposing him some neighbour villager.
 Longer I durst not stay, but soon I guess'd
 Ye were the two she meant; with that I sprung
 Into swift flight, till I had found you here;
 But further know I not.

Y. Bro. O Night and shades, 580
 How are ye join'd with Hell in triple knot,
 Against the unarm'd weakness of one virgin,
 Alone and helpless! Is this the confidence
 You gave me, Brother?

E. Bro. Yes, and keep it still, 585
 Lean on it safely; not a period
 Shall be unsaid for me: against the threats

581. There is an old emblem representing a soul in the form of an infant under the ribs of a skeleton. It is to be found in Quarles.

Of Malice or of Sorcery, or that power
 Which erring men call Chance, this I hold firm,
 Virtue may be assail'd, but never hurt,
 Surprised by unjust force, but not enthrall'd; 590
 Yea, even that which Mischief meant most harm,
 Shall in the happy trial prove most glory :
 But evil on itself shall back recoil,
 And mix no more with goodness, when at last
 Gather'd like scum, and settled to itself, 595
 It shall be in eternal restless change
 Self-fed, and self-consumed : if this fail,
 The pillar'd firmament is rottenness,
 And earth's base built on stubble. But come, let's on.
 Against th' opposing will and arm of Heaven 600
 May never this just sword be lifted up;
 But for that damn'd Magician, let him be girt
 With all the grisly legions that troop
 Under the sooty flag of Acheron,
 Harpies and Hydras, or all the monstrous forms 605
 Twixt Africa and Ind, I'll find him out,
 And force him to restore his purchase back,
 Or drag him by the curls to a foul death,
 Cursed as his life.

Spi. Alas! good venturous Youth,
 I love thy courage yet, and bold emprise : 610
 But here thy sword can do thee little stead ;
 Far other arms and other weapons must
 Be those that quell the might of hellish charms :
 He with his bare wand can unthread thy joints,
 And crumble all thy sinews. 615

E. Bro. Why, prithee, Shepherd,
 How durst thou then thyself approach so near,
 As to make this relation ?

Spi. Care and utmost shifts
 How to secure the Lady from surprisal,
 Brought to my mind a certain shepherd lad,
 Of small regard to see to, yet well skill'd 620
 In every virtuous plant and healing herb,
 That spreads her verdant leaf to th' morning ray :
 He loved me well, and oft would beg me sing,
 Which when I did, he on the tender grass
 Would sit, and hearken even to ecstasy, 625
 And in requital ope his leathern scrip,
 And shew me simples of a thousand names,

Telling their strange and vigorous faculties:
 Among the rest a small unsightly root,
 But of divine effect, he cull'd me out ; 638
 The leaf was darkish, and had prickles on it,
 But in another country, as he said,
 Bore a bright golden flower, but not in this soil :
 Unknown, and like esteem'd, and the dull swain
 Treads on it daily with his clouted shoon ; 639
 And yet more med'cinal is it than that Moly
 That Hermes once to wise Ulysses gave ;
 He call'd it Hæmony, and gave it me,
 And bade me keep it as of sovereign use
 'Gainst all enchantments, mildew, blast, or damp,
 Or ghastly furies' apparition. 641
 I pursed it up, but little reckoning made,
 Till now that this extremity compell'd :
 But now I find it true ; for by this means
 I knew the foul enchanter though disguised, 643
 Enter'd the very lime-twigs of his spells,
 And yet came off : if you have this about you
 (As I will give you when we go), you may
 Boldly assault the Necromancer's hall ;
 Where if he be, with dauntless hardihood 650
 And brandish'd blade, rush on him, break his glass,
 And shed the luscious liquor on the ground,
 But seize his wand : though he and his cursed crew
 Fierce sign of battle make, and menace high,
 Or, like the sons of Vulcan, vomit smoke, 655
 Yet will they soon retire, if he but shrink.

E. Bro. Thyrsis, lead on apace, I'll follow thee,
 And some good angel bear a shield before us.

The scene changes to a stately palace, set out with all manner of deliciousness : soft music, tables spread with all dainties. Comus appears with his rabble, and the Lady set in an enchanted chair, to whom he offers his glass, which she puts by, and goes about to rise.

Com. Nay, Lady, sit ; if I but wave this wand,

638. The commentators are not at all determined what plants are here meant ; nor can I discover any information in their elaborate inquiries which would serve to enlighten the reader on the subject. The herbs mentioned were probably known in Milton's time, for some supposed power which the superstitious attributed to them, and their names altered by him to suit his poetical phraseology.

Your nerves are all chain'd up in alabaster, 660
 And you a statue, or as Daphne was
 Root-bound, that fled Apollo.

La. Fool, do not boast,
 Thou canst not touch the freedom of my mind
 With all thy charms, although this corporal rind
 Thou hast immanacled, while Heaven sees good. 665

Com. Why are you vex'd, Lady? why do you frown?
 Here dwell no frowns, nor anger; from these gates
 Sorrow flies far; see, here be all the pleasures
 That Fancy can beget on youthful thoughts,
 When the fresh blood grows lively, and returns 670
 Brisk as the April buds in primrose-season.
 And first behold this cordial julep here,
 That flames and dances in his crystal bounds,
 With spirits of balm and fragrant syrups mix'd:
 Not that Nepenthes, which the wife of Thone 675
 In Egypt gave to Jove-born Helena,
 Is of such power to stir up joy as this,
 To life so friendly, or so cool to thirst.
 Why should you be so cruel to yourself,
 And to those dainty limbs which nature lent 680
 For gentle usage, and soft delicacy?
 But you invert the covenants of her trust,
 And harshly deal, like an ill borrower,
 With that which you received on other terms,
 Scorning the unexempt condition 685
 By which all mortal frailty must subsist,
 Refreshment after toil, ease after pain,
 That have been tired all day without repast,
 And timely rest have wanted; but, fair Virgin,
 This will restore all soon.

La. 'Twill not, false traitor, 690
 'Twill not restore the truth and honesty
 That thou hast banish'd from thy tongue with lies.
 Was this the cottage, and the safe abode,
 Thou told'st me of? What grim aspects are these,
 These ugly-headed monsters? Mercy guard me! 695
 Hence with thy brew'd enchantments, foul deceiver:

662. This speech and the first line of the next, were added to the original draught of the poem.

675. A liquor, which it is said, in Homer, *Odyss.* iv. 219, Helena had been taught to make by the wife of Thone, an Egyptian King. See also *Spenser, Fac. Qu. B. 4. Can. 3. St. 43*

Hast thou betray'd my credulous innocence
 With visor'd falsehood and base forgery?
 And would'st thou seek again to trap me here
 With liquorish baits, fit to insnare a brute? 700
 Were it a draft for Juno when she banquets,
 I would not taste thy treasonous offer; none
 But such as are good men can give good things,
 And that which is not good is not delicious
 To a well-govern'd and wise appetite. 705

Com. O foolishness of men! that lend their ears
 To those budge doctors of the Stoic fur,
 And fetch their precepts from the Cynic tub,
 Praising the lean and sallow abstinence.
 Wherefore did Nature pour her bounties forth 710
 With such a full and unwithdrawing hand,
 Covering the earth with odours, fruits, and flocks,
 Thronging the seas with spawn innumerable,
 But all to please, and sate the curious taste?
 And set to work millions of spinning worms, 715
 That in their green shops weave the smooth-hair'd silk
 To deck her sons; and that no corner might
 Be vacant of her plenty, in her own loins
 She hutcht th' all-worshipp'd ore, and precious gems
 To store her children with: if all the world 720
 Should in a pet of temp'rance feed on pulse,
 Drink the clear stream, and nothing wear but frieze,
 Th' All-giver would be unthank'd, would be unpraised,
 Not half his riches known, and yet despised,
 And we should serve him as a grudging master, 725
 As a penurious niggard of his wealth,
 And live like Nature's bastards, not her sons,
 Who would be quite surcharged with her own weight,
 And strangled with her waste fertility, 730
 Th' earth cumber'd, and the wing'd air dark'd with
 The herds would over-multitude their lords, [plumes,
 The sea o'erfraught would swell, and th' unsought
 diamonds

'Would so imblaze the forehead of the deep,
 And so bestud with stars, that they below
 Would grow inured to light, and come at last 735
 To gaze upon the sun with shameless brows.

707. *Budge*, furred.

719. *Hutcht*; concealed, or kept as in a coffer.

List Lady, be not coy, and be not cozen'd
 With that same vaunted name Virginity.
 Beauty is Nature's coin, must not be hoarded,
 But must be current, and the good thereof 740
 Consists in mutual and partaken bliss,
 Unsavoury in th' enjoyment of itself;
 If you let slip time, like a neglected rose
 It withers on the stalk with languish'd head.
 Beauty is Nature's brag, and must be shewn 745
 In courts, at feasts, and high solemnities,
 Where most may wonder at the workmanship;
 It is for homely features to keep home,
 They had their name thence; coarse complexions
 And cheeks of sorry grain will serve to ply 750
 The sampler, and to tease the housewife's wool.
 What need a vermeil-tinctured lip for that,
 Love-darting eyes, or tresses like the Morn?
 There was another meaning in these gifts; 754
 Think what, and be advised, you are but young yet.
La. I had not thought to have unlock'd my lips
 In this unhallow'd air, but that this juggler
 Would think to charm my judgment, as mine eyes
 Obtruding false rules prank'd in Reason's garb.
 I hate when Vice can bolt her arguments, 760
 And Virtue has no tongue to check her pride.
 Impostor, do not charge most innocent Nature
 As if she would her children should be riotous
 With her abundance; she, good cateress,
 Means her provision only to the good, 765
 That live according to her sober laws,
 And holy dictate of spare temperance:
 If every just man, that now pines with want,
 Had but a moderate and beseeming share
 Of that which lewdly-pamper'd luxury 770
 Now heaps upon some few with vast excess,
 Nature's full blessings would be well dispensed
 In unsuperfluous even proportion,
 And she no whit encumber'd with her store:
 And then the Giver would be better thank'd, 775
 His praise due paid; for swinish Gluttony

761. *To tease*; in its original sense, and like the Latin *carpere*, to comb or prepare for spinning.

760. *Can bolt*, dart or shoot forth.

Ne'er looks to Heav'n amidst his gorgeous feast,
 But with besotted base ingratitude
 Crams, and blasphemes his feeder. Shall I go on?
 Or have I said enough? To him that dares 780
 Arm his profane tongue with contemptuous words
 Against the sun-clad power of Chastity,
 Fain would I something say, yet to what end?
 Thou hast not ear, nor soul, to apprehend
 The sublime notion and high mystery, 785
 That must be utter'd to unfold the sage
 And serious doctrine of Virginity,
 And thou art worthy, that thou should'st not know
 More happiness than this thy present lot.
 Enjoy your dear wit, and gay rhetoric, 790
 That hath so well been taught her dazzling fence,
 Thou art not fit to hear thyself convinced;
 Yet should I try, the uncontrolled worth
 Of this pure cause would kindle my rapt spirits
 To such a flame of sacred vehemence, 795
 That dumb things would be moved to sympathize,
 And the brute earth would lend her nerves, and
 Till all thy magic structures, rear'd so high, [shake,
 Were shatter'd into heaps o'er thy false head.
Com. She fables not, I feel that I do fear 800
 Her words set off by some superior power;
 And though not mortal, yet a cold shudd'ring dew
 Dips me all o'er, as when the wrath of Jove
 Speaks thunder, and the chains of Erebus
 To some of Saturn's crew. I must dissemble, 805
 And try her yet more strongly. Come, no more,
 This is mere moral babble, and direct
 Against the canon laws of our foundation;
 I must not suffer this, yet 'tis but the lees
 And settlings of a melancholy blood: 810
 But this will cure all straight, one sip of this
 Will bathe the drooping spirits in delight
 Beyond the bliss of dreams. Be wise, and taste.—

*The Brothers rush in with swords drawn, wrest his
 glass out of his hand, and break it against the
 ground; his rout make sign of resistance, but are
 all driven in; the attendant Spirit comes in.*

Spi. What, have you let the false enchanter 'scape?

O ye mistook, ye should have snatch'd his wand
 And bound him fast: without his rod reversed, 816
 And backward mutters of dissevering power,
 We cannot free the Lady that sits here
 In stony fetters fix'd, and motionless:
 Yet stay, be not disturb'd; now I bethink me, 820
 Some other means I have which may be used,
 Which once of Melibœus old I learnt,
 The soothest shepherd that e'er piped on plains.

There is a gentle nymph not far from hence, 824
 That with moist curb sways the smooth Severn
 Sabrina is her name, a virgin pure; [stream.
 Whilome she was the daughter of Locrine,
 That had the sceptre from his father Brute.
 She, guiltless damsel, flying the mad pursuit
 Of her enraged stepdame Guendolen, 830
 Commended her fair innocence to the flood,
 That stay'd her flight with his cross-flowing course.
 The water-nymphs that in the bottom play'd,
 Held up their pearly wrists and took her in,
 Bearing her straight to aged Nereus' hall, 835
 Who, piteous of her woes, rear'd her lank head,
 And gave her to his daughters to imbathe
 In nectar'd lavers strow'd with asphodil,
 And through the porch and inlet of each sense
 Dropt in ambrosial oils till she revived, 840
 And underwent a quick immortal change,
 Made Goddess of the river; still she retains
 Her maiden gentleness, and oft at eve
 Visits the herds along the twilight meadows,
 Helping all urchin blasts, and ill-luck signs 845
 That the shrewd meddling elfe delights to make,
 Which she with precious vial'd liquors heals;
 For which the shepherds, at their festivals,
 Carol her goodness loud in rustic lays,
 And throw sweet garland wreaths into her stream
 Of pansies, pinks, and gaudy daffodils. 851
 And, as the old swain said, she can unlock
 The clasping charm, and thaw the numming spell,

826. The story of Sabrina is related at full in the first book of Milton's *History of England*. See also *Fac. Qu. B. 2. Can. 10. St. 17.*

846. *The meddling elfe* is Robin Goodfellow, or Puck, the well-known frolicsome fairy.

If she be right invoked in warbled song,
 For maidenhood she loves, and will be swift 859
 To aid a virgin, such as was herself,
 In hard besetting need ; this will I try,
 And add the power of some adjuring verse.

SONG.

SABRINA fair,
 Listen where thou art sitting 860
 Under the glassy, cool, translucent wave,
 In twisted braids of lilies knitting
 The loose train of thy amber-dropping hair;
 Listen, for dear Honour's sake,
 Goddess of the Silver lake, 965
 Listen and save.
 Listen, and appear to us
 In name of great Oceanus,
 By th' earth-shaking Neptune's mace,
 And Tethys' grave majestic pace, 870
 By hoary Nereus' wrinkled look,
 And the Carpathian wizard's hook,
 By scaly Triton's winding shell,
 And old sooth-saying Glaucus' spell,
 By Leucothea's lovely hands, 875
 And her son that rules the strands,
 By Thetis' tinsel-slipper'd feet,
 And the songs of Sirens sweet,
 By dead Parthenope's dear tomb,
 And fair Ligea's golden comb, 880
 Wherewith she sits on diamond rocks,
 Sleeking her soft alluring locks,
 By all the nymphs that nightly dance
 Upon thy streams with wily glance,
 Rise, rise, and heave thy rosy head 885
 From thy coral-paven bed,
 And bridle in thy headlong wave,
 Till thou our summons answer'd have.
 Listen and save.

872. *The Carpathian wizard* ; Proteus, who had a cave at Carpathus, an island in the Mediterranean.

879. *Parthenope* and *Ligea* were two sirens ; the former had, it is said, a tomb at Naples ; the latter is here introduced according to the usual representations of mermaids.

889. The almost unparalleled beauty of this and the following passage, the variety of epithets and images, the rapidity of the verse, sparkling and gleaming with the brightest sunshine of poetry, are a feast of roses to the imagination.

Sabrina rises, attended by water nymphs, and sings.

By the rushy-fringed bank, 898
 Where grows the willow and the osier dank,
 My sliding chariot stays,
 Thick set with agate, and the azure sheen
 Of turkoi blue, and emerald green,
 That in the channel strays; 895
 Whilst from off the waters fleet
 Thus I set my printless feet
 O'er the cowslip's velvet head,
 That bends not as I tread;
 Gentle Swain, at thy request 900
 I am here.

Spi. Goddess dear,
 We implore thy powerful hand
 To undo the charmed band
 Of true Virgin here distress'd, 905
 Through the force and through the wile
 Of unblest enchanter vile.

Sab. Shepherd, 'tis my office best
 To help ensnared chastity:
 Brightest Lady, look on me; 910
 Thus I sprinkle on thy breast
 Drops that from my fountain pure
 I have kept of precious cure,
 Thrice upon thy fingers' tip,
 Thrice upon thy rubied lip; 915
 Next this marble venom'd seat,
 Smear'd with gums of glutinous heat,
 I touch with chaste palms moist and cold:
 Now the spell hath lost his hold;
 And I must haste ere morning hour 920
 To wait in Amphitrite's bower.

Sabrina descends, and the Lady rises out of her seat.

Spi. Virgin, daughter of Locrine,
 Sprung from old Anchises' line,
 May thy brimmed waves for this
 Their full tribute never miss 925
 From a thousand petty rills,
 That tumble down the snowy hills:

923. *Locrine* was the son of Brutus, who was immediately descended from Anchises.

Summer drought, or singed air,
 Never scorch thy tresses fair,
 Nor wet October's torrent flood 930
 Thy molten crystal fill with mud:
 May thy billows roll ashore
 The beryl, and the golden ore;
 May thy lofty head be crown'd
 With many a tower and terras round, 935
 And here and there thy banks upon
 With groves of myrrh and cinnamon.
 Come, Lady, while Heav'n lends us grace,
 Let us fly this cursed place,
 Lest the Sorcerer us entice 940
 With some other new device.
 Not a waste or needless sound,
 Till we come to holier ground;
 I shall be your faithful guide
 Through this gloomy covert wide, 945
 And not many furlongs thence
 Is your father's residence,
 Where this night are met in state
 Many a friend to gratulate
 His wish'd presence, and beside 950
 All the swains that near abide
 With jigs and rural dance resort;
 We shall catch them at their sport,
 And our sudden coming there
 Will double all their mirth and cheer; 955
 Come, let us haste, the stars grow high,
 But night sits monarch yet in the mid sky.

*The scene changes, presenting Ludlow town and the
 President's castle; then come in country dancers,
 after them the attendant Spirit, with the two
 Brothers and the Lady.*

SONG.

Spl. Back, Shepherds, back; enough your play
 Till next sun-shine holiday,
 Here be without duck or nod 960
 Other trippings to be trod
 Of lighter toes, and such court guise
 As Mercury did first devise

936. *Upon*, crown'd, understood from line 934.

COMUS.

425

With the mincing Dryades
On the lawns, and on the leas.

965

*This second song presents them to their Father
and Mother.*

Noble Lord, and Lady bright,
I have brought ye new delight,
Here behold so goodly grown
Three fair branches of your own ;
Heav'n hath timely tried their youth, 970
Their faith, their patience, and their truth,
And sent them here through hard assays
With a crown of deathless praise,
To triumph in victorious dance,
O'er sensual folly and intemperance. 975

The dances ended, the Spirit epiloguizes.

Spi. To the ocean now I fly,
And those happy climes that lie
Where Day never shuts his eye,
Up in the broad fields of the sky.
There I suck the liquid air 980
All amidst the gardens fair
Of Hesperus, and his daughters three
That sing about the golden tree ;
Along the crisped shades and bowers
Revels the spruce and jocund Spring, 985
The Graces, and the rosy-bosom'd Hours,
Thither all their bounties bring ;
There eternal Summer dwells,
And west-winds with musky wing
About the cedar'd alleys fling 990
Nard and Cassia's balmy smells.
Iris there with humid bow
Waters the odorous banks that blow
Flowers of more mingled hue
Than her purpled scarf can shew, 995
And drenches with Elysian dew
(List, mortals, if your ears be true)
Beds of hyacinth and roses,
Where young Adonis oft reposes,

976. This farewell of the spirit is in close imitation of Ariel's
song in the *Tempest*, Act 5. Sc. 3.

995. *Purpled*, embroidered.

Waxing well of his deep wound 1000
 In slumber soft, and on the ground
 Sadly sits th' Assyrian queen ;
 But far above in spangled sheen
 Celestial Cupid, her famed son, advanced,
 Holds his dear Psyche sweet entranced, 1005
 After her wand'ring labours long,
 Till free consent the Gods among
 Make her his eternal bride,
 And from her fair unspotted side
 Two blissful twins are to be born, 1010
 Youth and Joy ; so Jove hath sworn.
 But now my task is smoothly done,
 I can fly, or I can run
 Quickly to the green earth's end,
 Where the bow'd welkin low doth bend, 1015
 And from thence can soar as soon
 To the corners of the moon.
 Mortals that would follow me,
 Love Virtue ; she alone is free,
 She can teach ye how to climb 1020
 Higher than the sphery chime ;
 Or, if Virtue feeble were,
 Heav'n itself would stoop to her.

1002. *Th' Assyrian queen* ; Venus, so called because first worshipped by the Assyrians.

There is a moral in this poem as sweetly and purely delicate as the verse is exquisite for its lovely images and melody. It was performed as a drama at Ludlow Castle, in 1634, before the Earl of Bridgewater, President of Wales, and was printed in 1637.

L'ALLEGRO.

HENCE, loathed Melancholy,
 Of Cerberus and blackest Midnight born,
 In Stygian cave forlorn, [unholy!
 'Mongst horrid shapes, and shrieks, and sights

This celebrated little descriptive poem and its companion, have preserved their distinct originality amid the crowd of similar compositions with which they are surrounded. They owe both their excellence and their popularity to the domestic character of their imagery, and to their direct appeal to the emotions which belong to the enjoyment of external nature. In other poems of the same kind, the sentiments introduced are frequently those of the writer only, and not those which must, by the most general

Find out some uncouth cell, 5
 Where brooding Darkness spreads his jealous
 And the night raven sings; [wings,
 There under ebon shades and low-brow'd rocks,
 As ragged as thy locks,
 In dark Cimmerian desert ever dwell. 10
 But come, thou Goddess fair and free,
 In Heav'n yclep'd Euphrosyne,
 And by men, heart-easing Mirth,
 Whom lovely Venus at a birth
 With two sister Graces more 15
 To ivy-crowned Bacchus bore;
 Or whether (as some sages sing)
 The frolic wind that breathes the spring,
 Zephyr, with Aurora playing,
 As he met her once a-Maying, 20
 There on beds of violets blue,
 And fresh-blown roses wash'd in dew,
 Fill'd her with thee a daughter fair,
 So buxom, blithe, and debonair.
 Haste thee, Nymph, and bring with thee 25
 Jest and youthful Jollity,
 Quips and Cranks, and wanton Wiles,
 Nods and Becks, and wreathed Smiles,
 Such as hang on Hebe's cheek,
 And love to live in dimple sleek; 30
 Sport that wrinkled Care derides,
 And Laughter holding both his sides,
 Come, and trip it as you go
 On the light fantastic toe,
 And in thy right hand lead with thee 35
 The mountain nymph, sweet Liberty;
 And, if I give thee honour due,

laws of human thought and feeling, belong to both the author and the reader. Sensations of gladness or melancholy may be infinitely varied, and in a poem of sentiment or character should bear the deep impress of personality; but when nature is described in her cheerful or sombre aspect, the connexion between the object and the emotion should be certain and instantaneous. If the reader compare these poems with other descriptive compositions, and the feelings with which he reads them, he will better perceive the peculiar excellence of the former.

L'Allegro, the cheerful man, and *Il Penseroso*, the melancholy man, both Italian terms, and well adapted to the author's purpose. For the mythology of the poems, Milton is his own authority.

Mirth, admit me of thy crew
 To live with her, and live with thee
 In unreprieved pleasures free ; 60
 To hear the lark begin his flight,
 And singing startle the dull night,
 From his watch-tower in the skies,
 Till the dappled Dawn doth rise ;
 Then to come in spite of Sorrow, 45
 And at my window bid good-morrow,
 Through the sweet-briar, or the vine
 Or the twisted eglantine ;
 While the cock with lively din
 Scatters the rear of Darkness thin, 50
 And to the stack, or the barn door,
 Stoutly struts his dames before :
 Oft list'ning how the hounds and horn
 Cheerly rouse the slumb'ring Morn,
 From the side of some hoar hill, 55
 Through the high wood echoing shrill :
 Some time walking not unseen
 By hedge-row elms, on hillocks green
 Right against the eastern gate,
 Where the great sun begins his state, 60
 Robed in flames, and amber light,
 The clouds in thousand liveries dight ;
 While the ploughman near at hand
 Whistles o'er the furrow'd land,
 And the milkmaid singeth blithe, 65
 And the mower whets his scythe,
 And every shepherd tells his tale
 Under the hawthorn in the dale.
 Straight mine eye hath caught new pleasures
 Whilst the landskip round it measures, 70
 Russet lawns and fallows grey,
 Where the nibbling flocks do stray,
 Mountains on whose barren breast
 The labouring clouds do often rest,
 Meadows trim with daisies pied, 75
 Shallow brooks and rivers wide.
 Towers and battlements it sees
 Bosom'd high in tufted trees,
 Where perhaps some beauty lies,
 The Cynosure of neighbouring eyes 80

L'ALLEGRO.**429**

Hard by, a cottage chimney smokes,
From betwixt two aged oaks,
Where Corydon and Thyrsis met,
Are at their savoury dinner set
Of herbs and other country messes,
Which the neat-handed Phyllis dresses;
And then in haste her bower she leaves,
With Thestylis to bind the sheaves;
Or if the earlier season lead
To the tann'd haycock in the mead.

85**90**

Sometimes with secure delight
The upland hamlets will invite,
When the merry bells ring round,
And the jocund rebecks sound,
To many a youth and many a maid,
Dauncing in the chequer'd shade;
And young and old come forth to play
On a sunshine holy-day,
Till the live-long day-light fail;
Then to the spicy nut-brown ale,
With stories told of many a feat,
How faery Mab the junkets eat;
She was pinch'd, and pull'd, she said,
And he by friar's lantern led;
'Tells how the drudging goblin swet,
To earn his cream-bowl duly set,
When in one night, ere glimpse of morn,
His shadowy flail hath thresh'd the corn
That ten day-labourers could not end;
Then lies him down the lubber fiend,
And, stretch'd out all the chimney's length
Basks at the fire his hairy strength,
And crop-full out of door he flings,
Ere the first cock his matin rings.
Thus done the tales, to bed they creep,
By whisp'ring winds soon lull'd asleep.

95**100****105****110****115**

Tower'd cities please us then,
And the busy hum of men,
Where throngs of knights and barons bold
In weeds of Peace, high triumphs hold,
With store of ladies, whose bright eyes
Rain influence, and judge the prize
Of wit, or arms, while both contend

120

To win her grace whom all command.	
There let Hymen oft appear	125
In saffron robe, with taper clear,	
And Pomp, and Feast, and Rivalry,	
With Mask and antique Pageantry	
Such sights as youthful poets dream,	130
On summer eves by haunted stream.	
Then to the well-trod stage anon,	
If Jonson's learned sock be on,	
Or sweetest Shakspeare, Fancy's child,	
Warble his native wood-notes wild.	135
And ever against eating cares,	
Lap me in soft Lydian airs,	
Married to immortal Verse,	
Such as the meeting soul may pierce	
In notes, with many a winding bout	140
Of linked sweetness long drawn out,	
With wanton heed, and giddy cunning,	
The melting voice through mazes running	
Untwisting all the chains that tie	
The hidden soul of harmony;	
That Orpheus' self may heave his head	145
From golden slumber on a bed	
Of heap'd Elysian flowers, and hear	
Such strains as would have won the ear	
Of Pluto, to have quite set free	
His half-regain'd Eurydice.	150
These delights if thou canst give,	
Mirth, with thee I mean to live.	

IL PENNEROSO.

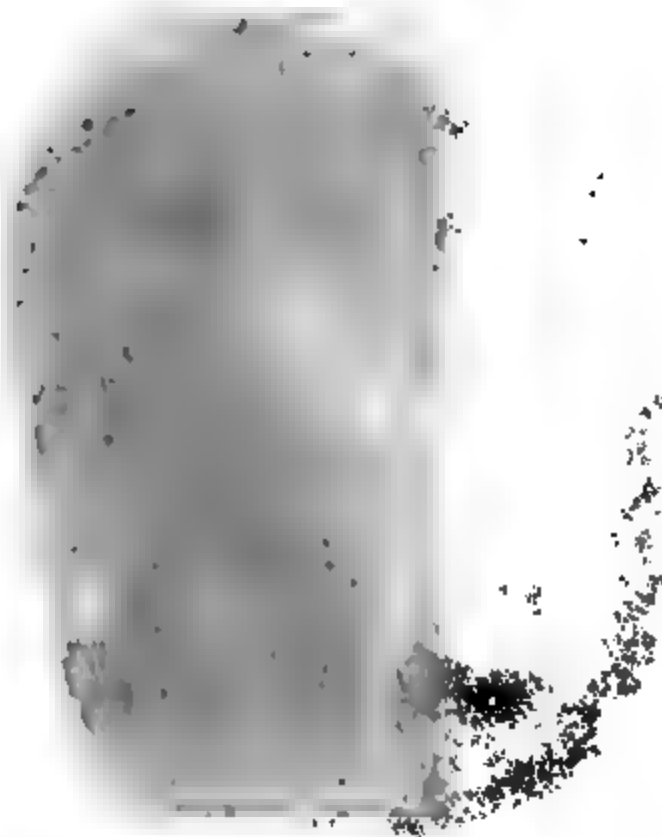
Haue, vain deluding Joys,
 The brood of Folly without father bred!
 How little you beated,
 Or fill the fixed mind with all your toys!

1. The idea of this poem is said to have been taken from a song in a comedy by Fletcher, called 'The Nice Valour, or, Passionate Madman.' There is, indeed, a slight general resemblance in the two pieces; but, even supposing an imitation so far as it goes, it is not enough to affect the originality of *Il Penneroso*.

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IL PENSEROSO.

431

Dwell in some idle brain, 8
 And fancies fond with gaudy shapes possess,
 As thick and numberless
 As the gay motes that people the sun-beams;
 Or likest hovering dreams
 The fickle pensioners of Morpheus' train. 10
 But hail, thou Goddess, sage and holy,
 Hail divinest Melancholy,
 Whose saintly visage is too bright
 To hit the sense of human sight,
 And therefore to our weaker view 15
 O'erlaid with black, staid Wisdom's hue;
 Black, but such as in esteem
 Prince Memnon's sister might beseem,
 Or that starr'd Ethiop queen that strove
 To set her beauties' praise above 20
 The sea-nymphs, and their powers offended;
 Yet thou art higher far descended;
 Thee bright-hair'd Vesta long of yore
 To solitary Saturn bore;
 His daughter she (in Saturn's reign 25
 Such mixture was not held a stain):
 Oft in glimmering bowers and glades
 He met her, and in secret shades
 Of woody Ida's inmost grove,
 While yet there was no fear of Jove. 30
 Come pensive Nun, devout and pure,
 Sober, steadfast, and demure,
 All in a robe of darkest grain,
 Flowing with majestic train,
 And sable stole of Cyprus lawn, 35
 Over thy decent shoulders drawn.
 Come, but keep thy wonted state,
 With even step, and musing gait,
 And looks commercing with the skies,
 Thy rapt soul sitting in thine eyes: 40
 There, held in holy passion still,
 Forget thyself to marble, till
 With a sad leaden downward cast
 Thou fix them on the earth as fast:

19. *Ethiop queen*; Cassiope, who was so beautiful that the Nereids determined on her destruction. She was carried, it is said, to the skies, and made a star of: hence the epithet.

And join with thee calm Peace and Quiet 45
 Spare Fast, that oft with Gods doth diet,
 And hears the Muses in a ring
 Ay round about Jove's altar sing:
 And add to these retired Leisure,
 That in trim gardens takes his pleasure. 50
 But first, and chiefest, with thee bring,
 Him that yon soars on golden wing,
 Guiding the fiery-wheeled throne,
 The Cherub Contemplation;
 And the mute Silence hist along, 55
 'Less Philomel will deign a song,
 In her sweetest, saddest plight,
 Smoothing the rugged brow of Night,
 While Cynthia checks her dragon yoke,
 Gently o'er th' accustom'd oak: 60
 Sweet bird, that shunn'st the noise of folly,
 Most musical, most melancholy!
 Thee, chauntress, oft the woods among
 I woo to hear thy even-song;
 And missing thee, I walk unseen 65
 On the dry smooth-shaven green,
 To behold the wandering moon,
 Riding near her highest noon,
 Like one that had been led astray
 Through the Heav'n's wide pathless way; 70
 And oft, as if her head she bow'd,
 Stooping through a fleecy cloud.
 Oft, on a plat of rising ground,
 I hear the far-off curfeu sound,
 Over some wide-water'd shore, 75
 Swinging slow with sullen roar;
 Or, if the air will not permit,
 Some still removed place will fit,
 Where glowing embers through the room
 Teach Light to counterfeit a gloom, 80
 Far from all resort of mirth,
 Save the cricket on the hearth,
 Or the belman's drowsy charm,
 To bless the doors from nightly harm:

86. The cheerful character of the former poem rendered it necessary to commence with a description of morning sights and pleasures; in 'his the poet properly begins with evening.

IL PENSEROSO.

423

Or let my lamp, at midnight hour,
 Be seen in some high lonely tower,
 Where I may oft out-watch the Bear,
 With thrice great Hermes, or unsphere
 The spirit of Plato to unfold
 What worlds, or what vast regions, hold
 Th' immortal mind that hath forsook
 Her mansion in this fleshly nook :
 And of those Demons that are found
 In fire, air, flood, or under ground,
 Whose power hath a true consent
 With planet, or with element.
 Sometime let gorgeous Tragedy
 In scepter'd pall come sweeping by,
 Presenting Thebes', or Pelop's line,
 Or the tale of Troy divine,
 Or what (though rare) of later age
 Ennobled hath the buskin'd stage.
 But, O sad Virgin, that thy power
 Might raise Musæus from his bower ;
 Or bid the soul of Orpheus sing
 Such notes as, warbled to the string,
 Drew iron tears down Pluto's cheek
 And made Hell grant what Love did seek.
 Or call up him that left half told,
 The story of Cambuscan bold,
 Of Camball, and of Algarsife,
 And who had Canace to wife,
 That own'd the virtuous ring and glass,
 And of the wondrous horse of brass,
 On which the Tartar king did ride ;
 And if aught else great bards beside
 In sage and solemn tunes have sung,
 Of turneys and of trophies hung,
 Of forests and enchantments drear,
 Where more is meant than meets the ear.

85

90

95

100

105

110

115

120

88. *Hermes Trismegistus*. The great Egyptian philosopher who flourished, it is supposed, near the time of Moses.

99. The ancient tragedians drew the subjects of their principal dramas from the history of the kings of Thebes, &c.

104. *Musæus*, a celebrated ancient poet.

109. An allusion to a tale which Chaucer left unfinished. Spenser endeavoured to complete it. *Fae. Qu. B. 4. Can. 2. St. 32.*

Thus, Night, oft see me in thy pale career,
 Till civil-suited Morn appear,
 Not trick'd and frownc'd as she was wont
 With the Attic boy to hunt,
 But kercheft in a comely cloud, 120
 While rocking winds are piping loud,
 Or usher'd with a shower still,
 When the gust hath blown his fill,
 Ending on the rustling leaves,
 With minute drops from off the eaves. 130
 And when the Sun begins to fling
 His flaming beams, me Goddess bring
 To arched walks of twilight groves,
 And shadows brown that Sylvan loves
 Of pine or monumental oak, 135
 Where the rude axe with heaved stroke
 Was never heard the Nymphs to daunt,
 Or fright them from their hallow'd haunt.
 There in close covert by some brook,
 Where no profaner eye may look, 140
 Hide me from Day's garish eye,
 While the bee with honied thigh,
 That at her flowery work doth sing,
 And the waters murmuring,
 With such concert as they keep, 145
 Entice the dewy-feather'd sleep:
 And let some strange mysterious dream
 Wave at his wings in aery stream
 Of lively portraiture display'd,
 Softly on my eye-lids laid. 150
 And as I wake, sweet music breathe
 Above, about, or underneath,
 Sent by some Spirit to mortals good,
 Or th' unseen Genius of the wood.
 But let my due feet never fail 155
 To walk the studious cloister's pale,
 And love the high-embowed roof,
 With antique pillars massy proof,
 And storied windows richly dight
 Casting a dim religious light. 160
 There let the pealing organ blow,
 To the full-voiced quire below

ARCADES.

435

In service high, and anthems clear,
As may with sweetness, through mine ear,
Dissolve me into extasies,
And bring all Heav'n before mine eyes.

165

And may at last my weary age
Find out the peaceful hermitage,
The hairy gown and mossy cell,
Where I may sit and rightly spell
Of every star that Heav'n doth shew,
And every herb that sips the dew ;
Till old experience do attain
To something like prophetic strain.

170

These pleasures, Melancholy, give
And I with thee will choose to live.

175

ARCADES.

Part of an Entertainment presented to the Countess Dowager of Derby, at Harefield, by some noble persons of her family, who appear on the scene in pastoral habit, moving toward the seat of state, with this song.*

I. SONG.

Look Nymphs, and Shepherds look,
What sudden blaze of majesty
Is that which we from hence descry,
Too divine to be mistook !

This, this is she
To whom our vows and wishes bend ;
Here our solemn search hath end.

5

Fame, that, her high worth to raise,
Seem'd erst so lavish and profuse,
We may justly now accuse
Of detraction from her praise ;

10

Less than half we find exprest,
Envy bid conceal the rest.

* This fragment is called a mask in Milton's manuscript, and it is supposed to have been completed by other hands. There was a connexion by marriage between the Countess of Derby and the Earl of Bridgewater, before whom *Comus* was performed. The *Arcades* in a chronological arrangement ought to precede the latter.

Follow me, 98
 I will bring you where she sits,
 Clad in splendour as befits
 Her deity.
 Such a rural queen
 All Arcadia hath not seen. 99

III. SONG.

Nymphs and Shepherds dance no more
 By sandy Ladon's liliated banks,
 On old Lycæus or Cyllene hoar
 Trip no more in twilight ranks,
 Though Erymanth your loss deplore, 100
 A better soil shall give ye thanks.
 From the stony Mænalus
 Bring your flocks, and live with us,
 Here ye shall have greater grace,
 To serve the Lady of this place. 105
 Though Syrinx your Pan's mistress were,
 Yet Syrinx well might wait on her.
 Such a rural queen
 All Arcadia hath not seen.

LYCIDAS.

*In this monody the Author bewails a learned Friend, unfortunately drowned in his passage from Chester, on the Irish seas, 1637, and by occasion foretells the ruin of our corrupted Clergy, then in their height.**

YET once more, O ye Laurels, and once more
 Ye Myrtles brown, with Ivy never sere,
 I come to pluck your berries harsh and crude,
 And with forced fingers rude

97. *Ladon*, another beautiful river in Arcadia.—*Lycæus*, &c.
 are celebrated mountains in the same country.

* This beautiful little poem, which partakes as much of the character of the allegory as of the pastoral, was written in memorial of Edward King, son of Sir John King, Secretary for Ireland, who perished by shipwreck in a voyage to Dublin, in the 25th year of his age. He was the fellow-collegian and most intimate friend of the poet, who at that time was destined, as well as himself, for holy orders. There are several allusions to the latter circumstance in the monody.

[illegible]

Fanning their joyous leaves to thy soft lays.
 As killing as the canker to the rose, 45
 Or taint-worm to the weanling herds that graze,
 Or frost to flowers, that their gay wardrobe wear,
 When first the white-thorn blows;
 Such, Lycidas, thy loss to shepherd's ear.

Where were ye, Nymphs, when the remorseless
 deep 50

Closed o'er the head of your loved Lycidas?
 For neither were ye playing on the steep,
 Where your old bards, the famous Druids, lie,
 Nor on the shaggy top of Mona high,
 Nor yet where Deva spreads her wizard stream: 55
 Ay me! I fondly dream,
 Had ye been there; for what could that have done?
 What could the Muse herself that Orpheus bore,
 The Muse herself for her enchanting son,
 Whom universal Nature did lament, 60
 When, by the rout that made the hideous roar,
 His gory visage down the stream was sent,
 Down the swift Hebrus to the Lesbian shore?

Alas! what boots it with incessant care
 To tend the homely, slighted shepherd's trade, 65
 And strictly meditate the thankless Muse?
 Were it not better done, as others use,
 To sport with Amaryllis in the shade,
 Or with the tangles of Næra's hair?
 Fame is the spur that the clear spirit doth raise 70
 (That last infirmity of noble minds)
 To scorn delights, and live laborious days;
 But the fair guerdon when we hope to find,
 And think to burst out into sudden blaze,
 Comes the blind Fury with the abhorred shears, 75
 And slits the thin-spun life. But not the praise,
 Phœbus reply'd, and touch'd my trembling ears;
 Fame is no plant that grows on mortal soil,
 Nor in the glistening foil
 Set off to the world, nor in broad rumour lies; 80
 But lives and spreads aloft by those pure eyes

53. *The steep*; supposed to be *Kerigy Drudion*, a druid station in Denbighshire.—*Mona*; the isle of Anglesey.—*Deva*; the river Dee.

66. *Meditate the Muse*; a classical phrase; thus Virgil, *Ecl.* 1. 2. *Musam Meditaris*.

And perfect witness of all-judging Jove ;
 As he pronounces lastly on each deed,
 Of so much fame in Heaven expect thy meed.

O fountain Arethuse, and thou honour'd flood, 85
 Smooth-sliding Mincius, crown'd with vocal reeds,
 That strain I heard was of a higher mood :

But now my oat proceeds,
 And listens to the herald of the sea
 That came in Neptune's plea ; 90

He ask'd the waves, and ask'd the felon winds,
 What hard mishap hath doom'd this gentle swain ?
 And question'd every gust of rugged winds
 That blows from off each beaked promontory ;
 They knew not of his story, 95

And sage Hippotades their answer brings,
 That not a blast was from his dungeon stray'd ;
 The air was calm, and on the level brine
 Sleek Panope with all her sisters play'd.
 It was that fatal and perfidious bark 100
 Built in th' eclipse, and rigg'd with curses dark,
 That sunk so low that sacred head of thine.

Next Camus, reverend sire, went footing slow,
 His mantle hairy, and his bonnet sedge,
 Inwrought with figures dim, and on the edge, 105
 Like to that sanguine flower, inscribed with woe.
 Ah ! who hath rest (quoth he) my dearest pledge ?
 Last came, and last did go,
 The pilot of the Galilean lake,
 Two massy keys he bore of metals twain 110
 (The golden opes, the iron shuts amain),
 He shook his mitred locks, and stern bespake :
 How well could I have spared for thee, young swain,
 Enow of such as for their bellies' sake
 Creep, and intrude, and climb into the fold ? 115
 Of other care they little reck'ning make,
 Than how to scramble at the shearers' feast,
 And shove away the worthy bidden guest ; [hold
 Blind mouths ! that scarce themselves know how to
 A sheep-hook, or have learn'd aught else the least
 That to the faithful herdsman's art belongs ! 121

85. *Mincius* ; a river near Mantua, where Virgil was born

89. *The herald* : Triton.—*Hippotades* ; Æolus, the son of Hippotus.—*Panope* ; a sea nymph.—*Camus* ; the Cam.

109. *The pilot* ; Saint Peter.

What reck's it them? what need they? they are sped;
 And when they list, their lean and flashy songs
 Grate on their scrannel pipes of wretched straw;
 The hungry sheep look up, and are not fed, 128
 But swoll'n with wind, and the rank mist they draw,
 Rot inwardly, and foul contagion spread:
 Besides what the grim wolf with privy paw
 Daily devours apace, and nothing said;
 But that two-handed engine at the door, 130
 Stands ready to smite once, and smite no more.

Return, Alpheus, the dread voice is past,
 That shrunk thy streams; return Sicilian Muse,
 And call the vales, and bid them hither cast
 Their bells, and flowerets of a thousand hues. 135
 Ye Valleys low, where the mild whispers use
 Of shades, and wanton winds, and gushing brooks,
 On whose fresh lap the swart star sparely looks,
 Throw hither all your quaint enamell'd eyes,
 That on the green turf suck the honied showers, 140
 And purple all the ground with vernal flowers.
 Bring the rathe primrose that forsaken dies,
 The tufted crow-toe, and pale jessamine,
 The white pink, and the pansy freak'd with jet,
 The glowing violet, 145
 The musk-rose, and the well-attired woodbine,
 With cowslips wan that hang the pensive head,
 And every flower that sad embroidery wears:
 Bid amaranthus all his beauty shed,
 And daffodillies fill their cups with tears, 150
 To strow the laureat hearse where Lycid lies.
 For so to interpose a little ease,
 Let our frail thoughts dally with false surmise.
 Ay me! whilst thee the shores and sounding seas
 Wash far away, where'er thy bones are hurl'd, 155
 Whether beyond the stormy Hebrides,
 Where thou perhaps under the whelming tide
 Visit'st the bottom of the monstrous world;
 Or whether thou to our moist vows denied,

124. *Scrannel*; harsh.

128. An allusion, it is probable, to the supposed attempts at this period to introduce again the superstitious observances of the Roman church, which Archbishop Laud, it was thought, favoured.

142. *Rathe*; early.

Sleep'st by the fable of Bellerus old, 160
 Where the great vision of the guarded mount
 Looks toward Namancos and Bayona's hold ;
 Look homeward Angel now, and melt with ruth :
 And, O ye Dolphins, waft the hapless youth.

Weep no more, woful Shepherds, weep no more,
 For Lycidas your sorrow is not dead, 165
 Sunk though he be beneath the watery floor ;
 So sinks the day-star in the ocean bed,
 And yet anon repairs his drooping head,
 And tricks his beams, and with new-spangled ore 170
 Flames in the forehead of the morning sky ;
 So Lycidas sunk low, but mounted high,
 Through the dear night of Him that walk'd the waves,
 Where, other groves and other streams along,
 With nectar pure his oozy locks he laves, 175
 And hears the unexpressive nuptial song,
 In the blest kingdoms meek of Joy and Love.
 There entertain him all the saints above,
 In solemn troops and sweet societies,
 That sing, and singing in their glory move, 180
 And wipe the tears for ever from his eyes.
 Now, Lycidas, the shepherds weep no more ;
 Henceforth thou art the genius of the shore,
 In thy large recompense, and shalt be good
 To all that wander in that perilous flood. 185

Thus sang the uncouth swain to th' oaks and rills,
 While the still morn went out with sandals grey,
 He touch'd the tender stops of various quills,
 With eager thought warbling his Doric lay :
 And now the sun had stretch'd out all the hills, 190
 And now was dropt into the western bay :
 At last he rose, and twitch'd his mantle blue :
 To morrow to fresh woods and pastures new.

180. *Bellerus* ; the Land's End, it is supposed, so called from an old Cornish giant.—*Namancos* and *Bayona*, fortresses on the coast of Spain.

POEMS

ON SEVERAL OCCASIONS.

I.

(Anno Ætatis 17.)

ON THE DEATH OF A FAIR INFANT, DYING OF A COUGH.

O FAIREST flower, no sooner blown but blasted,
Soft silken primrose fading timelessly,
Summer's chief honour, if thou hadst out-lasting
Bleak Winter's force that made thy blossom dry
For he being amorous on that lovely dye

That did thy cheek envermeil, thought to kiss,
But kill'd, alas, and then bewail'd his fatal bias.

For since grim Aquilo his charioteer
By boisterous rape th' Athenian damsel got,
He thought it touch'd his deity full near,
If likewise he some fair one wedded not,
Thereby to wipe away th' infamous blot

Of long-uncoupled bed, and childless eld, [held
Which 'mongst the wanton gods a foul reproach was

So mounting up in icy-pearled car
Through middle empire of the freezing air
He wander'd long, till thee he spy'd from far:
There ended was his quest, there ceased his care.
Down he descended from his snow-soft chair,

But all unwares with his cold-kind embrace
Unhoused thy virgin soul from her fair biding-place.

Yet art thou not inglorious in thy fate;
For so Apollo, with unweeting hand,
Whilome did slay his dearly loved mate,
Young Hyacinth born on Eurota's strand,
Young Hyacinth the pride of Spartan land;

22. *Apollo*, it is said by the poets, slew Hyacinth while playing
at quoits, and afterwards changed him into the flower bearing his
name.

POEMS ON SEVERAL OCCASIONS. 445

But then transform'd him to a purple flower :
Alack, that so to change thee Winter had no power.

Yet can I not persuade me thou art dead,
Or that thy corse corrupts in earth's dark womb, 39
Or that thy beauties lie in wormy bed,
Hid from the world in a low delved tomb;
Could Heav'n for pity thee so strictly doom ?

Oh no! for something in thy face did shine
Above mortality, that shew'd thou wast divine. 35

Resolve me then, oh Soul, most surely blest
(If so it be that thou these complaints dost hear),
Tell me, bright Spirit, where'er thou hoverest,
Whether above that high first-moving sphere,
Or in th' Elysian fields (if such there were) 40

O say me true, if thou wert mortal wight, [flight.
And why from us so quickly thou didst take thy

Wert thou some star which from the ruin'd roof
Of shaked Olympus by mischance did'st fall;
Which careful Jove in Nature's true behoof 45
Took up and in fit place did reinstall ?
Or did of late Earth's sons besiege the wall

Or sheeny Heav'n, and thou some goddess fled
Amongst us here below to hide thy nectar'd head ?

Or wert thou that just maid who once before 50
Forsook the hated earth, O tell me sooth,
And cam'st again to visit us once more ?
Or wert thou that sweet smiling youth ?

Or that crown'd matron sage white-robed Truth ? 54

Or any other of that heav'nly brood [good ?
Let down in cloudy throne to do the world some

Or wert thou of the golden-winged host,
Who having clad thyself in human weed,

44. *Shaked Olympus*; in allusion to the war of the giants who besieged Jupiter.

50. *That just maid*; Astrea, the goddess of justice.

53. I am inclined to think that Truth only is meant both in this and in the following expression, and that it is, therefore, not necessary to introduce, as the commentators have done, mercy or youth, in this line. Truth, for its purity, clear and unsoiled beauty, has all the characteristics of *sweet smiling youth*: for its gravity and unchanging steadiness it has the marks of matronly grace. The poet might hence very beautifully express a doubt as to whether he was to call it a youth or a matron.

To Earth from thy prefixed seat didst post,
 And after short abode fly back with speed, 60
 As if to shew what creatures Heav'n doth breed,
 Thereby to set the hearts of men on fire
 To scorn the sordid world, and unto Heav'n aspire?

But oh, why didst thou not stay here below
 To bless us with thy Heav'n-loved innocence, 65
 To slake his wrath whom sin hath made our foe
 To turn swift-rushing black Perdition hence
 Or drive away the slaughtering Pestilence,
 To stand 'twixt us and our deserved smart?
 But thou canst best perform that office where thou art.

Then thou, the mother of so sweet a child, 71
 Her false imagined loss cease to lament,
 And wisely learn to curb thy sorrows wild;
 Think what a present thou to God has sent,
 And render him with patience what he lent; 75
 This if thou do, he will an offspring give
 That till the world's last end shall make thy name
 to live.

II.

(Anno Ætatis 19.)

*At a Vacation Exercise in the college, part Latin,
 part English. The Latin speeches ended, the
 English thus began.*

HAIL, native Language, that by sinews weak
 Didst move my first endeavouring tongue to speak,
 And mad'st imperfect words with childish trips,
 Half-unpronounced, slide through my infant-lips,
 Driving dumb Silence from the portal door, 5
 Where he had mutely sat two years before:
 Here I salute thee, and thy pardon ask,
 That now I use thee in my latter task:
 Small loss it is that hence can come unto thee,
 I know my tongue but little grace can do thee: 10
 Thou need'st not be ambitious to be first,
 Believe me, I have thither pack'd the worst:
 And, if it happen as I did forecast,
 The dantiest dishes shall be served up last.

66. These verses were written while there was a great
 plague raging.

SEVERAL OCCASIONS.

447

I pray thee then deny me not thy aid 15
 For this same small neglect that I have made :
 But haste thee straight to do me once a pleasure,
 And from thy wardrobe bring thy chiefest treasure.
 Not those new-fangled toys, and trimming slight
 Which takes our late fantasticks with delight, 20
 But cull those richest robes, and gay'st attire
 Which deepest spirits and choicest wits desire :
 I have some naked thoughts that rove about,
 And loudly knock to have their passage out ;
 And weary of their place do only stay 25
 Till thou hast deck'd them in thy best array ;
 That so they may without suspect or fears
 Fly swiftly to this fair assembly's ears ;
 Yet I had rather, if I were to choose,
 Thy service in some graver subject use, 30
 Such as may make thee search thy coffers round,
 Before thou clothe my fancy in fit sound ;
 Such where the deep transported mind may soar
 Above the wheeling poles, and at Heaven's door
 Look in, and see each blissful deity 35
 How he before the thunderous throne doth lie,
 List'ning to what unshorn Apollo sings
 To th' touch of golden wires, while Hebe brings
 Immortal nectar to her kingly sire :
 Then passing through the spheres of watchful fire,
 And misty regions of wide air next under, 41
 And hills of snow and lofts of piled thunder,
 May tell at length how green-eyed Neptune raves,
 In Heav'n's defiance must'ring all his waves ;
 Then sing of secret things that came to pass 45
 When beldam Nature in her cradle was ;
 And last of kings, and queens, and heroes old,
 Such as the wise Demodocus once told
 In solemn songs at king Alcinous' feast,
 While sad Ulysses' soul and all the rest 50
 Are held with his melodious harmony
 In willing chains and sweet captivity.

48. *Demodocus* ; a musician and poet mentioned in the eighth book of the *Odyssey*, in which king Alcinous is represented as entertaining Ulysses. The reader, if he be curious to understand the scope of what follows, must have reference to some book of logic.

But fie, my wand'ring Muse, how thou dost stray!
 Expectance calls thee now another way;
 Thou know'st it must be now thy only bent 55
 To keep in compass of thy predicament:
 Then quick about thy purposed business come,
 That to the next I may resign my room.

Then Ens is represented as father of the Predicaments, his ten sons, whereof the eldest stood for Substance with his canons, which Ens, thus speaking, explains.

Good luck befriend thee, son; for at thy birth
 The faery ladies danced upon the hearth; 60
 Thy drowsy nurse hath sworn she did them spy
 Come tripping to the room where thou didst lie,
 And sweetly singing round about thy bed
 Strow all their blessings on thy sleeping head.
 She heard them give thee this, that thou should'st still
 From eyes of mortals walk invisible: 66
 Yet there is something that doth force my fear,
 For once it was my dismal hap to hear
 A Sybil old, bow-bent with crooked age,
 That far events full wisely could presage, 70
 And in Time's long and dark prospective glass
 Foresaw what future days should bring to pass;
 Your son, said she, (nor can you it prevent)
 Shall subject be to many an accident.
 O'er all his brethren he shall reign as king, 75
 Yet every one shall make him underling,
 And those that cannot live from him asunder
 Ungratefully shall strive to keep him under;
 In worth and excellence he shall out-go them;
 Yet being above them, he shall be below them; 80
 From others he shall stand in need of nothing,
 Yet on his brothers shall depend for clothing.
 To find a foe it shall not be his hap,
 And Peace shall lull him in her flowery lap;
 Yet shall he live in strife, and at his door 85
 Devouring War shall never cease to roar:
 Yea, it shall be his natural property
 To harbour those that are at enmity.
 What power, what force, what mighty spell, if not
 Your learned hands, can loose this Gordian knot? 90

SEVERAL OCCASIONS.

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*The next Quantity and Quality spake in prose, then
Relation was called by his name*

Rivers arise ; whether thou be the son
Of utmost Tweed, or Oose, or gulphy Dun,
Or Trent, who like some earth-born giant spreads
His thirsty arms along th' indented meads ;
Or sullen Mole that runneth underneath, 95
Or Severn swift, guilty of maidens' death ;
Or rocky Avon, or of sedgy Lee,
Or coaly Tine, or ancient hallow'd Dee,
Or Humber loud that keeps the Scythian's name,
Or Medway smooth, or royal tower'd Thame. 100
[*The rest was prose.*]

III.

ON THE MORNING OF CHRIST'S NATIVITY.

(Composed 1629.)

THIS is the month, and this the happy morn,
Wherein the Son of Heav'n's eternal King,
Of wedded Maid, and Virgin Mother born,
Our great redemption from above did bring ;
For so the holy Sages once did sing, 5
That he our deadly forfeit should release,
And with his Father work us a perpetual peace.
That glorious form, that light unsufferable,
And that far-beaming blaze of majesty,
Wherewith he wont at Heav'n's high council-table 10
To sit the midst of Trinal Unity,
He laid aside ; and here with us to be,
Forsook the courts of everlasting day,
And chose with us a darksome house of mortal clay.
Say, heav'nly Muse, shall not thy sacred vein 15
Afford a present to the Infant God ?
Hast thou no verse, no hymn, or solemn strain,
To welcome him to this his new abode,
Now while the Heav'n by the sun's team untrod,
Hath took no print of the approaching light, 20
And all the spangled host keep watch in squadrons
bright ?

See how from far upon the eastern road
The star-led wizards haste with odours sweet :

O run, prevent them with thy humble ode,
 And lay it lowly at his blessed feet ; 25
 Have thou the honour first thy Lord to greet,
 And join thy voice unto the angel quire,
 From out his secret altar touch'd with hallow'd fire.

THE HYMN.

It was the winter wild,
 While the Heav'n-born child 30
 All meanly wrapt in the rude manger lies ;
 Nature in awe to him
 Had doff'd her gaudy trim,
 With her great Master so to sympathize :
 It was no season then for her 35
 To wanton with the sun, her lusty paramour.
 Only with speeches fair
 She woos the gentle air
 To hide her guilty front with innocent snow,
 And on ner naked shame, 40
 Pollute with sinful blame,
 The saintly veil of maiden white to throw,
 Confounded, that her Maker's eyes
 Should look so near upon her foul deformities.
 But he, her fears to cease, 45
 Sent down the meek-eyed Peace ;
 She, crown'd with olive green, came softly sliding
 Down through the turning sphere
 His ready harbinger,
 With turtle wing the amorous clouds dividing, 50
 And, waving wide her myrtle wand,
 She strikes a universal peace through sea and land.
 No war, or battle's sound,
 Was heard the world around :
 The idle spear and shield were high up hung, 55
 The hooked chariot stood,
 Unstain'd with hostile blood,
 The trumpet spake not to the armed throng
 And kings sat still with awful eye,
 As if they surely knew their sovereign Lord was by.

28. Isaiah vi. 6, 7.

32. *She strikes*; so the Latin, *fecit ferire*.

SEVERAL OCCASIONS. 451

But peaceful was the night, 61

Wherein the Prince of light

His reign of peace upon the earth began :

The winds with wonder whist

Smoothly the waters kiss'd, 65

Whisp'ring new joys to the mild ocean,

Who now hath quite forgot to rave,

While birds of calm sit brooding on the charmed wave.

The stars with deep amaze

Stand fix'd in steadfast gaze, 70

Bending one way their precious influence,

And will not take their flight,

For all the morning light,

Or Lucifer that often warn'd them thence ;

But in their glimmering orbs did glow, 75

Until their Lord himself bespoke, and bid them go.

And though the shady gloom

Had given day her room,

The sun himself withheld his wonted speed,

And hid his head for shame, 80

As his inferior flame

The new enlighten'd world no more should need ;

He saw a greater sun appear [bear.

Than his bright throne, or burning axle-tree could

The shepherds on the lawn, 85

Or ere the point of dawn,

Sat simply chatting in a rustic row ;

Full little thought they then

That the mighty Pan

Was kindly come to live with them below ; 90

Perhaps their loves, or else their sheep,

Was all that did their silly thoughts so busy keep.

When such music sweet

Their hearts and ears did greet,

As never was by mortal finger strook, 95

Divinely warbled voice

Answering the stringed noise,

As all their souls in blissful rapture took :

The air such pleasure loth to lose, [close.

With thousand echoes still prolongs each heav'nly

Nature that heard such sound, 101
Beneath the hollow round

Of Cynthia's seat, the æry region thrilling,
Now was almost won
To think her part was done, 102
And that her reign had here its last fulfilling;
She knew such harmony alone
Could hold all Heav'n and Earth in happier union.

At last surrounds their sight
A globe of circular light, 110
That with long beams the shame-faced night ar-
The helmed cherubim [ray'd;
And sworded seraphim,
Are seen in glittering ranks with wings display'd,
Harping in loud and solemn quire, 115
With unexpressive notes to Heaven's new-born Heir.

Such music (as 'tis said)
Before was never made,
But when of old the sons of morning sung,
While the Creator great 120
His constellations set,
And the well-balanced world on hinges hung,
And cast the dark foundations deep,
And bid the welt'ring waves their oozy channel keep.

Ring out, ye crystal spheres, 125
Once bless our human ears
(If ye have power to touch our senses so),
And let your silver chime
Move in melodious time,
And let the base of Heav'n's deep organ blow, 130
And with your ninefold harmony,
Make up full concert to th' angelic symphony.

For if such holy song
Inwrap our fancy long,
Time will run back, and fetch the age of Gold, 135
And speckled Vanity
Will sicken soon and die,
And leprous Sin will melt from earthly mould,
And Hell itself will pass away, 139
And leave her dolorous mansions to the peering day

Yea, Truth and Justice then
 Will down return to men,
 Orb'd in a rainbow; and, like glories wearing,
 Mercy will sit between,
 Throned in celestial sheen, 143

With radiant feet the tissued clouds down steering,
 And Heav'n as at some festival,
 Will open wide the gates of her high palace hall.

But wisest Fate says no,
 This must not yet be so, 150

The babe lies yet in smiling infancy
 That on the bitter cross
 Must redeem our loss;

So both himself and us to glorify; 154
 Yet first to those ychain'd in sleep, [the deep,
 The wakeful trump of Doom must thunder through

With such a horrid clang
 As on mount Sinai rang, [brake:

While the red fire and smouldering clouds out-
 The aged Earth aghast, 160
 With terror of that blast,

Shall from the surface to the centre shake;
 When at the world's last session, [throne.
 The dreadful Judge in middle air shall spread his

And then at last our bliss 165
 Full and perfect is,

But now begins; for from this happy day
 Th' old Dragon under ground
 In straighter limits bound,

Not half so far casts his usurped sway, 170
 And wroth to see his kingdom fail,
 Swindges the scaly horror of his folded tail.

The oracles are dumb,
 No voice or hideous hum

Runs through the arched roof in words deceiving
 Apollo from his shrine 175
 Can no more divine,

With hollow shriek the steep of Delphos leaving.
 No nightly trance or breathed spell
 Inspires the pale-eyed priest from the prophetic cell.

173. In allusion to the opinion that the oracles ceased
 at our Saviour's birth.

The lonely mountains o'er, 161
 And the resounding shore,
 A voice of weeping heard and loud lament;
 From haunted spring, and dale
 Edged with poplar pale, 183
 The parting Genius is with sighing sent;
 With flower-inwoven tresses torn [mourn.
 The nymphs in twilight shade of tangled thickets
 In consecrated earth,
 And on the holy hearth, 190
 The Lars and Lemures moan with midnight plaint;
 In urns and altars round,
 A drear and dying sound
 Affrights the Flamens at their service quaint;
 And the chill marble seems to sweat, 195
 While each peculiar pow'r foregoes his wonted seat.
 Peor and Baalim
 Forsake their temples dim,
 With that twice-batter'd God of Palestine;
 And mooned Ashtaroth, 200
 Heav'n's queen and mother both,
 Now sits not girt with tapers' holy shine;
 The Lybic Hammon shrinks his horn, [mourn.
 In vain the Tyrian maids their wounded Thammus
 And sullen Moloch fled, 205
 Hath left in shadows dread
 His burning idol all of blackest hue;
 In vain with cymbals' ring
 They call the grisly king
 In dismal dance about the furnace blue; 210
 The brutish gods of Nile as fast,
 Isis and Orus, and the dog Anubis, haste.
 Nor is Osiris seen
 In Memphian grove or green,
 Trampling the unshow'r'd grass with lowings loud:

191. *The Lars and Lemures*; household gods and night spirits. *Flamens*; priests. There is a remarkable resemblance in this poem, one of Milton's earliest, to the later productions of his genius. It presents the same mixture of learning and fancy; of original genius, forgetting itself amid the treasures of erudition. Most of the mythological names have been mentioned in the notes to the larger poems.

SEVERAL OCCASIONS.**455**

Nor can he be at rest 216
Within his sacred chest,
Nought but profoundest Hell can be his shroud ;
In vain with timbrell'd anthems dark
The sable-stoled sorcerers bear his worshipp'd ark.
He feels from Juda's land 231
The dreaded Infant's hand,
The rays of Bethlehem blind his dusky eyn ;
Nor all the gods beside,
Longer dare abide, 235
Nor Typhon huge ending in snaky twine :
Our Babe to shew his Godhead true,
Can in his swaddling bands control the damned crew.
So when the Sun in bed,
Curtain'd with cloudy red, 230
Pillows his ohin upon an orient wave,
The flocking shadows pale
Troop to th' infernal jail,
Each fetter'd ghost slips to his several grave,
And the yellow-skirted Fayes 235
Fly after the night-steeds, leaving their moon-loved
maze.
But see the Virgin blest
Hath laid her Babe to rest,
Time is our tedious song should here have ending :
Heav'n's youngest teemed star 240
Hath fix'd her polish'd car,
Her sleeping Lord with handmaid lamp attending :
And all about the courtly stable
Bright-harnest angels sit in order serviceable.

IV.**THE PASSION.**

EREWHILE of music, and ethereal mirth,
Wherewith the stage of air and earth did ring,
And joyous news of heav'nly Infant's birth,
My Muse with angels did invite to sing ;
But headlong Joy is ever on the wing, 5

344. *Bright-harnest* ; *arnese*, from which the epithet is derived, is an Italian word for any kind of ornament or dress. *Harnest*, in English, is commonly used for armour. See 1 Kings xx. 11.

In wintry solstice like the shorten'd light
Soon swallow'd up in dark and long out-living night.

For now to sorrow must I tune my song,
And set my-harp to notes of saddest woe,
Which on our dearest Lord did seize ere long, 10
Dangers, and snares, and wrongs, and worse than so,
Which he for us did freely undergo:

Most perfect Hero, tried in heaviest plight, [wight!
Of labours huge and hard, too hard for human

He sov'reign Priest stooping his regal head, 15
That dropt with odorous oil down his fair eyes,
Poor fleshly tabernacle entered,
His starry front low-rooft beneath the skies;
O what a mask was there, what a disguise!

Yet more; the stroke of death he must abide, 20
Then lies him meekly down fast by his brethren's side.

These latest scenes confine my roving verse,
To this horizon is my Phoebus bound;
His godlike acts, and his temptations fierce, 25
And former sufferings other where are found;
Loud o'er the rest Cremona's trump doth sound;

Me softer airs befit, and softer strings,
Of lute, or viol still, more apt for mournful things.

Befriend me Night, best patroness of grief,
Over the pole thy thickest mantle throw, 30
And work my flatter'd fancy to belief,
That Heav'n and Earth are colour'd with my woe;
My sorrows are too dark for day to know:

The leaves should all be black whereon I write,
And letters where my tears have wash'd a wannish
white. 35

See, see the chariot, and those rushing wheels,
That whirl'd the Prophet up at Chebar flood,
My spirit some transporting cherub feels,
To bear me where the tow'rs of Salem stood,
Once glorious tow'rs, now sunk in guiltless blood;
There doth my soul in holy vision sit 41
In pensive trance, and anguish, and ecstatic fit.

26. *Cremona* was the birth-place of the poet Vida, who wrote a poem on the sufferings and history of Christ.

37. *The prophet*; Ezekiel. See Ezekiel, chap. 1.

Mine eye hath found that sad sepulchral rock
 That was the casket of Heav'n's richest store,
 And here though grief my feeble hands up lock, 45
 Yet on the soften'd quarry would I score .
 My plaining verse as lively as before ;

For sure so well instructed are my tears,
 That they would fitly fall in order'd characters.

Or should I thence, hurried on viewless wing, 50
 Take up a weeping on the mountains wild,
 The gentle neighbourhood of grove and spring
 Would soon unbosom all their echoes mild,
 And I (for grief is easily beguiled)

Might think th' infection of my sorrows loud 55
 Had got a race of mourners on some pregnant cloud.

*[This subject the Author finding to be above the years
 he had, when he wrote it, and nothing satisfied with
 what was begun, left it unfinished.]*

V.

ON TIME.

FLY, envious Time, till thou run out thy race,
 Call on the lazy leaden-stepping hours,
 Whose speed is but the heavy plummet's pace ;
 And glut thyself with what thy womb devours,
 Which is no more than what is false and vain, 5
 And merely mortal dross ;
 So little is our loss,
 So little is thy gain.
 For when as each thing bad thou hast entomb'd,
 And last of all thy greedy self consumed, 10
 Then long Eternity shall greet our bliss
 With an individual kiss ;
 And Joy shall overtake us as a flood,
 When every thing that is sincerely good
 And perfectly divine, 15
 With truth, and peace, and love, shall ever shine
 About the supreme throne
 Of Him, to' whose happy-making sight alone

When once our heav'nly-guided soul shall climb,
 Then, all this earthy grossness quit, 20
 Attired with stars, we shall for ever sit,
 Triumphant over Death, and Chance, and thee,
 O Time.

VI.

UPON THE CIRCUMCISION.

Y^e flaming Pow'rs, and winged Warriors bright,
 That erst with music and triumphant song,
 First heard by happy watchful shepherds' ear,
 So sweetly sung your joy the clouds along
 Through the soft silence of the list'ning night; 5
 Now mourn, and if sad share with us to bear
 Your fiery essence can distil no tear,
 Burn in your sighs, and borrow
 Seas wept from our deep sorrow :
 He who with all Heav'n's heraldry whilere 10
 Enter'd the world, now bleeds to give us ease ;
 Alas, how soon our sin
 Sore doth begin
 His infancy to seize !
 O more exceeding love, or law more just? 15
 Just law indeed, but more exceeding love !
 For we by rightful doom remediless
 Were lost in death, till he that dwelt above
 High throned in secret bliss, for us frail dust
 Emptied his glory,* even to nakedness; 20
 And that great covenant which we still transgress
 Entirely satisfied,
 And the full wrath beside
 Of vengeful Justice bore for our excess,
 And seals obedience first with wounding smart 25
 This day, but O ere long
 Huge pangs and strong
 Will pierce more near his heart.

* Philip. ii. 7. In our translation, *He made himself of no reputation* ; but Milton's expression, *Emptied his glory*, is nearer the original.

VII.

AT A SOLEMN MUSIC.

BLEST pair of Sirens, pledges of Heav'n's joy,
 Sphere-born harmonious sisters, Voice and Verse,
 Wed your divine sounds, and mix'd pow'r employ,
 Dead things with inbreath'd sense able to pierce,
 And to our high-raised phantasy present 5
 That undisturbed song of pure concert,
 Ay sung before the sapphire-colour'd throne
 To Him that sits thereon
 With saintly shout, and solemn jubilee,
 Where the bright seraphim in burning row 10
 Their loud up-lifted angel-trumpets blow,
 And the cherubic host in thousand quires
 Touch their immortal harps of golden wires,
 With those just spirits that wear victorious palms,
 Hymns devout and holy psalms 15
 Singing everlastingly;
 That we on earth with undiscording voice
 May rightly answer that melodious noise;
 As once we did, till disproportion'd Sin
 Jarr'd against Nature's chime, and with harsh din 20
 Broke the fair music that all creatures made
 To their great Lord, whose love their motion sway'd
 In perfect diapason, whilst they stood,
 In first obedience, and their state of good.
 O may we soon again renew that song, 25
 And keep in tune with Heav'n, till God ere long
 To his celestial consort us unite,
 To live with him, and sing in endless morn of light.

VIII.

AN EPITAPH.

ON THE MARCHIONESS OF WINCHESTER.

THIS rich marble doth inter
 The honour'd wife of Winchester

6. *Concent*; from the Italian *concerto*, harmony.

7. Ezek. i. 26.

14. Rev. vii. 9.

pason, a harmony running through the whole
scale of notes in every key.

A Viscount's daughter, an Earl's heir,
 Besides what her virtues fair
 Added to her noble birth, 5
 More than she could own from earth.
 Summers three times eight save one
 She had told: alas! too soon,
 After so short time of breath,
 To house with darkness and with death 10
 Yet had the number of her days
 Been as complete as was her praise,
 Nature and Fate had had no strife
 In giving limit to her life.
 Her high birth, and her graces sweet, 15
 Quickly found a lover meet;
 The virgin quire for her request
 The god that sits at marriage feast;
 He at their invoking came
 But with a scarce well-lighted flame; 20
 And in his garland as he stood
 Ye might discern a cypress bud.
 Once had the early matrons run
 To greet her of a lovely son,
 And now with second hope she goes, 25
 And calls Lucina to her throes;
 But whether by mischance or blame
 Atropos for Lucina came;
 And with remorseless cruelty
 Spoil'd at once both fruit and tree: 30
 The hapless babe before his birth
 Had burial, yet not laid in earth,
 And the languish'd mother's womb
 Was not long a living tomb.
 So have I seen some tender slip, 35
 Saved with care from Winter's nip,
 The pride of her carnation train,
 Pluck'd up by some unheedy swain,
 Who only thought to crop the flow'r
 New shot up from vernal show'r; 40
 But the fair blossom hangs the head
 Side-ways as on a dying bed,

32. *Lucina*, the goddess said by the ancients to be present
 at births.—*Atropos*, one of the fates.

SEVERAL OCCASIONS.

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And those pearls of dew she wears,
Prove to be presaging tears,
Which the sad Morn had let fall
On her hast'ning funeral.

45

Gentle Lady, may thy grave
Peace and quiet ever have;
After this thy travail sore
Sweet rest seize thee evermore,
That to give the world increase,
Shorten'd hast thy own life's lease.

50

Here, beside the sorrowing
That thy noble house doth bring,
Here be tears of perfect moan

55

Wept for thee in Helicon,
And some flowers, and some bays,
For thy hearse, to strow the ways,
Sent thee from the banks of Came,
Devoted to thy virtuous name;

60

Whilst thou, bright Saint, high sitst in glory,
Next her much like to thee in story,
That fair Syrian shepherdess

Who, after years of barrenness,
The highly-favour'd Joseph bore

65

To him that served for her before,
And at her next birth, much like thee,
Through pangs fled to felicity,

Far within the bosom bright
Of blazing Majesty and Light:

70

There with thee, new welcome Saint,
Like fortunes may her soul acquaint,
With thee there clad in radiant sheen,
No Marchioness, but now a Queen.

IX.

SONG.—ON MAY MORNING.

Now the bright morning star, day's harbinger,
Comes dancing from the East, and leads with her
The flow'ry May, who from her green lap throws
The yellow cowslip, and the pale primrose.

Hail, bounteous May, that dost inspire
Mirth and youth and warm desire;

8

62. *Syrian shepherdess, Rachel.* See Gen. xxix. 9.

Woods and groves are of thy dressing,
Hill and dale doth boast thy blessing.
Thus we salute thee with our early song,
And welcome thee, and wish thee long. 10

X.

ON SHAKSPEARE. 1630.

WHAT needs my Shakspeare for his honour'd bones
The labour of an age in piled stones,
Or that his hallow'd reliques should be hid
Under a starry-pointing pyramid?
Dear son of Memory, great heir of Fame, 5
What need'st thou such weak witness of thy name?
Thou in our wonder and astonishment
Hast built thyself a live-long monument.
For whilst to th' shame of slow-endeavouring Art
Thy easy numbers flow, and that each heart 10
Hath from the leaves of thy unvalued book
Those Delphic lines with deep impression took,
Then thou our fancy of itself bereaving,
Dost make us marble with too much conceiving;
And so sepulcher'd in such pomp dost lie, 15
That kings for such a tomb would wish to die.

XI

ON THE UNIVERSITY CARRIER.

*Who sickened in the time of his vacancy, being forbid
to go to London by reason of the plague.*

HERR lies old Hobson;* Death hath broke his girt,
And here, alas, hath laid him in the dirt,
Or else, the ways being foul, twenty to one,
He's here stuck in a slough, and overthrown.

* Hobson is reckoned among the most celebrated Cambridge characters. He was the first who set up an establishment for hack horses, and his resolution in obliging whoever came to hire to take the one which stood next him, gave birth to the well-known saying of *Hobson's choice, this or none*. He made a considerable fortune, and there is a picture of him at Cambridge, for which a very considerable sum has been repeatedly offered and refused. When I was there, it was in the Norwich waggon-office, to the walls of which I was told it belonged by an inalienable right.

SEVERAL OCCASIONS.**463**

'Twas such a shifter, that if truth were known, 5
Death was half glad when he had got him down;
For he had any time this ten years full
Dodged with him, betwixt Cambridge and the Bull.
And surely Death could never have prevail'd
Had not his weekly course of carriage fail'd; 10
But lately finding him so long at home,
And thinking now his journey's end was come,
And that he had ta'en up his latest inn,
In the kind office of a chamberlain
Shew'd him his room where he must lodge that night,
Pull'd off his boots, and took away the light: 15
If any ask for him, it shall be said,
Hobson has supp'd, and 's newly gone to bed.

XII.**ANOTHER ON THE SAME.**

HERE lieth one, who did most truly prove
That he could never die while he could move;
So hung his destiny, never to rot
While he might still jog on and keep his trot,
Made of sphere-metal, never to decay 5
Until his revolution was at stay.
Time numbers motion, yet (without a crime
'Gainst old Truth) motion number'd out his time;
And like an engine moved with wheel and weight,
His principles being ceased, he ended straight. 10
Rest that gives all men' life, gave him his death,
And too much breathing put him out of breath;
Nor were it contradiction to affirm
Too long vacation hasten'd on his term.
Merely to drive the time away he sicken'd, 15
Fainted, and died, nor would with ale be quicken'd;
Nay, quoth he, on his swooning bed out-stretch'd,
If I mayn't carry, sure I'll ne'er be fetch'd,
But vow, though the cross doctors all stood hearers,
For one carrier put down to make six bearers. 20
Ease was his chief disease, and to judge right,
He died for heaviness that his cart went light:
His leisure told him that his time was come,
And lack of load made his life burthensome.

That even to his last breath (there be that say't) 25
 As he were press'd to death, he cry'd more weight ;
 But had his doings lasted as they were,
 He had been an immortal carrier.
 Obedient to the moon he spent his date
 In course reciprocal, and had his fate 30.
 Link'd to the mutual flowing of the seas,
 Yet (strange to think) his wain was his increase :
 His letters are deliver'd all and gone,
 Only remains this superscription.

XIII.

AD PYRRHAM.—ODE V.

*Horatius ex Pyrrha illecebris tanquam à naufragio
 enataverat, cujus amore irretitos, affirmat esse
 miseros.*

Quis multa gracilis te puer in rosa
 Perfusus liquidis urget odoribus,
 Grato, Pyrrha, sub antro ?
 Cui flavam religas comam
 Simplex munditiis ? heu quoties fidem 5
 Mutatosque deos flebit, et aspera
 Nigris æquora ventis
 Emirabitur insolens !
 Qui nunc te fruitur credulus aurea,
 Qui semper vacuum semper amabilem 10
 Sperat, nescius auræ
 Fallacis. Miseri quibus
 Intentata nites. Me tabula sacer
 Votiva paries indicat uvida
 Suspendisse potenti 15
 Vestimenta maris Deo.

XIII.

THE FIFTH ODE OF HORACE, LIB. I.

*Quis multa gracilis te puer in rosa, rendered almost
 word for word, without rhyme, according to the
 Latin measure, as near as the language will permit.*

WHAT slender youth bedew'd with liquid odours
 Courts thee on roses in some pleasant cave,

SEVERAL OCCASIONS.

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Pyrrha ! for whom bind'st thou
 In wreaths thy golden hair,
 Plain in thy neatness ? O how oft shall he 5
 On faith and changed Gods complain, and seas
 Rough with black winds and storms
 - Unwonted shall admire !
 Who now enjoys thee credulous, all gold,
 Who always vacant, always amiable, 10
 Hopes thee, of flattering gales
 Unmindful. Hapless they
 To whom thou untried seem'st fair. Me in my vow'd
 Picture the sacred wall declares to' have hung
 My dank and dropping weeds 15
 To the stern God of sea.

XIV.

ON THE NEW FORCERS OF CONSCIENCE, UNDER THE
 LONG PARLIAMENT.

BECAUSE you have thrown off your Prelate lord,
 And with stiff vows renounced his liturgy,
 To seize the widow'd whore Plurality
 From them whose sin ye envied, not abhorr'd,
 Dare ye for this adjure the civil sword 5
 To force our consciences that Christ set free,
 And ride us with a classic hierarchy
 Taught ye by mere A. S. and Rotherford ?
 Men whose life, learning, faith, and pure intent,
 Would have been held in high esteem with Paul, 10
 Must now be named and printed Heretics,
 By shallow Edwards and Scotch what-d'ye-call :
 But we do hope to find out all your tricks,
 Your plots and packing worse than those of Trent,
 That so the Parliament 15
 May with their wholesome and preventive shears
 Clip your phylacteries, though balk your ears,
 And succour our just fears,
 When they shall read this clearly in your charge,
 New Presbyter is but Old Priest writ large. 20

SONNETS.

I.

TO THE NIGHTINGALE.

O NIGHTINGALE, that on yon bloomy spray
Warblest at eve, when all the woods are still,
Thou with fresh hope the lover's heart dost fill,
While the jolly Hours lead on propitious May.
Thy liquid notes, that close the eye of day, 5
First heard before the shallow cuckoo's bill,
Portend success in love ; O if Jove's will
Have link'd that amorous power to thy soft lay,
Now timely sing, ere the rude bird of hate
Foretell my hopeless doom in some grove nigh ; 10
As thou from year to year hast sung too late
For my relief, yet hadst no reason why :
Whether the Muse, or Love, call thee his mate,
Both them I serve, and of their train am I.

II.

DONNA leggiadra il cui bel nome honora
L'herbosa val di Rheno, e il nobil varco,
Bene è colui d'ogni valore scarco
Qual tuo spirto gentil non innamora,
Che dolcemente mostra sì di fuori 5
De sui atti soavi giamai parco,
E i don', che son d'amor saette ed arco,
La onde l'alta tua virtù s'infiora.
Quando tu vaga parli, o lieta canti
Che mover possa duro alpestre legno, 10
Guardi ciascun a gli occhi, ed a gli orecchi
Le'entranta, chi di te si truova indegno ;
Gratia sola di su gli vaglia, inanti
Che'l disio amoroso al cuor s'invecchi.

III.

QUAL in colle aspro, al imbrunir di sera
L'avezza giovinetta pastorella
Va bagnando l'herbetta strana e bella
Che mal si spande a disusata spera

Fuor di sua natia alma primavera, 5
 Così Amor meco insù la lingua snella
 Desta il fior novo di strania favella,
 Mentre io di te, vezzosamente altera,
 Canto, dal mio buon popol non inteso
 E'l bel Tamigi cangio col bel Arno. 10
 Amor lo volse, ed io a l'altrui peso
 Seppi ch' Amor cosa mai volse indarno.
 Deh! foss' il mio cuor lento e'l duro seno
 A chi pianta dal ciel si buon terreno.

CANZONE.

RIDONSI donne e giovani amorosi
 M' accostandosi attorno, e perche scrivi,
 Perche tu scrivi in lingua ignota e strana
 Verseggiando d' amor, e come t' osei?
 Diane, se la tua speme sia mai vana, 5
 E de pensieri lo miglior t' arrivi;
 Così mi van burlando, altri rivi
 Altri lidi t' aspettan, et altre onde
 Nelle cui verdi sponde
 Spuntati ad hor, ad hor a la tua chioma 10
 L'immortal guiderdon d' eterne frondi
 Perche alle spalle tue soverchia soma?
 Canzon dirotti, e tu per me rispondi
 Dice mia Donna, e'l suo dir, é il mio cuore
 Questa e lingua di cui si vanta Amore. 15

IV.

DIONATI, e te'l dirò con maraviglia,
 Quel ritroso io ch' amor spreggiar soléa
 E de suoi lacci spesso mi ridéa
 Già caddi, ov'huom dabben talhor s'impiglia. 5
 Ne treccie d' oro, ne guancia vermiglia
 M' abbaglian sì, ma sotto nova idea
 Pellegrina bellezza che'l cuor bea,
 Portamenti alti honesti, e nelle ciglia
 Quel sereno fulgor d' amabil nero,
 Parole adorne di lingua piu d' una, 10
 E'l cantar che di mezzo l'hemispere
 Traviar ben puo la faticosa Luna,
 E degli occhi suoi auventa sì gran fuoco
 Che l'incerar gli orecchi mi fa peso.

V.

PER certo i bei vostr'occhi, Donna mia
 Esser non puo che non sian lo mio sole
 Si mi percuoton forte, come ei suole
 Per l'arene di Libia chi s'invia,
 Mentre un caldo vapor (ne senti pria) 5
 Da quel lato si spinge ove mi duole,
 Che forse amanti nelle lor parole
 Chiaman sospir, io non so che si sia :
 Parte rinchiusa, e turbida si cela
 Scosso mi il petto, e poi n'uscendo poco 10
 Quivi d'attorno o s'agghiaccia, o s'ingiela :
 Ma quanto a gli occhi giunge a trovar loco /
 Tutte le notti a me suol far piovose
 Finche mia Alba rivien colma di rose.

VI.

GIOVANE piano, e semplicetto amante
 Poi che fuggir me stesso in dubbio sono,
 Madonna a voi del mio cuor l'humil dono
 Fara divoto ; io certo a prove tante
 L'hebbi fedele, intrepido, costante, 5
 De pensieri leggiadro, accorto, e buono ;
 Quando rugge il gran mondo, e scocca il tuono,
 S'arma di se, e d' intero diamante,
 Tanto del forse, e d' invidia sicuro,
 Di timori, e speranze al popol use 10
 Quanto d'ingegno, e d'alto valor vago,
 E di cetta sonora, e delle muse :
 Sol troverete in tal parte men duro
 Ove Amor mise l'insanabil ago.

VII.

ON HIS BEING ARRIVED TO THE AGE OF
 TWENTY-THREE.

How soon hath Time, the subtle thief of youth,
 Stolen on his wing my three-and-twentieth year!
 My hasting days fly on with full career,
 But my late spring no bud or blossom shew'th..

SONNETS.

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Perhaps my semblance might deceive the truth, 5
 That I to manhood am arrived so near,
 And inward ripeness doth much less appear,
 That some more timely-happy spirits indueth.
 Yet be it less or more, or soon or slow,
 It shall be still in strictest measure even 10
 To that same lot, however mean or high,
 Toward which Time leads me, and the will of Heaven;
 All is, if I have grace to use it so,
 As ever in my great Task-master's eye.

VIII.

WHEN THE ASSAULT WAS INTENDED
 TO THE CITY.

CAPTAIN or Colonel, or Knight in arms,
 Whose chance on these defenceless doors may seize,
 If deed of honour did thee ever please,
 Guard them, and him within protect from harms.
 He can requite thee, for he knows the charms 5
 That call fame on such gentle acts as these,
 And he can spread thy name o'er lands and seas,
 Whatever clime the sun's bright circle warms. *
 Lift not thy spear against the Muses' bower :
 The great Emathian conqueror* bid spare 10
 The house of Pindarus, when temple' and tower
 Went to the ground : and the repeated air
 Of sad Electra's poet had the power
 To save the Athenian walls from ruin bare.

IX.

TO A VIRTUOUS YOUNG LADY.

LADY, that in the prime of earliest youth
 Wisely hath shunn'd the broad way and the green,
 And with those few art eminently seen,
 That labour up the hill of heavenly truth,
 The better part with Mary and with Ruth 5

* *Emathian conqueror* ; Alexander, who spared the house of Pindar when he destroyed Thebes.—*Electra's poet* ; Euripides, some lines in whose tragedy saved Athens from being totally destroyed by Lyander.

Chosen thou hast; and they that overween,
 And at thy growing virtues fret their spleen,
 No anger find in thee, but pity' and ruth.
 Thy care is fix'd, and zealously attends 9
 To fill thy odorous lamp with deeds of light,
 And hope that reaps not shame. Therefore be sure
 Thou, when the bridegroom with his feastful friends
 Passes to bliss at the mid hour of night,
 Hast gain'd thy entrance, Virgin wise and pure.

X.

TO THE LADY MARGARET LEY.

DAUGHTER to that good Earl, once president
 Of England's council, and her treasury,
 Who lived in both, unstain'd with gold or fee,
 And left them both, more in himself content,
 Till sad the breaking of that Parliament* 5
 Broke him, as that dishonest victory
 At Chæroneæ, fatal to liberty,
 Kill'd with report that old man eloquent.
 Though later born than to have known the days
 Wherein your father flourish'd, yet by you,
 Mañam, methinks I see him living yet; 11
 So well your words his noble virtues praise,
 That all both judge you to relate them true,
 And to possess them, honour'd Margaret.

XL.

ON THE DETRACTION WHICH FOLLOWED UPON
MY WRITING CERTAIN TREATISES.

A BOOK was writ of late call'd Tetrachordon,†
 And woven close, both matter, form and style;
 The subject new; it walk'd the town a while,
 Numbering good intellects; now seldom pored on.
 Cries the stall-reader, Bless us! what a word on 5

* The *parliament* here mentioned was dissolved March 16, 1628. The *victory* was that gained by Philip of Macedon over the Athenians: and the *old man* was Isocrates, who died with grief when the tidings were brought to him of the event.

† The treatise on divorce, which Milton wrote, is here alluded to. The persons mentioned were some rigid presbyterians, who took offence, and very justly, at some of the opinions started.

A title-page is this! and some in file
 Stand spelling false, while one might walk to Mile-
 End-Green. Why is it harder, Sirs, than Gordon,
 Colkitto, or Macdonnel, or Galasp? 9
 Those rugged names to our like mouths grow sleek,
 That would have made Quintilian stare and gasp.
 Thy age, like ours, O Soul of Sir John Cheek,
 Hated not learning worse than toad or asp,
 When thou taught'st Cambridge, and King Edward,
 Greek.

XII.

ON THE SAME.

I DID but prompt the age to quit their clogs
 By the known rules of ancient liberty,
 When straight a barbarous noise environs me
 Of owls and cuckoos, asses, apes and dogs: 4
 As when those hinds that were transform'd to frogs
 Rail'd at Latona's twin-born progeny,
 Which after held the sun and moon in fee.
 But this is got by casting pearl to hogs;
 That bawl for freedom in their senseless mood,
 And still revolt when Truth would set them free: 10
 Licence they mean when they cry Liberty;
 For who loves that must first be wise and good;
 But from that mark how far they rove we see
 For all this waste of wealth, and loss of blood.

XIII.

TO MR. H. LAWES* ON HIS AIRS.

HARRY, whose tuneful and well-measured song
 First taught our English music how to span
 Words with just note and accent, not to scan
 With Midas' ears, committing short and long; 4
 Thy worth and skill exempts thee from the throng,
 With praise enough for Envy to look wan;
 To after age thou shalt be writ the man
 That with smooth air could'st humour best our tongue.

* Mr. Lawes was one of the King's musicians, and an intimate friend of Milton. He is supposed to have been frequently alluded to in the Comus and Arcades of our author.

Thou honour'st verse, and verse must lend her wing
 To honour thee, the priest of Phoebus' quire, 10
 That tun'st their happiest lines in hymn or story.
 Dante shall give Fame leave to set thee higher
 Than his Casella, whom he woo'd to sing
 Met in the milder shades of Purgatory.

XIV.

ON THE RELIGIOUS MEMORY OF
 M S. CATHARINE THOMSON, MY CHRISTIAN FRIEND,
 DECEASED 16 DEC. 1646.

WHEN faith and love, which parted from thee never,
 Had ripen'd thy just soul to dwell with God,
 Meekly thou didst resign this earthly load
 Of death, call'd life; which us from life doth sever.
 Thy works and alms and all thy good endeavour 5
 Stay'd not behind, nor in the grave were trod,
 But as faith pointed with her golden rod,
 Follow'd thee up to joy and bliss for ever.
 Love led them on, and Faith who knew them best
 Thy hand-maids, clad them o'er with purple beams
 And azure wings, that up they flew so drest, 11
 And spake the truth of thee on glorious themes
 Before the Judge, who thenceforth bid thee rest
 And drink thy fill of pure immortal streams.

XV.

TO THE LORD GENERAL FAIRFAX.

FAIRFAX, whose name in arms through Europe rings,
 Filling each mouth with envy or with praise,
 And all her jealous monarchs with amaze,
 And rumours loud that daunt remotest kings,
 Thy firm unshaken virtue ever brings 5
 Victory home, though new rebellions raise
 Their Hydra heads, and the false North displays
 Her broken league to imp their serpent wings.
 O yet a nobler task awaits thy hand,
 (For what can war, but endless war still breed?) 10
 Till truth and right from violence be freed,
 And public faith clear'd from the shameful brand
 Of public fraud. In vain doth Valour bleed,
 While Avarice and Rapine share the land.

SONNETS.

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XVI.

TO THE LORD GENERAL CROMWELL.

CROMWELL, our chief of men, who through a cloud
Not of war only, but detractions rude,
Guided by faith and matchless fortitude,
To peace and truth thy glorious way hast plough'd,
And on the neck of crowned Fortune proud 5
Hast rear'd God's trophies, and his work pursued,
While Darwen stream, with blood of Scots imbued,
And Dunbar field resounds thy praises loud,
And Worcester's laureat wreath. Yet much remains
To conquer still; Peace hath her victories 10
No less renown'd than War; new foes arise
Threat'ning to bind our souls with secular chains:
Help us to save free conscience from the paw
Of hireling wolves, whose gospel is their maw.

XVII.

TO SIR HENRY VANE, THE YOUNGER.

VANE, young in years, but in sage counsel old,
Than whom a better senator ne'er held
The helm of Rome, when gowns not arms repell'd
The fierce Epirot and the African bold,
Whether to settle peace, or to unfold 5
The drift of hollow states hard to be spell'd,
Then to advise how War may, best upheld,
Move by her two main nerves, iron and gold,
In all her equipage: besides to know
Both spiritual pow'r and civil, what each means,
What severs each, thou' hast learn'd, which few
have done: 11
The bounds of either sword to thee we owe:
Therefore on thy firm hand Religion leans
In peace, and reckons thee her eldest son.

XVIII.

ON THE LATE MASSACRE IN PIEMONTE.*

AVENGE, O Lord, thy slaughter'd saints, whose bones
 Lie scatter'd on the Alpine mountains cold ;
 Ev'n them who kept thy truth so pure of old,
 When all our fathers worshipp'd stocks and stones, 5
 Forget not ; in thy book record their groans
 Who were thy sheep, and in their ancient fold
 Slain by the bloody Piemontese that roll'd
 Mother with infant down the rocks. Their moans
 The vales redoubled to the hills, and they
 To Heav'n. Their martyr'd blood and ashes sow 10
 O'er all th' Italian fields, where still doth sway
 The triple Tyrant ; that from these may grow
 A hundred fold, who having learn'd thy way
 Early may fly the Babylonian woe.

XIX.

ON HIS BLINDNESS.

WHEN I consider how my light is spent
 Ere half my days, in this dark world and wide,
 And that one talent which is death to hide,
 Lodged with me useless, though my soul more bent
 To serve therewith my Maker, and present 5
 My true account, lest he returning chide ;
 'Doth God exact day-labour, light deny'd ?'
 I fondly ask : But Patience, to prevent
 That murmur, soon replies, 'God doth not need
 Either man's work or his own gifts ; who best 10
 Bear his mild yoke, they serve him best : his state
 Is kingly ; thousands at his bidding speed,
 And post o'er land and ocean without rest ;
 They also serve who only stand and wait.'

* The massacre in Piemont formed a part of the fearful persecutions which the Vaudois, or Protestants of that country, suffered from the Church of Rome. An abstract of this appalling portion of modern church history may be found in Dr. Mc'Crie's admirable work on the Reformation in Italy, and in Mr. Gillet's Journey to the Valleys of the Vaudois.

XX.

TO MR. LAWRENCE.*

LAWRENCE, of virtuous father virtuous son,
 Now that the fields are dank, and ways are mire,
 Where shall we sometimes meet, and by the fire
 Help waste a sullen day, what may be won
 From the hard season gaining? time will run 5
 On smoother, till Favonius re-inspire
 The frozen earth, and clothe in fresh attire
 The lily' and rose, that neither sow'd nor spun.
 What neat repast shall feast us, light and choice
 Of Attic taste, with wine, whence we may rise 10
 To hear the lute well touch'd, or artful voice
 Warble immortal notes and Tuscan air?
 He who of those delights can judge, and spare
 To interpose them oft, is not unwise.

XXI.

TO CYRIAC SKINNER.†

CYRIAC, whose grandsire on the royal bench
 Of British Themis, with no mean applause
 Pronounced, and in his volumes taught, our laws,
 Which others at their bar so often wrench;
 To-day deep thoughts resolve with me to drench 5
 In mirth, that after no repenting draws;
 Let Euclid rest and Archimedes pause,
 And what the Swede intends, and what the French.
 To measure life learn thou betimes, and know
 Toward solid good what leads the nearest way; 10
 For other things mild Heav'n a time ordains,
 And disapproves that care, though wise in show,
 That with superfluous burden loads the day,
 And when God sends a cheerful hour, refrains.

* *Mr. Lawrence* was son of the president of
 Cromwell's council.

† *Cyriac Skinner* was a pupil of *Milton's*.

XXII.

TO THE SAME.

CYRIAC, this three years' day these eyes, tho' clear,
 To outward view, of blemish or of spot,
 Bereft of light, their seeing have forgot,
 Nor to their idle orbs doth sight appear
 Of sun, or moon, or star, throughout the year, 5
 Or man, or woman. Yet I argue not
 Against Heav'n's hand or will, nor bate a jot
 Of heart or hope; but still bear up and steer
 Right onward. What supports me? dost thou ask:
 The conscience, Friend, to' have lost them overply'd
 In Liberty's defence, my noble task, 11
 Of which all Europe rings from side to side.
 This thought might lead me thro' the world's vain
 Content though blind, had I no better guide. 'mask

XXIII.

ON HIS DECEASED WIFE.*

MYTHOUGHT I saw my late-espoused saint
 Brought to me like Alcestis from the grave,
 Whom Jove's great son to her glad husband gave,
 Rescued from death by force, though pale and faint.
 Mine, as whom wash'd from spot of child-bed taint
 Purification in the old law did save, 6
 And such, as yet once more I trust to have
 Full sight of her in Heav'n without restraint,
 Came vested all in white, pure as her mind:
 Her face was veil'd, yet to my fancied sight 10
 Love, sweetness, goodness, in her person shined
 So clear, as in no face with more delight.
 But O, as to embrace me she inclined,
 I waked, she fled, and day brought back my night.

* On his deceased wife; his second wife, who died about a year after their marriage.—*Alcestis* was king of Thessaly, and being on the point of death, was restored to life by his wife's voluntarily offering herself to Apollo in his stead. Hercules afterward succeeded in rescuing her from the shades.

PSALMS.

PSALM I.

(Done into verse, 1658.)

BLESS'D is the man who hath not walk'd astray
In counsel of the wicked, and i' th' way
Of sinners hath not stood, and in the seat
Of scorers hath not sat. But in the great
Jehovah's law is ever his delight,
And in his law he studies day and night.
He shall be as a tree which planted grows
By watery streams, and in his season knows
To yield his fruit, and his leaf shall not fall.
And what he takes in hand shall prosper all. 10
Not so the wicked, but as chaff which fann'd
The wind drives, so the wicked shall not stand
In judgment, or abide their trial then,
Nor sinners in th' assembly of just men.
For the Lord knows th' upright way of the just, 15
And the way of bad men to ruin must.

PSALM II.

(Done Aug. 8, 1653.)

Terzette.

WHY do the Gentiles tumult, and the nations
Muse a vain thing, the kings of th' earth upstand
With power, and princes in their congregations -
Lay deep their plots together through each land
Against the Lord and his Messiah dear? 5
Let us break off, say they, by strength of hand
Their bonds, and cast from us, no more to wear
Their twisted cords: he who in Heav'n doth dwell
Shall laugh, the Lord shall scoff them, then severe
Speak to them in his wrath, and in his fell 10
And fierce ire trouble them; But I, saith he,
Anointed have my King (though ye rebel)
On Sion my holy hill. A firm decree
I will declare; the Lord to me hath said,

Thou art my Son, I have begotten thee 14
 This day ; ask of me, and the grant is made ;
 As thy possession I on thee bestow
 Th' Heathen, and as thy conquest to be sway'd
 Earth's utmost bounds ; them shalt thou bring full low
 With iron sceptre bruised, and them disperse 20
 Like to a potter's vessel shiver'd so.
 And now be wise at length, ye Kings averse,
 Be taught ye Judges of the earth ; with fear
 Jehovah serve, and let your joy converse
 With trembling ; kiss the Son lest he appear 25
 In anger, and ye perish in the way,
 If once his wrath take fire like fuel sere.
 Happy all those who have in him their stay.

PSALM III.

(Aug. 9, 1653.)

When he fled from Absalom.

LORD, how many are my foes ?
 How many those
 That in arms against me rise !
 Many are they
 That of my life distrustfully thus say, 5
 No help for him in God there lies.
 But thou, Lord, art my shield, my glory,
 Thee through my story
 Th' exalter of my head I count ;
 Aloud I cried 10
 Unto Jehovah, he full soon replied
 And heard me from his holy mount.
 I lay and slept, I waked again,
 For my sustain
 Was the Lord. Of many millions 15
 The populous rout
 I fear not, though encamping round about
 They pitch against me their pavilions.
 Rise, Lord, save me, my God, for thou
 Hast smote ere now 20
 On the cheek-bone all my foes.
 Of men abhorr'd
 Hast broke the teeth. This help was from the Lord ;
 Thy blessing on thy people flows.

PSALM IV.

(Aug. 10, 1653.)

ANSWER me when I call,
 God of my righteousness,
 In straits and in distress
 Thou didst me disenthral 5
 And set at large ; now spare,
 Now pity me, and hear my earnest pray'r.
 Great ones how long will ye
 My glory have in scorn,
 How long be thus foreborn
 Still to love vanity, 10
 To love, to seek, to prize
 Things false and vain, and nothing else but lies ?
 Yet know, the Lord hath chose,
 Chose to himself a part,
 The good and meek of heart, 5
 (For whom to choose he knows)
 Jehovah from on high
 Will hear my voice what time to him I cry.
 Be awed, and do not sin,
 Speak to your hearts alone, 20
 Upon your beds, each one,
 And be at peace within.
 Offer the offerings just
 Of righteousness, and in Jehovah trust.
 Many there be that say 25
 Who yet will shew us good ?
 Talking like this world's brood ;
 But, Lord, thus let me pray,
 On us lift up the light,
 Lift up the favour of thy count'nance bright. 30
 Into my heart more joy
 And gladness thou hast put,
 Than when a year of glut
 Their stores doth over-cloy,
 And from their plenteous grounds 35
 With vast increase their corn and wine abounds.
 In peace at once will I
 Both lay me down and sleep,

For thou alone dost keep
 Me safe where'er I lie; 40
 As in a rocky cell
 Thou, Lord, alone in safety mak'st me dwell.

P S A L M V.

(Aug. 12, 1643.)

JEHOVAH, to my words give ear,
 My meditation weigh,
 The voice of my complaining hear
 My God and King; for unto thee I pray. 5
 Jehovah, thou my early voice
 Shalt in the morning hear,
 I' th' morning I to thee with choice
 Will rank my pray'rs, and watch till thou appear.
 For thou art not a God that takes 10
 In wickedness delight.
 Evil with thee no biding makes,
 Fools or bad men stand not within thy sight.
 All workers of iniquity
 Thou hat'st; and them unblest 15
 Thou wilt destroy that speak a lie;
 The bloody' and guileful man God doth detest.
 But I will in thy mercies dear,
 Thy numerous mercies, go
 Into thy house; I in thy fear 20
 Will tow'rds thy holy temple worship low.
 Lord, lead me in thy righteousness,
 Lead me because of those
 That do observe if I transgress;
 Set thy ways right before, where my step goes. 25
 For in his falt'ring mouth unstable
 No word is firm or sooth;
 Their inside, troubles miserable;
 An open grave their throat, their tongue they
 God, find them guilty, let them fall [smooth. 30
 By their own counsels quell'd;
 Push them in their rebellions all
 Still on; for against thee they have rebell'd.
 Then all who trust in thee shall bring
 Their joy, while thou from blame

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Defend'st them, they shall ever sing 25
And shall triumph in thee, who love thy name.
For thou, Jehovah, wilt be found
To bless the just man still,
As with a shield thou wilt surround
Him with thy lasting favour and good will. 40

PSALM VI.

(Aug. 13, 1653.)

LORD, in thine anger do not reprehend me,
Nor in thy hot displeasure me correct ;
Pity me, Lord, for I am much deject,
And very weak and faint ; heal and amend me : 5
For all my bones that ev'n with anguish ache,
Are troubled, yea my soul is troubled sore,
And thou, O Lord, how long ? turn, Lord, restore
My soul, O save me for thy goodness' sake :
For in death no remembrance is of thee ;
Who in the grave can celebrate thy praise ? 10
Wearied I am with sighing out my days,
Nightly my couch I make a kind of sea ;
My bed I water with my tears ; mine eye
Through grief consumes, is waxen old and dark
I' th' midst of all mine enemies that mark. 15
Depart all ye that work iniquity,
Depart from me, for the voice of my weeping
The Lord hath heard, the Lord hath heard my
My supplication with acceptance fair [pray'r,
The Lord will own, and have me in his keeping.
Mine enemies shall be all blank and dash'd 20
With much confusion ; then grown red with shame,
They shall return in haste the way they came,
And in a moment shall be quite abash'd.

PSALM VII.

(Aug. 14, 1653.)

Upon the words of Cush the Benjamite against him.

LORD, my God, to thee I fly,
Save me, and secure me under
Thy protection while I cry,
Lest a lion (and no wonder)

Y

He haste to tear my soul asunder,
 Tearing and no rescue nigh.
 Lord, my God, if I have thought
 Or done this, if wickedness
 Be in my hands, if I have wrought
 Ill to him that meant me peace,
 Or to him have render'd less,
 And not freed my foe for nought ;
 Let th' enemy pursue my soul
 And overtake it, let him tread
 My life down to the earth, and roll
 In the dust my glory dead,
 In the dust, and there out-spread
 Lodge it with dishonour foul.
 Rise, Jehovah, in thine ire,
 Rouse thyself amidst the rage
 Of my foes that urge like fire ;
 And wake for me, their fury' assuage ;
 Judgment here thou didst engage
 And command, which I desire.
 So th' assemblies of each nation
 Will surround thee, seeking right,
 Thence to thy glorious habitation
 Return on high and in their sight.
 Jehovah judgeth most upright
 All people from the world's foundation.
 Judge me, Lord, be judge in this
 According to my righteousness,
 And the innocence which is
 Upon me : cause at length to cease
 Of evil men the wickedness
 And their pow'r that do amiss.
 But the just establish fast,
 Since thou art the just God that tries
 Hearts and reins. On God is cast
 My defence, and in him lies,
 In him who, both just and wise,
 Saves th' upright of heart at last.
 God is a just judge and severe,
 And God is every day offended ;
 If the unjust will not forbear,
 His sword he whets, his bow hath bended

PSALMS.

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Already, and for him intended
The tools of death, that waits him near.
(His arrows purposely made he
For them that persecute.) Behold 50
He travels big with vanity,
Trouble he hath conceived of old
As in a womb, and from that mould
Hath at length brought forth a lie.
He digg'd a pit, and delved it deep, 55
And fell into the pit he made ;
His mischief that due course doth keep,
Turns on his head, and his ill trade
Of violence will undelay'd
Fall on his crown with ruin steep. 60
Then will I Jehovah's praise
According to his justice raise,
And sing the Name and Deity
Of Jehovah the Most High.

P S A L M VIII.

(Aug. 14, 1633.)

O JEHOVAH our Lord, how wondrous great
And glorious is thy name through all the earth !
So as above the Heav'ns thy praise to set
Out of the tender mouths of latest birth.
Out of the mouths of babes and sucklings thou 5
Hast founded strength because of all thy foes,
To stint the enemy, and slack th' avenger's brow,
That bends his rage thy providence to' oppose.
When I behold thy Heav'ns, thy fingers' art, 9
The moon and stars which thou so bright hast set
In the pure firmament, then saith my heart,
O what is man that thou rememb'rest yet,
And think'st upon him ; or of man begot,
That him thou visit'st, and of him art found ?
Scarce to be less than gods, thou mad'st his lot, 15
With honour and with state thou hast him crown'd.
O'er the works of thy hand thou mad'st him Lord,
Thou hast put all under his lordly feet,
All flocks, and herds, by thy commanding word,
All beasts that in the field or forest meet, 20

Fowl of the Heav'ns, and fish that through the wet
 Sea paths in shoals do slide, and know no dearth.
 O Jehovah our Lord, how wondrous great
 And glorious is thy name through all the earth!

*Nine of the Psalms done into metre, wherein all,
 but what is in a different character, are the very
 words of the text, translated from the original.—
 April, 1648. J. M.*

PSALM LXXX.

- 1 Thou Shepherd that dost Israel keep
 Give ear in time of need,
 Who leadest like a flock of sheep
 Thy loved Joseph's seed,
 That sit'st between the Cherubs bright, 5
 Between their wings out-spread,
 Shine forth, and from thy cloud give light,
 And on our foes thy dread.
- 2 In Ephraim's view and Benjamin's,
 And in Manasse's sight, 10
 Awake * thy strength, come, and be seen * *Gnorerera.*
 To save us by thy might.
- 3 Turn us again, thy grace divine
 To us, O God, vouchsafe;
 Cause thou thy face on us to shine, 15
 And then we shall be safe.
- 4 Lord God of Hosts, how long wilt thou,
 How long wilt thou declare
 Thy * smoking wrath, and angry brow * *Gnashanta.*
 Against thy people's pray'r! 20
- 5 Thou feed'st them with the bread of tears,
 Their bread with tears they eat,
 And mak'st them * largely drink the tears * *Shalish.*
 Wherewith their cheeks are wet.
- 6 A strife thou mak'st us and a prey 25
 To every neighbour foe,
 Among themselves they * laugh, they * play,
 And * flouts at us they throw. * *Jilgnagu.*

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- 7 Return us, *and thy grace divine,*
 -O God of Hosts, vouchsafe,
 Cause thou thy face on us to shine,
 And then we shall be safe. 30
- 8 A vine from Egypt thou hast brought,
Thy free love made it thine,
 And drov'st out nations, *proud and haut,*
 To plant this *lovely* vine. 35
- 9 Thou didst prepare for it a place,
 And root it deep and fast,
 That it *began to grow apace,*
And fill'd the land at last. 40
- 10 With her *green* shade that cover'd *all*
 The hills were *over-spread,*
 Her boughs as *high as* cedars tall
Advanced their lofty head.
- 11 Her branches *on the western side* 45
 Down to the sea she sent,
 And *upward* to that river wide
 Her other branches *went.*
- 12 Why hast thou laid her hedges low,
 And broken down her fence, 50
 That all may pluck her, as they go,
With rudest violence?
- 13 The *tusked* boar out of the wood
 Up turns it by the roots,
 Wild beasts there brouze, and make their food 55
Her grapes and tender shoots.
- 14 Return now, God of Hosts, look down
 From Heav'n, thy seat divine,
 Behold us, *but without a frown,*
 And visit this *thy* vine. 60
- 15 Visit this vine, which thy right hand
 Hath set, and planted *long,*
 And the young branch, that for thyself
 Thou hast made firm and strong.
- 16 But now it is consumed with fire, 65
 And cut *with axes* down,
 They perish at thy dreadful ire,
 At thy rebuke and frown.

17 Upon the Man of thy right hand
 Let thy *good* hand be *laid*, 70
 Upon the Son of man, whom thou
 Strong for thyself hast made.

18 So shall we not go back from thee
To ways of sin and shame,
 Quicken us thou, then *gladly* we 75
 Shall call upon thy name.

19 Return us, *and thy grace divine*,
 Lord God of Hosts, *vouchsafe*,
 Cause thou thy face on us to shine,
 And then we shall be safe. 80

PSALM LXXXI

1 To God our strength sing loud, *and clear*,
 Sing loud to God *our King*;
 To Jacob's God, *that all may hear*,
 Loud acclamations ring.

2 Prepare a hymn, prepare a song, 5
 The timbrel hither bring,
 The *cheerful* psaltry bring along,
 And harp *with pleasant string*.

3 Blow, *as is wont*, in the new moon
 With trumpet's *lofty sound*, 10
 Th' appointed time, the day whereon
 Our solemn feast *comes round*.

4 This was a statute *given of old*
 For Israel *to observe*,
 A law of Jacob's God, *to hold*, 15
From whence they might not swerve.

5 This he a testimony' ordain'd
 In Joseph, *not to change*,
 When as he pass'd through Egypt land;
 The tongue I heard was strange. 20

6 From burden *and from slavish toll*
 I set his shoulder free;
 His hands from pots *and miry soil*
 Deliver'd were *by me*.

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- 7 When trouble did thee sore assail
On me then didst thou call,
 And I to free thee *did not fail*,
And led thee out of thrall.
 I answer'd thee * in thunder deep * *Be sether ragnam*.
 With clouds encompass'd round ; 35
 I tried thee at the water *steep*
 Of Meriba *renown'd*.
- 8 Hear, O my people, *hearken well*,
 I testify to thee,
Thou ancient stock of Israel, 35
 If thou wilt list to me,
- 9 Throughout the land of thy
 No alien god shall be, ✓
 Nor shalt thou to a foreign god
 In honour bend thy knee. 40
- 10 I am the Lord thy God which brought
 Thee out of Egypt land ;
 Ask large enough, and I, *besought*,
 Will grant thy full demand.
- 11 And yet my people would not *hear* 45
Nor hearken to my voice ;
 And Israel, *whom I loved so dear*,
 Misliked me for his choice.
- 12 Then did I leave them to their will,
 And to their wand'ring mind ; 50
 Their own conceits they follow'd still,
 Their own devices blind.
- 13 O that my people would *be wise*,
To serve me all their days,
 And O that Israel would *advise* 55
To walk my righteous ways !
- 14 Then would I soon bring down their foes,
That now so proudly rise,
 And turn my hand against *all those*
That are their enemies. 60
- 15 Who hate the Lord should *then be fain*
To bow to him and bend,
 But *they, his people, should remain*,
 Their time should have no end

16 And he would feed them *from the shock*
 With flour of finest wheat,
 And satisfy them from the rock
 With honey *for their meat*.

PSALM LXXXII

1 God in the * great assembly stands * *Bagna-*
Of kings and lordly states, *dath-el.*
 * Among the gods, * on both his hands * *Bekerev.*
 He judges and debates.
 2 How long will ye * pervert the right * *Tishphetu*
 With * judgment false and wrong, *[gnavel.*
 Favouring the wicked *by your might,*
Who thence grow bold and strong?
 3 * Regard the * weak and fatherless,
 * Dispatch the * poor man's cause, * *Shiphtu-dal.*
 And † raise the man in deep distress, 11
 By † just and equal laws. † *Hatzdiku.*
 4 Defend the poor and desolate,
 And rescue from the hands
 Of wicked men the low estate 15
 Of him *that help demands.*
 5 They know not, nor will understand,
 In darkness they walk on,
 The earth's foundations all are * moved,
 And * out of order gone. * *Jimmotu.*
 6 I said that ye were Gods, yea all 21
 The sons of God most high;
 7 But ye shall die like men, and fall
 As other princes *die.*
 8 Rise God, * judge thou the earth *in migh^t,* 25
 This *wicked* earth * redress, * *Shiphta.*
 For thou art he who shalt by right
 The nations all possess.

PSALM LXXXIII.

1 Be not thou silent *now at length,*
 O God, hold not thy peace,
 Sit thou not still, O God *of strength,*
We cry and do not cease.

- 2** For lo! thy *furious* foes *now* * swell, 5
 And * storm outrageously, * Jchemajun.
 And they that hate thee *proud and fell*
 Exalt their heads full high.
- 3** Against thy people they * contrive * *Jagnarinnu.*
 † Their plots and counsels deep, † Sod.
 * Them to ensnare they chiefly strive * *Jirihjagnatru gual.*
 † Whom thou dost hide and keep. † Tsephuncka
- 4** Come let us cut them off, say they,
 Till they no nation be,
 That Israel's name for ever may 15
 Be lost in memory.
- 5** For they consult * with all their might, * *Lev jack*
 And all as one in mind, [dau.
 Themselves against thee they unite,
 And in firm union bind. 20
- 6** The tents of Edom, and the brood
 Of *scornful* Ishmael,
 Moab, with them of Hagar's blood,
That in the desert dwell,
- 7** Gebal and Ammon *there conspire,* 25
 And *hateful* Amalec,
 The Philistines, and they of Tyre,
Whose bounds the sea doth check.
- 8** With them *great* Ashur also bands,
And doth confirm the knot: 30
All these have lent their armed hands
 To aid the sons of Lot.
- 9** Do to them as to Midian *bold,*
That wasted all the coast,
 To Sisera, and as is told 35
Thou didst to Jabin's host,
When at the brook of Kishon old
They were repulsed and slain,
- 10** At Endor quite cut off, and roll'd
 As dung upon the plain. 40
- 11** As Zeb and Oreb evil sped,
 So let their princes speed,
 As Zeba and Zalmunna *bled;*
 So let their princes *bleed;*

- 12 *For they amidst their pride* have said, 49
By right now shall we seize
God's houses, and will now invade
† Their stately palaces. † *Neoth Elohim* bears both.
- 13 My God, oh make them as a wheel,
No quiet let them find, 50
Giddy and restless let them reel
Like stubble from the wind.
- 4 As *when an aged wood* takes fire
Which on a sudden strays,
The *greedy flames* run higher and higher, 55
Till all the mountains blaze,
- 15 So with thy whirlwind them pursue,
And with thy tempest chase ;
16 † And, till they † yield thee honour due,
Lord, fill with shame their face. 60
† Heb. *They seek thy Name.*
- 17 Ashamed and troubled let them be,
Troubled, and shamed for ever,
Ever confounded, and so die
With shame, *and 'scape it never.*
- 18 Then shall they know that thou, whose name 65
Jehovah is alone,
Art the Most High, *and thou the same*
O'er all the earth *art one.*

PSALM LXXXIV.

- 1 How lovely are thy dwellings fair!
O Lord of Hosts, how dear
The *pleasant* tabernacles are,
Where thou dost dwell so near !
- 2 My soul doth long and almost die
Thy courts O Lord to see,
My heart and flesh aloud do cry,
O living God, for thee.
- 3 There ev'n the sparrow *freed from wrong*
Hath found a house of *rest,* 10
The swallow there, to lay her young,
Hath built her *brooding* nest.

PSALMS.

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Ev'n by thy altars, Lord of Hosts,
They find their safe abode,
And home they fly from round the coasts 15
Tow'rd thee, my King, my God.

4 Happy, who in thy house reside,
 Where thee they ever praise,
 5 Happy, whose strength in thee doth bide,
 And in their hearts thy ways. 20

6 They pass through Baca's *thirsty vale,*
That dry and barren ground,
 As through a fruitful watery dale
 Where springs and show'rs abound.

7 They journey on from strength to strength 25
With joy and gladsome cheer,
Till all before our God at length
 In Sion do appear.

8 Lord God of Hosts, hear *now* my pray'r,
 O Jacob's God, give ear, 30
 9 Thou God, our shield, look on the face
 Of thy anointed *dear*.

10 For one day in thy courts *to be*
Is better, and more blest,
 Than *in the joys of vanity* 35
A thousand days at best.

I, in the temple of my God
 Had rather keep a door,
 Than dwell in tents, *and rich abode,*
 With sin *for evermore.* 40

11 For God the Lord, both sun and shield,
 Gives grace and glory *bright,*
 No good from them shall be withheld
 Whose ways are just and right.

12 Lord God of Hosts, *that reign'st on high,* 45
 That man is *truly* blest,
 Who *only* on thee doth rely,
 And in thee only rest.

PSALM LXXXV

- 1 **Thy** land to favour graciously
 Thou hast not, Lord, been slack
 Thou hast from *hard* captivity
 Returned Jacob back.
- 2 Th' iniquity thou didst forgive 5
That wrought thy people woe,
 And all their sin, *that did thee grieve,*
 Hast hid *where none shall know.*
- 3 Thine anger all thou hadst removed,
 And *calmly* didst return 10
 From thy † fierce wrath which we had proved
 Far worse than fire to burn.
 † Heb. *The burning heat of thy wrath.*
- 4 God of our saving health and peace,
 Turn us, and us restore,
 Thine indignation cause to cease 15
 Tow'rds us, and *chide no more.*
- 5 Wilt thou be angry without end,
 For ever angry thus,
 Wilt thou thy frowning ire extend
 From age to age on us ? 20
- 6 Wilt thou not * turn, and *hear our voice,*
 And us again * revive, * Heb. *Turn to quicken us.*
 That so thy people may rejoice
 By thee preserved alive ?
- 7 Cause us to see thy goodness, Lord, 25
 To us thy mercy shew,
 Thy saving health to us afford,
 And *life in us renew.*
- 8 And now what God the Lord will speak,
 I will *go straight and hear,* 30
 For to his people he speaks peace,
 And to his saints *full dear,*
 To his dear saints he will speak peace ;
 But let them never more
 Return to folly, *but surcease* 35
To trespass as before.

PSALMS.

433

9 Surely to such as do him fear
Salvation is at hand,
And glory shall *ere long appear*
To dwell within our land.

40

10 Mercy and truth *that long were miss'd*
Now *joyfully* are met,
Sweet Peace and Righteousness have kiss'd,
And hand in hand are set.

11 Truth from the earth, *like to a flower,*
Shall bud and blossom *then,*
And Justice from her heavenly bower
Look down *on mortal men.*

45

12 The Lord will also then bestow
Whatever thing is good,
Our land shall forth in plenty throw
Her fruits *to be our food.*

50

13 Before him Righteousness shall go,
His royal harbinger,
Then* will he come, and not be slow,
His footsteps cannot err.

55

PSALM LXXXVI.

1 Thy *gracious* ear, O Lord, incline,
O hear me *I thee pray,*
For I am poor, and almost pine
With need, *and sad decay.*

2 Preserve my soul, for † I have trod
Thy ways, and love the just;
Save thou thy servant, O my God,
Who *still* in thee doth trust.

8

3 Pity me, Lord, for daily thee
I call; 4. O make rejoice
Thy servant's soul; for, Lord; to thee
I lift my soul *and voice.*

10

* Heb. *He will set his steps to the way.*

† Heb. *I am good, loving, a doer of good and holy things.*

- 5 For thou art good, thou Lord art prone
To pardon, thou to all
Art full of mercy, thou *alone* 15
To them that on thee call.
- 6 Unto my supplication, Lord,
Give ear, and to the cry
Of my *incessant* prayers afford
Thy hearing graciously. 20
- 7 I in the day of my distress
Will call on thee *for aid* ;
For thou wilt *grant* me *free access*,
And answer what I pray'd.
- 8 Like thee among the gods is none,
O Lord, nor any works
Of all that other gods have done
Like to thy *glorious works*. 25
- 9 The nations all whom thou hast made
Shall come, *and all shall frame* 30
To bow them low before thee, Lord,
And glorify thy name.
- 10 For great thou art, and wonders great
By thy strong hand are done,
Thou *in thy everlasting seat* 35
Remainest God alone.
- 11 Teach me, O Lord, thy way *most right*,
I in thy truth will bide,
To fear thy name my heart unite,
So shall it never slide. 40
- 12 Thee will I praise, O Lord my God,
Thee honour and adore
With my whole heart, and blaze abroad
Thy name for evermore.
- 13 For great thy mercy is toward me, 45
And thou hast freed my soul,
Even from the lowest Hell set free,
From deepest darkness foul.
- 14 O God, the proud against me rise,
And violent men are met 50
To seek my life, and in their eyes
No fear of thee have set.

PSALMS.

493

- 15 But thou, Lord, art the God most mild,
 Readiest thy grace to shew,
 Slow to be angry, and *art styled*
 Most merciful, most true. 55
- 16 O turn to me *thy face at length*,
 And me have mercy on,
 Unto thy servant give thy strength,
 And save thy handmaid's son. 60
- 17 Some sign of good to me afford,
 And let my foes *then* see,
 And be ashamed, because thou Lord
 Dost help and comfort me.

PSALM LXXXVII.

- 1 Among the holy mountains *high*
 Is his foundation fast,
There seated is his sanctuary,
His temple there is placed.
- 2 Sion's *fair* gates the Lord loves more 5
 Than all the dwellings *fair*
 Of Jacob's *land, though there be store,*
And all within his care.
- 3 City of God, most glorious things
 Of thee *abroad* are spoke; 10
 mention Egypt, *where proud kings*
Did our forefathers yoke.
- 4 I mention Babel to my friends,
 Philistia *full of scorn,*
 And Tyre with Ethiops' *utmost ends,* 15
 Lo this man there was born:
- 5 But *twice that praise shall in our ear*
 Be said of Sion *last,*
 This and this man was born in her,
 High God shall fix her fast. 20
- 6 The Lord shall write it in a scroll
 That ne'er shall be out-worn,
 When he the nations doth inroll,
 That this man there was born.

- 7 Both they who sing, and they who dance, 25
With sacred songs are there,
 In thee *fresh brooks and soft streams glance,*
And all my fountains clear.

PSALM LXXXVIII.

- 1 LORD God, thou dost me save and keep,
 All day to thee I cry ;
 And all night long before thee *weep,*
 Before thee *prostrate lie.*
- 2 Into thy presence let my prayer 5
With sighs devout ascend,
 And to my cries that *ceaseless are,*
 Thine ear with favour bend.
- 3 For cloy'd with woes and trouble store
 Surcharged my soul doth lie, 10
 My life *at death's uncheerful door*
 Unto the grave draws nigh.
- 4 Reckon'd I am with them that pass
 Down to the *dismal pit ;*
 I am a * man, but weak alas, 15
 And for that name unfit.
- 5 From life discharged and parted quite
 Among the dead to *sleep,*
 And like the slain *in bloody fight*
 That in the grave lie *deep,* 20
 Whom thou rememberest no more,
 Dost never more regard,
 Them from thy hand deliver'd o'er,
Death's hideous house hath barr'd.
- 6 Thou in the lowest pit *profound* 25
 Hast set me *all forlorn,*
 Where thickest darkness *hovers round,*
 In horrid deeps to *mourn.*
- 7 Thy wrath, *from which no shelter saves,*
 Full sore doth press on me ; 30
 † Thou break'st upon me all thy waves,
 † And all thy waves break me.

* Heb. *A man without manly strength.*

† The Heb. bears both.

PSALMS.

437

- 6 Thou dost my friends from me estrange,
And mak'st me odious,
Me to them odious, *for they change,* 35
And I here pent up thus.
- 9 Through sorrow, and affliction great,
Mine eyes grow dim and dead,
Lord, all the day I thee entreat,
My hands to thee I spread. 40
- 10 Wilt thou do wonders on the dead ?
Shall the deceased arise,
And praise thee *from their loathsome bed*
With pale and hollow eyes ?
- 11 Shall they thy loving kindness tell 45
On whom the grave *hath hold ?*
Or they who in perdition *dwell,*
Thy faithfulness *unfold ?*
- 12 In darkness can thy mighty *hand*
Or wondrous acts be known ? 50
Thy justice in the *gloomy* land
Of *dark* oblivion ?
- 13 But I to thee, O Lord, do cry,
Ere yet my life be spent,
And *up to thee* my pray'r doth *hie* 55
Each morn, and thee prevent.
- 14 Why wilt thou, Lord, my soul forsake,
And hide thy face from me ;
- 15 That am already bruised, and * shake 60
With terror sent from thee ?
Bruised, and afflicted, and *so low*
As ready to expire,
While I thy terrors undergo
Astonish'd with thine ire.
- 16 Thy fierce wrath over me doth flow, 65
Thy threat'nings cut me through :
- 17 All day they round about me go,
Like waves they *may* pursue.

* Heb. *Pro concussione.*

18 Lover and friend thou hast removed,
 And severed from me far : 70
They fly me now whom I have loved,
 And as in darkness are.

A PARAPHRASE ON PSALM CXIV.

*This and the following Psalm were done by the
 Author at fifteen years old.*

WHEN the blest seed of Terah's faithful son
 After long toil their liberty had won,
 And past from Pharian fields to Canaan land,
 Led by the strength of the Almighty's hand,
 Jehovah's wonders were in Israel shewn, 5
 His praise and glory was in Israel known.
 That saw the troubled sea, and shivering fled,
 And sought to hide his froth-becurled head
 Low in the earth ; Jordan's clear streams recoil,
 As a faint host that hath received the foil. 10
 The high, huge-bellied mountains skip like rams
 Amongst their ewes, the little hills like lambs.
 Why fled the ocean ? and why skipt the mountains ?
 Why turned Jordan tow'rd his crystal fountains ?
 Shake, earth, and at the presence be aghast 15
 Of Him that ever was, and ay shall last ;
 That glassy floods from rugged rocks can crush,
 And make soft rills from fiery flint-stones gush.

PSALM CXXXVI.

LET us with a gladsome mind
 Praise the Lord, for he is kind ;
 For his mercies ay endure,
 Ever faithful, ever sure.

Let us blaze his name abroad, 5
 For of gods he is the God ;
 For his, &c.

O, let us his praises tell,
 Who doth the wrathful tyrants quell ; 10
 For his, &c.

PSALMS.

499

Who with his miracles doth make
Amazed Heav'n and Earth to shake;
For his, &c.

Who by his wisdom did create
The painted Heav'ns so full of state;
For his, &c.

21

Who did the solid Earth ordain
To rise above the watery plain;
For his, &c.

Who by his all-commanding might
Did fill the new-made world with light;
For his, &c.

And caused the golden-tressed sun
All the day long his course to run;
For his, &c.

50

The horned moon to shine by night,
Amongst her spangled sisters bright;
For his, &c.

He with his thunder-clasping hand
Smote the first-born of Egypt land;
For his, &c.

40

And in despite of Pharaoh fell,
He brought from thence his Israel
For his, &c.

The ruddy waves he cleft in twain
Of the Erythraean main;
For his, &c.

The floods stood still like walls of glass,
While the Hebrew bands did pass;
For his, &c.

50

But full soon they did devour
The tawny king with all his power;
For his, &c.

His chosen people he did bless
In the wasteful wilderness.
For his, &c.

In bloody battle he brought down
Kings of prowess and renown;
For his, &c.

He foil'd bold Seon and his host,
That ruled the Amorrean coast;
For his, &c.

And large-limb'd Og he did subdue,
With all his over-hardy crew;
For his, &c.

79

And to his servant Israel
He gave their land therein to dwell;
For his, &c.

• He hath with a piteous eye
Beheld us in our misery;
For his, &c.

80

And freed us from our slavery
Of the invading enemy;
For his, &c.

All living creatures he doth feed,
And with full hand supplies their need;
For his, &c.

Let us therefore warble forth
His mighty majesty and worth;
For his, &c.

81

That his mansion hath on high
Above the reach of mortal eye;
For his mercies ay endure,
Ever faithful, ever sure.

JOANNIS MILTONI
LONDINENSIS
POEMATA.

*Quorum pleraque intra Annum Ætatis
Vigesimum conscripsit.*

Hæc quæ sequuntur de Authore testimonia, tametsi ipse intelligebat non tam de se quam supra se esse dicta, eo quod præclaro ingenio viri, nec non amici ita fere solent laudare, ut omnia suis potius virtutibus, quam veritati congruentia nimis cupide affingant, noluit tamen horum egregiam in se voluntatem non esse notam; cum alii præsertim ut id faceret magnopere suaderent. Dum enim nimis laudis invidiam totis ab se viribus amolitur, sibi quod plus æquo est non attributum esse mavult, judicium interim hominum cordatorum atque illustrium quin summo sibi honori ducat, negare non potest.

Joannes Baptista Mansus, Marchio Villensis, Neapolitanus, ad Joannem Miltonium Anglum.

*Ut mens, forma, decor, facies, mos, si pietas sic,
Non Anglus, verùm hercle Angelus ipse fores.*

Ad Joannem Miltonem Anglum triplici poeseos laurea coronandum, Græca nimirum, Latina, atque Hetrusca, epigramma Joannis Salsilli Romani.

*CEDERE Meles, cedat depressa Mincius urna;
Sebetus Tassum desinat usque loqui:
At Thamesis victor cunctis ferat altior undas,
Nam per te, Milto, par tribus unus erit.*

Ad Joannem Miltonum.

*GRÆCIA Mæonidem, jactet sibi Roma Maronem,
Anglia Miltonum jactat utrique parem.*

Selvaggi

Al Signior Gio. Miltoni nobile Inglese.

ODE.

ENGIMI all' Etra ò Clio
Perche di stelle intreccierò corona
Non più del Biondo Dio
La Fronde eterna in Pindo, e in Elicona,
Diensi a merto maggior, maggiori i fregi, 8
A' celeste virtù celesti pregi.
Non puo del tempo edace
Rimaner preda, eterno alto valore
Non puo l' oblio rapace
Furar dalle memorie eccelso onore, 10
Su l' arco di mia cetra un dardo forte
Virtù m'adatti, e ferirò la morte.
Del Ocean profondo
Cinta dagli ampi gorgi Anglia resiede
Separata dal mondo, 15
Però che il suo valor l'umana eccede :
Questa feconda sà produrre Eroi,
Ch' hanno a ragion del sovrumano tra noi.
Alla virtù sbandita
Danno ne i petti lor fido ricetto, 20
Quella gli è sol gradita,
Perche in lei san trovar gioia, e diletto ;
Ridillo tu, Giovanni, e mostra in tanto
Con tua vera virtù, vero il mio Canto.
Lungi dal Patrio lido 25
Spinse Zeusi l' industrie ardente brama ;
Ch' udio d' Helena il grido
Con aurea tromba rimbombar la fama,
E per poterla effigiare al paro
Dalle più belle Idee trasse il più raro. 30
Così l'Ape Ingegnosa
Trae con industria il suo liquor pregiato
Dal giglio e dalla rosa,
E quanti vaghi fiori ornano il prato ;
Formano un dolce suon diverse Chorde, 35
Fan varie voci melodia concorde.
Di bella gloria amenta
Milton dal Ciel natio per varie parti

DE AUTHORE TESTIMONIA.

503

Le peregrine piante	
Volgesti a ricercar scienze, ed arti ;	40
Del Gallo regnator vedesti i Regni,	
E dell' Italia ancor gl' Eroi piu degni.	
Fabro quasi divino	
Sol virtù rintracciando il tuo pensiero	
Vide in ogni confino	45
Chi di nobil valor calca il sentiero ;	
L' ottimo dal miglior dopo scegliea	
Per fabbricar d' ogni virtù l' Idea.	
Quanti nacquero in Flora	
O in lei del parlar Tosco appreser l' arte,	50
La cui memorio onora	
Il mondo fatta eterna in dotte carte,	
Volesti ricercar per tuo tesoro,	
E parlasti con lor nell' opre loro.	
Nell' altera Babelle	55
Per te il parlar confuse Giove in vano,	
Che per varie favelle	
Di se stessa trofeo cadde su'l piano :	
Ch' Ode oltr' all Anglia il suo piu degno Idioma	
Spagna, Francia, Toscana, e Grecia e Roma.	60
I piu profondi arcani	
Ch' occulta la natura e in cielo e in terra	
Ch' à Ingegni sovrumani	
Troppo avaro tal' hor gli chiude, e serra,	
Chiaramente conosci, e giungi al fine	65
Della moral virtude al gran confino.	
Non batta il Tempo l' ale,	
Fermisi immoto, e in un fermin si gl' anni,	
Che di virtù immortale	
Scorron di troppo ingiuriosi a i danni ;	70
Che s'opre degne di Poema o storia	
Furon gia, l'hai presenti alla memoria.	
Dammi tua dolce Cetra	
Se vuoi ch' io dica del tuo dolce canto,	
Ch' inalzandoti all' Etra	75
Di farti huomo celeste ottiene il vanto,	
In Tamigi il dira che gl' e concesso	
Per te suo cigno parreggiar Permesso.	
Io che in riva del Arno	
Tanto spiegar tuo merto alto, e preclaro	80

So che fatico indarno,
 E ad ammirar, non a lodarlo imparo ;
 Freno dunque la lingua, e ascolto il core
 Che ti prende a lodar con lo stupore.

Del Sig. Antonio Francini gentiluomo
 Fiorentino

JOANNI MILTONI

LONDINENSIS.

Juveni patria, virtutibus eximio,
 Viro qui multa peregrinatione, studia cuncta orbis
 terrarum loca perspexit, ut novus Ulysses omnia
 ubique ab omnibus apprehenderet :
 Polyglotto. in cujus ore linguae jam deperditae sic re-
 viviscunt, ut idiomata omnia sint in ejus laudibus
 infacunda : et jure ea percallet, ut admirationes et
 plausus populorum ab propria sapientia excitatos
 intelligat :
 Illi, cujus animi dotes corporisque sensus ad admira-
 tionem commovent, et per ipsam motum cuique
 auferunt ; cujus opera ad plausus hortantur, sed
 venustate vocem laudatoribus adimunt.
 Cui in memoria totus orbis ; in intellectu sapientia ;
 in voluntate ardor gloriae ; in ore eloquentia ; har-
 monicos coelestium sphaerarum sonitus astronomia
 duce audienti ; characteres mirabilium naturae per
 quos Dei magnitudo describitur magistra philoso-
 phia legenti ; antiquitatum latebras, vetustatis ex-
 cidia, eruditionis ambages, comite assidua autorum
 lectione,

Exquirenti, restauranti, percurrenti.
 At cur nitor in arduum !

Illi in cujus virtutibus evulgandis ora Famæ non suf-
 ficient, nec hominum stupor in laudandis satis est,
 reverentiae et amoris ergo hoc ejus meritis debitum
 admirationis tributum offert Carolus Deodatus Pa-
 tricius Florentinus,

Tanto homini servus, tantae virtutis auctor

ELEGIARUM LIBER.

Elegia Prima, ad Carolum Deodatum.

TANDEM, chare, tuæ mihi pervenere tabellæ,
Pertulit et voces nuncia charta tuas;
Pertulit occidua Devæ Cestrensis ab orâ
Vergivium prono quâ petit amne salum.
Multum, crede, juvat terras aluisse remotas 8
Pectus amans nostri, tamque fidele caput,
Quodque mihi lepidum tellus longinqua sodalem
Debet, at unde brevi reddere jussa velit.
Me tenet urbs refuâ quam Thamesis alluit undâ,
Meque nec invitum patria dulcis habet. 10
Jam nec arundiferum mihi cura revisere Camum,
Nec dudum vetiti me laris angit amor.
Nuda nec arva placent, umbrasque negantia molles,
Quàm male Phœbicolis convenit ille locus!
Nec duri libet usque minas perferre magistri 15
Cæteraque ingenio non subeunda meo.
Si sit hoc exilium patrios adiisse penates,
Et vacuum curis otia grata sequi,
Non ego vel profugi nomen, sortemve recuso,
Lætus et exilii conditione fruor. 20
O utinam vates nunquam graviora tulisset
Ille Tomitano flebilis exul agro;
Non tunc Ionio quicquam cecisset Homero,
Neve foret victo laus tibi prima Maro,
Tempora nam licet hic placidis dare libera Musis, 25
Et totum rapiunt me mea vita libri.
Excipit hinc fessum sinuosi pompa theatri,
Et vocat ad plausus garrula scena suos.
Seu catus auditur senior, seu prodigus hæres,
Seu procus, aut positâ casside miles adest, 30
Sive decennali fœcundus lite patronus
Detonat inculto barbara verba foro;

Sæpe vafer gnato succurrit servus amanti,
 Et nasum rigidi fallit ubique patris;
 Sæpe novos illic virgo mirata calores 35
 Quid sit amor nescit, dum quoque nescit, amat.
 Sive cruentatum furiosa Tragoedia sceptrum
 Quassat, et effusis crinibus ora rotat,
 Et dolet, et specto, juvat et spectasse dolendo,
 Interdum et lacrymis dulcis amator inest: 40
 Seu puer infelix indelibata reliquit
 Gaudia, et abrupto flendus amore cadit:
 Seu ferus è tenebris iterat Styga criminis ultor
 Conscia funereo pectora torre movens:
 Seu moeret Pelopeia domus, seu nobilis Ili, 45
 Aut luit incestos aula Creontis avos.
 Sed neque sub tecto semper nec in urbe latemus,
 Irrita nec nobis tempora veris eunt.
 Nos quoque lucus habet vicinâ consitus ulmo,
 Atque suburbani nobilis umbra loci. 50
 Sæpius hic blandas spirantia sidera flammæ
 Virgineos videas preterisse choros.
 Ah quoties dignæ stupui miracula formæ,
 Quæ possit senium vel reparare Jovis!
 Ah quoties vidi superantia lumina gemmas, 55
 Atque faces, quotquot volvit uterque polus;
 Collaque bis vivi Pelopis quæ brachia vincant,
 Quæque fluit puro nectare tincta via,
 Et decus eximium frontis, tremulosque capillos,
 Aurea quæ fallax retia tendit Amor; 60
 Pellacesque genas, ad quos Hyacinthina sordet
 Purpura, et ipse tui floris, Adoni, rubor!
 Cedite laudatæ toties Heroides olim,
 Et quæcunque vagum cepit amica Jovem.
 Cedite Achæmenisæ turritâ fronte puellæ 65
 Et quot Susa colunt, Memnoniamque Ninon.
 Vos etiam Danææ fascēs submittite Nymphæ,
 Et vos Iliacæ, Romulæque nurus.
 Nec Pompeianas Tarpeia Musa columnas
 Jactet, et Ausoniis plena theatra stolis. 70
 Gloria Virginibus debetur prima Britannis,
 Extera sat tibi sit foemina, posse sequi.
 Tuque urbs Dardaniis, Londinum, structa colonis,
 Turrigerum latè conspicienda caput,

POEMATA.

507

Tu nimium felix intra tua moenia claudis 75
 Quicquid formosi pendulus orbis habet.
 Non tibi tot caelo scintillant astra sereno
 Endymioness turba ministra desæ,
 Quot tibi, conspicuæ formæque aurôque, puellæ
 Per medias radiant turba videnda vias. 80
 Creditur huc geminis venisse invecta columbis
 Alma pharetrigero milite cincta Venus,
 Huic Cnidon, et riguas Simoentis flumine valles,
 Huic Paphon, et roseam posthabitura Cypron.
 Ast ego, dum pueri sinit indulgentia cæci, 85
 Moenia quàm subitò linguere fausta paro;
 Et vitare procul malefide infamia Circes
 Atria, divini Molyos usus ope.
 Stat quoque juncosas Cami remeare paludes,
 Atque iterum raucæ murmur adire Scholæ. 90
 Interea fidi parvum cape munus amici,
 Paucaque in alternos verba coacta modos.

ELEGIA SECUNDA.

(Anno Etatis 17.)

In obitum Praconis Academici Cantabrigiensis.

Is, qui conspicuus baculo fulgente solebas
 Palladium toties ore ciere gregem,
 Ultima præconum præconem te quoque sæva
 Mors rapit, officio nec favet ipsa suo,
 Candidiora licet fuerint tibi tempora plumis 5
 Sub quibus accipimus delituisse Jovem;
 O dignus tamen Hæmonio juvenescere succo,
 Dignus in Æsonios vivere posse dies,
 Dignus quem Stygiis medicâ revocaret ab undis
 Arte Coronides, sæpe rogante dea. 10
 Tu si jussus eras acies accire togatas,
 Et celer à Phœbo nuncius ire tuo,
 Talis in Iliacâ stabat Cyllenius aula
 Alipes, sethereâ missus ab arce Patris.
 Talis et Eurybates ante ora furentis Achillei 15
 Retulit Atridæ jussa severa ducia.
 Magna sepulchrorum regina, satellites Avernæ,
 Sæva nimis Musis, Palladi sæva nimis,

Quin illos rapias qui pondus inutile terræ,
 Turba quidem est telis ista petenda tuis. 26
 Testibus hunc igitur pullis, Academia, luge,
 Et madeant lachrymis nigra feretra tuis.
 Fundat et ipsa modos querebunda Elegia tristes,
 Personet et totis noenia mæsta scholis.

ELEGIA TERTIA.

(Anno Etatis 17.)

In obitum Præsulis Wintoniensis.

Morsus eram, et tacitus nullo comitante sedebam,
 Hærebantque animo tristia plura meo,
 Protinus en subiit funestæ cladis imago
 Fecit in Angliaco quam Libitina solo;
 Dum procerum ingressa est splendentes marmore
 Dira sepulchrali mors metuendâ face; [turres,
 Pulsavitque auro gravidos et jaspide muros,
 Nec metuit satrapum sternere falce greges.
 Tunc memini clarique ducis, fratrisque verendi
 Intempestivis ossa cremata rogis; 10
 Et memini Heroum quos vidit ad æthera raptos,
 Flevit et amissos Belgia tota duces.
 At te præcipuè luxi, dignissime Præsul,
 Wintoniæque olim gloria magna tuæ;
 Delicui fletu, et tristi sic ore querebar, 15
 Mors fera, Tartareo diva secunda Jovi,
 Nonne satis quod sylva tuas persentiat iras,
 Et quod in herbosos jus tibi detur agros,
 Quodque afflata tuo marcescant lilia tabo,
 Et crocus, et pulchræ Cypridi sacra rosa, 20
 Nec sinis ut semper fluvio contermina quercus
 Miretur lapsus prætereuntis aquæ?
 Et tibi succumbit, liquido quæ plurima coelo
 Evehitur pennis, quamlibet augur avis,
 Et quæ mille nigris errant animalia sylvis, 25
 Et quod alunt mutum Proteos antra pecus.
 Invida, tanti tibi cum sit concessa potestas;
 Quid juvat humana tingere cæde manus?
 Nobileque in pectus certas acuisse sagittas,
 Semideamque animam sede fugasse suâ? 30

Talia dum lacrymans alto sub pectore volvo,
 Roscidus occiduis Hesperus exit aquis,
 Et Tartessiaco submerserat æquore currum
 Phoebus, ab Eöo littore mensus iter.
 Nec mora, membra cavo posui refovenda cubili 25
 Condiderant oculos noxque soporque meos:
 Cum mihi visus eram lato spatiarier agro,
 Heu nequit ingenium visa referre meum.
 Illic puniceâ radiabant omnia luce,
 Ut matutino cum juga sole rubent. 40
 Ac veluti cum pandit opes Thaumantia proles,
 Vestitu nituit multicolore solum.
 Non dea tam variis ornavit floribus hortos
 Alcinoi, Zephyro Chloris amata levi.
 Flumina vernantes lambunt argentea campos 45
 Ditiôr Hesperio flavet arena Tago.
 Serpit odoriferas per opes levis aura Favoni,
 Aura sub innumeris humida nata rosis,
 Talis in extremis terræ Gangetidis oris
 Luciferi regis fingitur esse domus. 50
 Ipse racemiferis dum densas vitibus umbras
 Et pellacentes miror ubique locos,
 Ecce mihi subito Præsul Wintonius astat,
 Sidereum nitido fulsit in ore jubar;
 Vestis ad auratos defluxit candida talos, 55
 Insula divinum cinxerat alba caput.
 Dumque senex tali incedit venerandus amictu,
 Intremuit læto florea terra sono.
 Agmina gemmatis plaudunt cælestia pennis,
 Pura triumphali personat æthra tubâ. 60
 Quisque novum amplexu comitem cantuque salutat,
 Hosque aliquis placido misit ab ore sonos;
 'Nate veni, et patrii felix cape gaudia regni,
 Semper ab hinc duro, nate, labore vaca.'
 Dixit, et aligeræ tetigerunt nabilia turmse, 65
 At mihi cum tenebris aurea pulsa quies.
 Flebam turbatos Cephaleiâ pellice somnos,
 Talia contingant somnia sæpe mihi.

ELEGIA QUARTA.

(Anno Etatis 18.)

Ad Thomam Juntum præceptorem suum, apud mercatores Anglicos Hamburgæ agentes, pastoris munere fungentem.

CURRE per immensum subitò, mea littera, pontum,
 I, pete Teutonicos læve per sequor agros;
 Begnes rumpe moras, et nil, precor, obstat eunti,
 Et festinantis nil remoretur iter.
 Ipse ego Sicanio frænantem carcere ventos 5
 Æolon, et virides sollicitabo Deos,
 Cœruleamque suis comitatam Dorida Nymphis,
 Ut tibi dent placidam per sua regna viam.
 At tu, si poteris, celeres tibi sume jugales,
 Vecta quibus Colchis fugit ab ore viri; 10
 Aut queis Triptolemus Scythicas devenit in oras
 Gratus Eleusinâ missus ab urbe puer.
 Atque ubi Germanas flavere videbis arenas
 Ditis ad Hamburgæ moenia flecte gradum,
 Dicitur occiso quæ ducere nomen ab Hamâ, 15
 Cimbrica quem fertur clava dedisse neci.
 Vivit ibi antiquæ clarus pietatis honore
 Præsul Christicolæ pascere doctus oves;
 Ille quidem est animæ plusquam pars altera nostræ,
 Dimidio vitæ vivere cogor ego. 20
 Hei mihi quot pelagi, quot montes interjecti
 Me faciunt aliâ parte carere mei!
 Charior ille mihi quàm tu doctissime Graium
 Cliniadi, pronepos qui Telamonis erat;
 Quàmque Stagirites generoso magnus alumno, 25
 Quem peperit Lybico Chaonis alma Jovi.
 Qualis Amyntorides, qualis Philyræius Heros
 Myrmidonum regi, talis et ille mihi.
 Primus ego Aonios illo præunte recessus
 Lustrabam, et bifidi sacra vireta jugi, 30
 Pierosque hausi latices, Clioque favente,
 Castalio sparsi læta ter ora mero.
 Flammeus at signum ter viderat arietis Æthon,
 Induxitque auro lanæa terga novo,

Bisque novo terram sparsisti, Chlōri, senilem 35
 Gramine, bisque tuas abstulit Auster opes :
 Necdum ejus licuit mihi lumina pascere vultu,
 Aut linguae dulces aure bibisse sonos.
 Vade igitur, cursuque Eurum praevertē sonorum,
 Quam sit opus monitis res docet, ipsa vides. 40
 Invenies dulci cum conjuge fortē sedentem,
 Mulcentem gremio pignora chara suo,
 Foraitan aut veterum praelarga volumina patrum
 Versantem, aut veri biblia sacra Dei,
 Caelēstive animas saturantem rore tenellas, 45
 Grande salutiferæ religionis opus.
 Utque solet, multam sit dicere cura salutem,
 Dicere quam decuit, si modo adesset, herum.
 Hæc quoque, paulum oculos in humum defixa mo-
 Verba verecundo sis memor ore loqui : [destos
 Hæc tibi, si teneris vacat inter praeli Musis, 51
 Mittit ab Angliaco littore fida manus,
 Accipe sinceram, quamvis sit sera, salutem ;
 Fiat et hoc ipso gratior illa tibi.
 Sera quidem, sed vera fuit, quam casta recepit 55
 Icaris à lento Penelopeia viro.
 Ast ego quid volui manifestum tollere crimen,
 Ipse quod ex omni parte levare nequit ?
 Arguitur tardus meritò, noxamque fatetur,
 Et pudet officium deseruisse suum. 60
 Tu modò da veniam fasso, veniamque roganti,
 Crimina diminui, quæ patuere, solent.
 Non ferus in pavidos rictus diducit hiantes
 Vulnifico pronos nec rapit ungue leo.
 Sæpe sarissiferi crudelia pectora Thracis 65
 Supplicis ad mœstas delinere preces.
 Extensæque manus avertunt fulminis ictus,
 Placat et iratos hostia parva Deos.
 Jamque diu scripsisse tibi fuit impetus illi,
 Neve moras ultra ducere passus Amor ; 70
 Nam vaga Fama refert, heu nuntia vera malorum !
 In tibi finitimis bella tumere locis,
 Teque tuamque urbem truculento milite cingi,
 Et jam Saxonicos arma parasse duces,
 Te circum latè campos populatur Enyo, 75
 Et sata carne virum jam cruor arva rigat ;

Germanisque suum concessit Thracia Martem,
 Illuc Odrysios Mars pater egit equos ;
 Perpetuūque comans jam deflorescit oliva,
 Fugit et ærisonam Diva perosa tubam, 94
 Fugit io terris, et jam non ultima virgo
 Creditur ad superas justa volasse domos
 Te tamen intereā belli circumsonat horror,
 Vivis et ignoto solus inopæque solo ;
 Et, tibi quam patrii non exhibuere penates, 95
 Sede peregrinā quæris egenus opem.
 Patria dura parens, et saxis sævior albis
 Spumea quæ pulsat littoris unda tui,
 Siccine te decet innocuos exponere foetus,
 Siccine in externam ferrea cogis humum, 99
 Et sinis ut terris quærant alimenta remotis
 Quos tibi prospiciens miserat ipse Deus,
 Et qui læta ferunt de cœlo nuntia, quique
 Quæ via post cineres ducat ad astra, docent ?
 Digna quidem Stygiis quæ vivas clausa tenebris 96
 Æternâque animæ digna perire fame !
 Haud aliter vates terræ Thesbitidis olim
 Pressit inassueto devia tesqua pede,
 Desertasque Arabum salebras, dum regis Achabi
 Effugit atque tuas, Sidoni dira, manus. 100
 Talis et horrisono laceratus membra flagello,
 Paulus ab Æmathiâ pellitur urbe Cilix.
 Piscosæque ipsum Gergessæ civis lēsum
 Finibus ingratus jussit abire suis.
 At tu sume animos, nec spes cadat anxia curis, 105
 Nec tua concutiat decolor ossa metus.
 Sis etenim quamvis fulgentibus obsitus armis,
 Intententque tibi millia tela necem,
 At nullis vel inerme latus violabitur armis,
 Deque tuo cuspis nulla cruore bibet. 110
 Namque eris ipse Dei radiante sub ægide tutus,
 Ille tibi custos, et pugil ille tibi ;
 Ille Sionæ qui tot sub mœnibus arcis
 Assyrios fudit nocte silente viros ;
 Inque fugam vertit quos in Samaritidas oras 115
 Misit ab antiquis prisca Damascus agris,
 Terruit en densas pavidō cum rege cohortes,
 Aere dum vacue buccina clara sonat,

POEMATĀ.

513

Cornea pulvereum dum verberat ungula campum,
 Currus arenosam dum quatit actus humum, 120
 Auditurque hinnitus equorum ad bella ruentum,
 Et strepitus ferri, murmuraque alta virūm.
 Et tu (quod superest miseris) sperare memento
 Et tua magnanimo pectore vince mala;
 Nec dubites quandoque frui melioribus annis, 125
 Atque iterum patrios posse videre lares.

ELEGIA QUINTA.

(Anno Ætatis 20.)

In adscitum veris.

In se perpetuo Tempus revolvibile gyro
 Jam revocat Zephyros vere tepente novos;
 Induiturque brevem Tellus reparata juventam,
 Jamque soluto gelu dulce virescit humus.
 Fallor? an et nobis redeunt in carmina vires, 5
 Ingeniumque mihi munere veris adest?
 Munere veris adest, iterumque vigescit ab illo
 (Quis putet) atque aliquod jam sibi poscit opus.
 Castalis ante oculos, bifidumque cacumen oberrat,
 Et mihi Pyrenen somnia nocte ferunt; 10
 Concitaque arcano fervent mihi pectora motu,
 Et furo, et sonitus me sacer intus agit.
 Delius ipse venit, video Penēide lauro
 Implicitos crines, Delius ipse venit.
 Jam mihi mens liquidi raptatur in ardua cœli, 15
 Perque vagas nubes corpore liber eo;
 Perque umbras, perque antra feror penetralia vatū
 Et mihi fana patent interiora Deūm;
 Intuiturque animus toto quid agatur Olympo,
 Nec fugiunt oculos Tartara cæca meos. 20
 Quid tam grande sonat distento spiritus ore?
 Quid parit hæc rabies, quid sacer iste furor?
 Ver mihi, quod dedit ingenium, cantabitur illo;
 Profuerint isto reddita dona modo.
 Jam Philomela tuos foliis adoperta novellis, 25
 Instituis modulos, dum silet omne nemus:
 Urbe ego, tu sylvâ, simul incipiamus utrique,
 Et simul adventum veris uterque canat.

Veris io rediere vices, celebremus honores
 Veris, et hoc subeat Musa perennis opus. 30
 Jam sol Æthiopas fugiens Tithoniaque arva,
 Flectit ad Arctoas aurea lora plagas.
 Est breve noctis iter, brevis est mora noctis opacæ,
 Horrida cum tenebris exulat illa suis.
 Jamque Lycaonius plaustrum coeleste Bootes 35
 Non longâ sequitur fessus ut ante viâ;
 Nunc etiam solitas circum Jovis atria toto
 Excubias agitant sidera rara polo:
 Nam dolus, et cædes, et vis cum nocte recessit,
 Neve Giganteum Dii timuere scelus. 40
 Forte aliquis scopuli resubans in vertice pastor,
 Roscida cum primo sole rubescit humus,
 Hæc, ait, hac certè caruisti nocte puellâ,
 Phœbe, tuâ, celeres quæ retineret equos.
 Læta suas repetit sylvas, pharetramque resumit 45
 Cynthia, Luciferas ut videt alta rotas;
 Et tenues ponens radios gaudere videtur
 Officium fieri tam breve fratris ope.
 Desere, Phœbus ait, thalamos Aurora seniles,
 Quid juvat effecto procubuisse toro? 50
 Te manet Æolides viridi venator in herba,
 Surge, tuos ignes altus Hymettus habet.
 Flava verecundo dea crimen in ore fatetur,
 Et matutinos ocus urget equos.
 Exuit invisum Tellus rediviva senectam, 55
 Et cupit amplexus, Phœbe, subire tuos;
 Et cupit, et digna est, quid enim formosius illâ,
 Pandit ut omniferos luxuriosa sinus,
 Atque Arabum spirat messes, et ab ore venusto
 Mitia cum Paphiis fundit amoma rosis! 60
 Ecce coronatur sacro frons ardua luco,
 Cingit ut Idæam pinea turris Opim;
 Et vario madidos intexit flore capillos,
 Floribus et visa est posse placere suis.
 Floribus effusos ut erat redimita capillos 65
 Tenario placuit diva Sicana Deo.
 Aspice, Phœbe, tibi faciles hortantur amores,
 Mellitasque movent flamina verna preces.
 Cinnamæa Zephyrus leve plaudit odorifer alâ,
 Blanditiasque tibi ferre videntur aves. 70

Nec sine dote tuos temeraria quærit amores
 Terra, nec optatos poscit egena toros;
 Alma salutiferum medicos tibi gramen in usus
 Præbet, et hinc titulos adjuvat ipsa tuos.
 Quod si te pretium, si te fulgentia tangunt 75
 Munera, (muneribus sæpe coemptus Amor)
 Illa tibi ostentat quascunque sub æquore vasto,
 Et super injectis montibus abdit opes.
 Ab quoties cum tu clivoso fessus Olympo
 In verspertinas præcipitaris aquas, 85
 Cur te, inquit, cursu languentem, Phœbe, diurno
 Hesperiiis recipit Cærule mater aquis?
 Quid tibi cum Tethy? Quid cum Tartesside lymphâ,
 Dia quid imundo perluis ora salo?
 Frigora, Phœbe, meâ melius captabis in umbrâ, 95
 Huc ades, ardentes imbue rore comas.
 Mollior egelidâ veniet tibi somnus in herbâ,
 Huc ades, et gremio lumina pone meo.
 Quaque jaces circum mulcebit lene susurrans
 Aura, per humentes corpora fusa rosas. 99
 Nec me (crede mihi) terrent Semelæia fata,
 Nec Phaetonteo fumidus axis equo;
 Cum tu, Phœbe, tuo sapientius uteris igni,
 Huc ades, et gremio lumina pone meo.
 Sic Tellus lasciva suos suspirat amores; 95
 Matris in exemplum cætera turba ruunt.
 Nunc etenim toto currit vagus orbe Cupido,
 Languentesque fovet solis ab igne faces.
 Insonuere novis lethalia cornua nervis,
 Triste micant ferro tela corusca novo. 100
 Jamque vel invictam tentat superasse Dianam,
 Quæque sedet sacro Vesta pudica foco.
 Ipsa senescentem reparat Venus annua formam,
 Atque iterum tepido creditur orta mari.
 Marmoreas juvenes clamant Hymenæe per urbes,
 Littus, io Hymen, et cava saxa sonant. 105
 Cultior ille venit tunicâque decentior aptâ,
 Punicum redolet vestis odora crocum.
 Egrediturque frequens ad amœni gaudia veris
 Virgineos auro cincta puella sinus: 110
 Votum est cuique suum, votum est tamen omnibus
 Ut sibi quem cupiat, det Cytherea virum. [unum,
 Nunc quoque septenâ modulatur arundine pastor

Et sua quæ jungat carmina Phyllis habet.
 Navita nocturno placat sua sidera cantu, 115
 Delphinasque leves ad vada summa vocat.
 Jupiter ipse alto cum conjuge ludit Olympo,
 Convocat et famulos ad sua festa Deos.
 Nunc etiam Satyri cum sera crepuscula surgunt,
 Pervolitant celeri florea rura choro, 120
 Sylvanusque suâ cyparissi fronde revinctus,
 Semicaperque Deus, senideusque caper.
 Quæque sub arboribus Dryades latuere vetustis,
 Per juga, per solos expatiantur agros.
 Per sata luxuriant fruticetaque Mænalius Pan, 125
 Vix Cybele mater, vix sibi tuta Ceres;
 Atque aliquam cupidus prædatur Oreada Faunus,
 Consulit in trepidos dum sibi nymphea pedes,
 Jamque latet, latitansque cupit male tecta videri,
 Et fugit, et fugiens pervelit ipsa capi. 130
 Dii quoque non dubitant cœlo præponere sylvas,
 Et sua quisque sibi numina lucus habet.
 Et sua quisque diu sibi numina lucus habeto,
 Nec vos arborea dii precorite domo.
 Te referant miseris te, Jupiter, aurea terris 135
 Sæcla, quid ad nimbos aspera tela redis?
 Tu saltem lentè rapidos age, Phœbe, jugales
 Quâ potes, et sensim tempora veris eant;
 Brumaque productas tardè ferat hispida noctes,
 Ingruat et nostro serior umbra polo. 140

ELEGIA SEXTA.

Ad Carolum Deodatum ruri commorantem.

*Qui cum Idibus Decemb. scripsisset, et sua carmina
 excusari postulasset si solito minus essent bona,
 quod inter lautitias quibus erat ab amicis exceptus,
 haud satis felicem operam Musis dare se posse affir-
 mabat, hoc habuit responsum.*

MITTO tibi sanam non pleno ventre salutem,
 Qua tu distento fortè carere potes.
 At tua quid nostram prolectat Musa camœnam,
 Nec sinit optatas posse sequi tenebras?
 Carmine scire velis quàm te redamemque colamque,
 Crede mihi vix hoc carmine scire queas. 6

Nam neque noster amor modulis includitur arctis,
 Nec venit ad claudos integer ipse pedes.
 Quàm bene solennes epulas, hilaremque Decembrim.
 Festaque cœlifugam quæ coluere Deum, 10
 Deliciasque refers, hyberni gaudia ruris,
 Haustaque per lepidos Gallica musta focos !
 Quid quereris refugam vino dapibusque poesin ?
 Carmen amat Bacchum, carmina Bacchus amat.
 Nec puduit Phœbum virides gestasse corymbos, 15
 Atque hederam lauro præposuisse suæ.
 Sæpius Aoniis calamavit collibus Eusæ
 Mista Thyoneo turba novena choro.
 Naso Corallæis mala carmina misit ab agris :
 Non illic epulæ, non sata vitis erat. 20
 Quid nisi vina, rosasque racemiferumque Lysum,
 Cantavit brevibus Tēia Musa modis ?
 Pindaricosque inflat numeros Teumesius Euan,
 Et redolet sumptum pagina quæque merum ;
 Dum gravis everso currus crepat axe supinus, 25
 Et volat Eleo pulvere fuscus eques.
 Quadrimoque madens Lyricen Romanus Iaccho
 Dulce canit Glyceran, flavicomamque Chloen.
 Jam quoque lauta tibi generoso mensa paratu
 Mentis alit vires, ingeniumque fovet. 30
 Massica fœsundam despumant pocula venam,
 Fundis et ex ipso condita metra cado.
 Addimus his artes, fusumque per intima Phœbum
 Corda, favent uni Bacchus, Apollo, Ceres.
 Scilicet haud mirum tam dulcia carmina per te 35
 Numine composito, tres perperisse Deos.
 Nunc quoque Thressa tibi cælato barbitos auro
 Insonat argutâ molliter icta manu ;
 Auditurque chelys suspensa tapetia circum,
 Virgineos tremulâ quæ regat arte pedes. 40
 Illa tuas saltem teneant spectacula Musas,
 Et revocent, quantum carpula pellit iners.
 Crede mihi dum psallit ebur, comitataque plectrum
 Implet odoratos festa chorea tholos,
 Percipies tacitum per pectora serpere Phœbum, 45
 Quale repentinus permeat ossa calor,
 Perque puellares oculos digitumque sonantem
 Irruet in totos lapsa Thalia sinus.

Namque Elegia levis multorum cura Deorum est,
 Et vocat ad numeros quemlibet illa suos ; 50
 Liber adest elegis, Eratoque, Ceresque, Venusque
 Et cum purpureâ matre tenellus Amor.
 Talibus inde licent convivia larga poetis,
 Sæpius et veteri commaduisse mero.
 At qui bella refert, et adulto sub Jove cœlum, 55
 Heroasque pios, semideosque duces,
 Et nunc sancta canit superum consulta deorum,
 Nunc latrata fero regna profunda cane,
 Ille quidem parcè Samii pro more magistri
 Vivat, et innocuos præbeat herba cibos ; 60
 Stet prope fagineo pellucida lympa catillo,
 Sobriaque è puro pocula fonte bibat.
 Additur huic scelerisque vacans, et casta juvenus,
 Et rigidi mores, et sine labe manus.
 Qualis veste nitens sacrâ, et lustralibus undis 65
 Surgis ad infensos augur iture Deos.
 Hoc ritu vixisse ferunt post rapta sagacem
 Lumina Tiresian, Ogygiumque Linon,
 Et lare devoto profugum Calchanta, senemque
 Orpheon, edomitis sola per antra feris ; 70
 Sic dapis exiguus, sic rivi potor Homerus
 Dulichium vexit per freta longa virum,
 Et per monstrificam Persicæ Phœbados aulam,
 Et vada fœmineis insidiosa sonis,
 Perque tuas, rex ime, domos, ubi sanguine nigro 75
 Dicitur umbrarum detinuisse greges.
 Dñs etenim sacer est vates, divûmque sacerdos,
 Spirat et occultum pectus, et ora Jovem.
 At tu siquid agam scitabere (si modò saltem
 Esse putas tanti noscere siquid agam) 80
 Paciferum canimus coelesti semine regem,
 Fausta que sacratis sæcula pacta libris,
 Vagiturque Dei, et stabulentem paupere tecto
 Qui suprema suo cum patre regna colit,
 Stelliparumque polum, modulantesque æthere turmas,
 Et subito elisos ad sua fana Deos. 85
 Dona quidem dedimus Christi natalibus illa,
 Illa sub auroram lux mihi prima tulit.
 Te quoque pressa manent patris meditata cicutis,
 Tu mihi, cui recitem, iudicis instar eris. 90

ELEGIA SEPTIMA.

(Anno Ætatis 19.)

NONDUM blanda tuas leges, Amathusia, nôram,
 Et Paphia vacuum pectus ab igne fuit.
 Sæpe cupidineas, puerilia tela, sagittas,
 Atque tuum sprevi maxime numen Amor.
 Tu puer imbelles, dixi, transfige columbas, 5
 Conveniunt tenero mollia bella duci.
 Aut de passeribus tumidos age, parve, triumphos,
 Hæc sunt militiæ digna trophæa tuæ.
 In genus humanum quid inania dirigis arma?
 Non valet in fortes ista pharetra viros. 10
 Non tulit hoc Cyprius, (neque enim Deus ullus ad iras
 Promptior) et duplici jam ferus igne calet.
 Ver erat, et summæ radians per culmina villæ
 Attulerat primam lux tibi, Maie, diem:
 At mihi adhuc refugam quærebant lumina noctem,
 Nec matutinum sustinere jubar. 15
 Astat Amor lecto, pictis Amor impiger alis,
 Prodidit astantem moto pharetra Deum;
 Prodidit et facies, et dulce minantis ocelli,
 Et quicquid puero dignum et Amore fuit. 20
 Talis in eterno juvenis Sigeius Olympo
 Miscet amatori pocula plena Jovi;
 Aut qui formosas pellexit ad oscula nymphas
 Thiodamantæus Naiade raptus Hylas.
 Addideratque iras, sed et has decuisse putares, 25
 Addideratque truces, nec sine felle, minas.
 Et miser exemplo sapuisses tutiùs, inquit,
 Nunc mea quid possit dextera testis eris.
 Inter et expertos vires numerabere nostras,
 Et faciam vero per tua damna fidem. 30
 Ipse ego, si nescis, strato Pythone superbum
 Edomui Phœbum, cessit et illi mihi;
 Et quoties meminit Peneidos, ipse fatetur
 Certiùs et graviùs tela nocere mea.
 Me nequid adductum curvare peritiùs arcum, 35
 Qui post terga solet vincere Parthus eques:
 Cydoniusque mihi cedit venator, et ille
 Inscius uxori qui necis author erat.

Est etiam nobis ingens quoque victus Orion,
 Herculesque manus, Herculeusque comes. 40
 Jupiter ipse licet sua fulmina torqueat in me,
 Hærebunt lateri spicula nostra Jovis.
 Cætera quæ dubitas melius mea tela docebunt ?
 Et tua non leviter corda patenda mihi.
 Nec te, stulte, tuæ poterunt defendere Musæ 45
 Nec tibi Phœbeus porriget anguis opem.
 Dixit, et aurato quatiens mucrone sagittam,
 Evolat in tepidos Cypridos ille sinus.
 At mihi risuro tonuit ferus ore minaci,
 Et mihi de puero non metus ullus erat. 50
 Et modò quæ nostri spatiantur in urbe Quirites,
 Et modò villarum proxima rura placent.
 Turba frequens, facièque simillima turba dearum
 Splendida per medias itque reditque vias.
 Auctaque luce dies gemino fulgore cornuscat, 55
 Fallor ? an et radios hinc quoque Phœbus habet ?
 Hæc ego non fugi spectacula grata severus,
 Impetus et quò me fert juvenilis, agor.
 Lumina luminibus malè providus obvia misi,
 Neve oculos potuit continuisse meos. 60
 Unam fortè aliis supereminuisse notabam,
 Principium nostri lux erat illa mali.
 Sic Venus optaret mortalibus ipsa videri,
 Sic regina Deum conspicienda fuit.
 Hanc memor objecit nobis malus ille Cupido, 65
 Solus et hos nobis texuit antè dolos.
 Nec procul ipse vafer latuit, multæque sagittæ,
 Et facis à tergo grande pependit onus.
 Nec mora, nunc ciliis hæsit, nunc virginis ori,
 Insilit hinc labiis, insidet inde genis : 70
 Et quascunque agilis partes jaculator oberrat,
 Hei mihi, mille locis pectus inerme ferit.
 Protinus insoliti subierunt corda furores,
 Uror amans intus flammaque totus eram.
 Interea misero quæ jam mihi sola placebat, 75
 Ablata est oculis non reditura meis.
 Ast ego progredior tacitè querebundus, et excors,
 Et dubius volui sæpe referre pedem.
 Findor et hæc remanent : sequitur pars altera votum,
 Raptaque tam subitò gaudia fieri juvat. 80

POEMATA.

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Sic dolet amissum proles Junonia cælum,
 Inter Lemniacos præcipitata focos.
 Talis et abreptum solem respexit, ad Orcum
 Vectus ab attonitis Amphiaraus equis.
 Quid faciam infelix, et luctu victus? amores 85
 Nec licet inceptos ponere, neve sequi.
 O utinam spectare semel mihi detur amatos
 Vultus, et coram tristia verba loqui;
 Forsitan et duro non est adamante creata,
 Forte nec ad nostras surdeat illa preces. 90
 Crede mihi, nullus sic infeliciter arsit,
 Ponar in exemplo primus et unus ego.
 Parce precor, teneri cum sis Deus ales amoris,
 Pugnent officio nec tua facta tuo.
 Jam tuus O certè est mihi formidabilis arcus 95
 Nate deâ, jaculis nec minus igne potens;
 Et tua fumabunt nostris altaria donis,
 Solus et in superis tu mihi summis eris.
 Deme meos tandem, verùm nec deme, furores,
 Nescio cur, miser est suaviter omnis amans: 100
 Tu modo da facilis, posthæc mea siqua futura est
 Cuspis amatuos figat ut una duos.

Hæc ego, mente olim lævâ, studioque supino,
 Nequitiae posui vana trophæa meæ.
 Scilicet abreptum sic me malus impulit error, 105
 Indocilisquæ etas prava magistra fuit,
 Donec Socraticas umbrosa Academia rivos
 Præbuit, admissum dedocuitque jugum.
 Protinus extinctis ex illo tempore flammis,
 Cincta rigent multo pectora nostra gelu. 110
 Unde suis frigus metuit puer ipse sagittis,
 Et Diomedæam vim timet ipsa Venus.

EPIGRAMMATUM LIBER.

I.—*In prodicionem bombardicam.*

Cum simul in regem nuper satrapasque Britannos
 Ausus es infandum, perfide Fauxe, nefas,
 Fallor? an et mitis voluisti ex parte videri,
 Et pensare malâ cum pietate scelus?
 Scilicet hos alti missurus ad atria coeli,
 Sulphureo curru flammivolisque rotis.
 Qualiter ille feris caput inviolabile Parcis
 Liquit Iordanios turbine raptus agros.

II.—*In eandem.*

Siccine tentasti coelo donasse Iacobum
 Quæ septemgemino Bellua monte lates?
 Ni meliora tuum poterit dare munera numen
 Parce, precor, donis insidiosa tuis.
 Ille quidem sine te consortia serus adivit
 Astra, nec inferni pulveris usus ope.
 Sic potius foedus in coelum pelle cucullos,
 Et quot habet brutos Roma profana Deos,
 Namque hac aut aliâ nisi quemque adjuveris arte,
 Crede mihi, coeli vix bene scandet iter.

III.—*In eandem.*

PURGATOREM animæ derisit Iacobus ignem,
 Et sine quo superûm non adeunda domus.
 Frenduit hoc trinâ monstrum Latiale coronâ,
 Movit et horrificum cornua dena minax.
 Et nec insultus ait temnes mea sacra, Britanne,
 Supplicium sprete religione dabis.
 Et si stelligeras unquam penetraveris arces,
 Non nisi per flammæ triste patebit iter.
 O quàm funesto cecinisti proxima vero,
 Verbaque ponderibus vix caritura suis!
 Nam prope Tartareo sublime rotatus ab igni
 Ibat ad æthereas, umbra perusta, plagas.

IV.—*In eandem.*

QUEM modò Roma suis devoverat impia diris,
Et Styge damnarat Tænarioque sinu,
Hunc, vice mutata, jam tollere gestit ad astra,
Et cupit ad superos evehere usque Deos.

V.—*In inventorem bombarda.*

LAPETIONIDEM laudavit cæca vetustas,
Qui tulit ætheream solis ab axe facem;
At mihi major erit, qui lurida creditur arma,
Et trifidum fulmen surripuisse Jovi.

VI.—*Ad Leonoram Romæ canentem.*

ANGELUS unicuique suus (sic credite gentes)
Obtigit æthereis ales ab ordinibus.
Quid mirum? Leonora, tibi si gloria major?
Nam tua præsentem vox sonat ipsa Deum.
Aut Deus, aut vacui certè mens tertia coeli 5
Per tua secretò guttura serpit agens;
Serpit agens, facilisque docet mortalia corda
Sensim immortalì assuescere posse sono.
Quòd si cuncta quidem Deus est, per cunctaque fusus,
In te unâ loquitur, cætera mutus habet. 10

VII.—*Ad eandem.*

ALTERA Torquatum cepit Leonora poetam,
Cujus ab insano cessit amore furens.
Ah miser ille tuo quantò felicius ævo
Perditus, et propter te, Leonora, foret!
Et te Pieriâ sensisset voce canentem 5
Aurea maternæ fila movere lyræ:
Quamvis Dirceò torsisset lumina Pentheo
Sævior, aut totus desipuisset iners,
Tu tamen errantes cæcâ vertigine sensus
Voce eadè poteras composuisse tuâ; 10
Et poteras, ægro spirans sub corde, quietem
Flexanimo cantu restituisset sibi.

VIII.—*Ad eandem.*

CREDULA quid liquidam Sirena Neapoli jactas
 Claraque Parthenopes fana Achelöiados,
 Littoreamque tua defunctam Naiada ripa
 Corpora Chalcidico sacra dedisse rogo ?
 Illa quidem vivitque, et amoenâ Tibridis undâ 5
 Mutavit rauci murmura Pausilipi.
 Illic Romulidûm studiis ornata secundis,
 Atque homines cantu detinet atoue Deos.

IX.—*Apologus de Rustico et Hero.*

RUSTICUS ex malo sapidissima poma quotannis
 Legit, et urbano lecta dedit Domino ;
 Hinc incredibili fructûs dulcedine captus
 Malum ipsam in proprias transtulit areolas.
 Hactenus illa ferax, sed longo debilis ævo, 5
 Mota solo assueto, protenus aret iners.
 Quod tandem ut patuit Domino, spe lusus inani,
 Damnavit celeres in sua damna manus ;
 Atque ait, heu quantò satius fuit illa Coloni
 (Parva licet) grato dona tulisse animo ! 10
 Possem ego avaritiam frænare, gulamque voracem :
 Nunc periire mihi et foetus et ipse parens.

X.—*Ad Christinam Suecorum Reginam,
nomine Cromwelli.*

BELLIPOTENS Virgo, septem Regina Trionum,
 Christina, Arctos lucida stella poli !
 Cernis, quas merui dura sub casside rugas,
 Utque senex armis impiger ora tero ;
 Invia fatorum dum per vestigia nitor, 5
 Exequor et populi fortia jussa manu.
 Ast tibi submittit frontem reverentior umbra
 Nec sunt hi vultus Regibus usque truces.

SYLVARUM LIBER

Inobitum Procancellarii, medici

(Anno Etatis 17.)

PARRERE fati discite legibus,
 Manusque Parcæ jam date supplices
Qui pendulum telluris orbem
 Iäpe'e collitis nepotes.
Vos si relicto mors vaga Tænaro 8
 Semel vocârît flebilis, heu moræ
 Tentantur incassum, dolique;
 Per tenebras Stygis ire certum est.
Si destinatam pelli dextera
 Mortem valeret, non ferus Hercules, 10
 Nessi venenatus cruore,
 Æmathiâ jacuisset Oetâ.
Nec fraude turpi Palladis invidæ
 Vidisset occisum Ilion Hectors, aut
 Quem larva Pelidis peremit 15
 Ense Locro, Jove lacrymante.
Sic triste fatum verba Hecatæia
 Fugare possint, Tellegoni parens
 Vixisset infamis, potentique
 Ægiali soror usa virgâ. 20
Numenque trinum fallere si queant
 Artes medentûm, ignotaque gramina,
 Non gnarus herbarum Machaon
 Eurypyli cecidisset hastâ.
Læsisset nec te, Philyreie, 25
 Sagitta Echidnæ perlita sanguine,
 Nec tela te fulmenque avitum
 Cæse puer genetricis alvo.
Tuque O alumno major Apolline,
 Gentis togatæ cui regimen datum, 30
 Frondosa quem nunc Cirrha luget,
 Et mediis Helicon in undis,

Jam præfuisse Palladio gregi
 Lætus, superstes, nec sine gloria :
 Nec puppe lustrasses Charontis 35
 Horribiles barathri recessus.
 At fila rupit Persephone tua
 Irata, cum te viderit, artibus
 Succoque pollenti, tot atris
 Faucibus eripuisse mortis. 40
 Colende Præses, membra precor tua
 Molli quiescant cespite, et ex tuo
 Crescant rosæ, calthæque busto,
 Purpureoque Hyacinthus ore.
 Sit mite de te iudicium Æaci, 45
 Subrideatque Ætænæ Proserpina,
 Interque felices perennis
 Elysio spatiere campo.

In Quintum Novembris.

(Anno Ætatis 17.)

Jam pius extrema veniens Iacobus ab arcto,
 Teucrigenas populos, latèque patentia regna
 Albionum tenuit, jamque inviolabile foedus
 Sceptia Caledoniis conjunxerat Anglica Scotis :
 Pacificusque novo felix divesque, sedebat 5
 In solio, occultique doli securus et hostis :
 Cum ferus ignifluo regnans Acheronte tyrannus,
 Eumenidum pater, æthereo vagus exul Olympo,
 Forte per immensum terrarum erraverat orbem,
 Dinumerans sceleris socios, vernasque fideles, 10
 Participes regni post funera mœsta futuros ;
 Hic tempestates medio ciet aëre diras,
 Illac unanimes odium struit inter amicos,
 Armat et invictas in mutua viscera gentes ;
 Regnaque olivifera vertit florentia pace, 15
 Et quoscunque videt puræ virtutis amantes,
 Hos cupit adjicere imperio, fraudumque magister
 Tentat inaccessum sceleri corrumpere pectus ;
 Insidiasque locat tacitas, cassesque latentes
 Tendit, ut incautos rapiat, seu Caspia Tigris 20
 Insequitur trepidam deserta per avia prædam
 Nocte sub illuni, et somno nictantibus astris.

Talibus infestat populos Summanus et urbes
 Cinctus cœruleæ fumanti turbine flammæ.
 Jamque fluentisonis albertia rupibus arva 25
 Apparent, et terra Deo dilecta marino,
 Cui nomen dederat quondam Neptunia proles,
 Amphitryoniaden qui non dubitavit atrocem,
 Æquore tranato, furiali poscere bello,
 Ante expugnatæ crudelia sæcula Trojæ. 30

At simul hanc opibusque et festâ pace beatam
 Aspicit, et pingues donis Cerealibus agros,
 Quodque magis doluit, venerantem numina veri
 Sancta Dei populum, tandem suspiria rupit
 Tartareos ignes et luridum olentia sulphur; 35
 Qualia Trinacria truxa ab Jove clausus in Ætna
 Efflat tabifico monstrosus ab ore Tiphœus.
 Ignescunt oculi, stridetque adamantinus ordo
 Dentis, ut armorum fragor, ictaque cuspidis
 Atque pererrato solum hoc lacrymabile mundo 40
 Inveni, dixit, gens hæc mihi sola rebellis,
 Contemtrixque jugi, nostraque potentior arte.
 Illa tamen, mea si quicquam tentamina possunt,
 Non feret hoc impune diu, non ibit inulta.
 Hactenus; et piceis liquido natat aëre pennis; 45
 Quâ volat, adversi præcursant agmine venti,
 Densantur nubes, et crebra tonitrua fulgent.

Jamque pruinosas velox superaverat Alpes,
 Et tenet Ausoniæ fines: a parte sinistra
 Nimbifer Appenninus erat, priscique Sabini, 50
 Dextra venificiis infamis Hetruria, nec non
 Te furtiva, Tibris, Thetidi videt oscula dantem;
 Hinc Mavortigenæ consistit in arce Quirini.
 Reddiderant dubiam jam sera crepuscula lucem,
 Cum circumgreditur totam Tricoronifer urbem, 55
 Panificosque Deos portat, scapulisque virorum
 Evehitur, præeunt submisso poplite reges,
 Et mendicantium series longissima fratrum;
 Cereæque in manibus gestant funalia cæci,
 Cimneriis nati in tenebris, vitamque trahentes. 60
 Tempa dein multis subeunt lucentia tædis
 (Vesper erat sacer iste Petro) fremitusque canentum
 Sæpe tholos implet vacuos, et inane locorum.
 Qualiter exululat Bromius, Bromique caterva,

Orgia cantantes in Echionio Aracyntho, 65
 Dum tremit attonitus vitreis Asopus in undis,
 Et procul ipse cava responsat rupe Cithæron.

His igitur tandem soleuni more peractis,
 Nox senis amplexus Erebi taciturna reliquit,
 Præcipitesque impellit equos stimulante flagello, 70
 Captum oculis Typhlonta, Melanchætæmque ferocem
 Atque Acherontæo progeneratam patre Siopen
 Torpidam, et hirsutis horrentem Phrica capillis.
 Interea regum domitor, Phlegetontius hæres
 Ingreditur thalamos (neque enim secretus adulter 75
 Product sterile molli sine pellice noctes)

At vix compositos somnus clauderat ocellos,
 Cum niger umbrarum dominus, rectorque silentum,
 Prædatorque hominum falsâ sub imagine tectus
 Astitit; assumptis micuerunt tempora canis, 80
 Barba sinus promissa tegit, cineracea longo
 Syrmate verrit humum vestis, pendetque cucullus
 Vertice de raso, et ne quicquam desit ad artes,
 Cannabeo lumbos constrinxit fune salaces,
 Tarda fenestratis figens vestigia calceis. 85
 Talis, uti fama est, vasta Franciscus eremo
 Tetra vagabatur solus per lustra ferarum,
 Sylvestrique tulit genti pia verba salutis
 Impius, atque lupos domuit, Lybicosque leones.

Subdolan at tali Serpens velatus amictu 90
 Solvit in has fallax ora execratia voces;
 Dormis nate? Etiamne tuos sopor opprimit artus?
 Immemor, O fidei, pecorumque oblite tuorum!
 Dum cathedram, venerande, tuam, diademaque triplex
 Ridet Hyperboreo gens barbara nata sub axe, 95
 Dumque pharetrati spernunt tua jura Britanni:
 Surge, age, surge piger, Latinus quem Cæsar adorat,
 Cui reserata patet convexi janua cœli,
 Turgentes animos, et fastus frange procaces,
 Sacrilegique sciant, tua quid maledictio possit. 100
 Et quid Apostolicæ possit custodia clavis;
 Et memor Hesperix disiectam ulciscere classem,
 Mersaque Iberorum lato vexilla profundo,
 Sanctorumque cruci tot corpora fixa probosæ
 Thermodoonte nuper regnante puella. 105
 At tu si tenero mavis torpescere lecto,

Crescentesque negas hosti contundere vires;
 Tyrrhenum implebit numero milite pontum,
 Signaque Aventino ponet fulgentia colle:
 Reliquias veterum franget, flammisque cremabit, 110
 Sacraque calcabit pedibus tua colla profanis,
 Cujus gaudebant soleis dare basia reges.
 Nec tamen hunc bellis et aperto Marte lacesces,
 Irritus ille labor; tu callidus utere fraude:
 Quælibet hæreticis disponere retia fas est; 115
 Jamque ad consilium extremis rex magnus ab oris
 Patricios vocat, et procerum de stirpe creatos,
 Grandævosque patres trabeâ, canisque verendos;
 Hos tu membratim poteris conspergere in auras,
 Atque dare in cineres, nitrati pulveris igne 120
 Ædibus injecto, quâ convenere, sub imis.
 Protinus ipse igitur quoscunque habet Anglia fidos
 Propositi, factique, mone: quisquâ mne tuorum
 Audebit summi non jussa facessere Papæ?
 Perculsosque metu subito, casûque stupentes 125
 Invadat vel Gallus atrox, vel sævus Iberus.
 Sæcula sic illic tandem Mariana redibunt,
 Tuque in belligeros iterum dominaberis Anglos.
 Et nequid timeas, divos divasque secundas
 Accipe, quotque tuis celebrantur numina fastis. 130
 Dixit, et adscitos ponens malefidus amictus
 Fugit ad infandam, regnum illætabile, Lethen.
 Jam rosea Eoas pandens Tithonia portas
 Vesti inauratas redeunti lumine terras;
 Mœstaque adhuc nigri deplorans funera nati 135
 Irrigat ambrosiis montana cacumina guttis:
 Cum somnos pepulit stellatæ janitor aulæ,
 Nocturnos visus, et somnia grata revolvens.
 Est locus æternâ septus caligine noctis,
 Vasta ruinosi quondam fundamina tecti, 140
 Nunc torvi spelunca Phoni, Prodotæque bilinguis,
 Effera quos uno peperit Discordia partu.
 Hic inter cæmenta jacet præruptaque saxa,
 Ossa inhumata virum, et trajecta cadavera ferro;
 Hic dolus intortis semper sedet ater ocellis, 145
 Jurgiaque, et stimulis armata Calumnia fauces,
 Et Furor, atque viæ moriendi mille videntur,
 Et timor, exsanguisque locum circumvolat Horrer;

Perpetuoque leves per muta silentia Manes
 Exululant, tellus et sanguine conscia stagnat. 150
 Ipsi etiam pavidī latitant penetralibus antri
 Et Phonos, et Prodotes, nulloque sequente per antrum,
 Antrum horrens, scopulosum, atrum feralibus umbris,
 Diffugiunt fontes, et retrō lumina vortunt;
 Hos pugiles Romæ per sæcula longa fideles 155
 Evocat antistes Babylonius, atque ita fatur.
 Finibus occiduis circumfusum incolit æquor
 Gens exosa mihi; prudens natura negavit
 Indignam penitus nostro conjungere mundo:
 Illuc, sic jubeo, celeri contendite gressu, 160
 Tartareoque leves diffidentur pulvere in auras
 Et rex et pariter satrapæ, scelerata propago:
 Et quotquot fidei caluere cupidine veræ,
 Consilii socios adhibete, operisque ministros.
 Finierat, rigidi cupidē paruere gemelli. 165
 Interea longo flectens curvamine coelos
 Despicit æthereâ dominus qui fulgurat arce,
 Vanaque perversæ ridet conamina turbæ,
 Atque sui causam populi volet ipse tueri.
 Esse ferunt spatium, quâ distat ab Aside terra 170
 Fertilis Europe, et spectat Mareotidas undas;
 Hic turris posita est Titanidos ardua Famæ
 Ærea, lata, sonans, rutilis vicinior astris
 Quàm superimpositum vel Athos vel Pelion Ossæ.
 Mille fores aditusque patent, totidemque fenestræ,
 Amplaque per tenues translucent atria muros: 176
 Excitat hic varios plebs agglomerata susurros;
 Qualiter instrepitant circum mulctralia bombis
 Agmina muscarum, aut texto per ovilia junco,
 Dum canis æstivum cœli petit ardua culmen. 180
 Ipsa quidem summâ sedet ultrix matris in arce,
 Anribus innumeris cinctum caput eminet olli,
 Queis sonitum exiguum trahit, atque levissima captat
 Murmura, ab extremis patuli confinibus orbis.
 Nec tot, Aristoride servator inique juvencæ 185
 Isidos, immiti volvebas lumina vultu,
 Lumina non unquam tacito nuntantia somno,
 Lumina subjectas late spectantia terras.
 Istis illa solet loca luce carentia sæpe
 Perlustrare, etiam radianti impervia soli: 190

Millenique loquax auditaque visaque linguis
 Cuilibet effundit temeraria ; veraque mendax
 Nunc minuit, modo confictis sermonibus auget.

Sed tamen à nostro meruisti carmine laudes
 Fama, bonum quo non aliud veracius ullum, 195
 Nobis digna cani, nec te memorasse pigebit
 Carmine tam longo ; servati scilicet Angli
 Officiis, vaga diva, tuis, tibi reddimus æqua.

Te Deus, æternos motu qui temperat ignes,
 Fulmine præmisso alloquitur, terræque tremente : 200

Fama siles ? an te latet impia Papistarum
 Conjurata cohors in meque meosque Britannos,
 Et nova sceptigero cædes meditata Iacobo ?
 Nec plura, illa statim sensit mandata Tonantis
 Et satis ante fugax stridentis induit alas, 205

Induit et variis exilia corpora plumis ;
 Dextra tubam gestat Temesæo ex ære sonoram.
 Nec mora, jam pennis cedentes remigat auras,
 Atque parum est cursu celeres prævertere nubes,
 Jam ventos, jam solis equos post terga reliquit : 210

Et primo Angliacas, solito de more, per urbes
 Ambiguas voces, incertaque murmura spargit,
 Mox arguta dolos, et detestabile vulgat
 Proditionis opus, nec non facta horrenda dictu,
 Authoresque addit sceleris, nec garrula cæcis 215

Insidiis loca structa silet ? stupuere relatis,
 Et pariter juvenes, pariter tremuere puellæ,
 Effectique senes pariter, tantæque ruinae
 Sensus ad ætatem subito penetraverit omnem.

Attamen interea populi miserescit ab alto 220

Æthereus pater, et crudelibus obstitit ausis
 Papicolam ; capit poenas raptantur ad acres ;
 At pia thura Deo, et grati solvuntur honores ;
 Compita læta focis genialibus omnia fumant ; 224

Turba choros juvenilis agit : Quintoque Novembris
 Nulla dies toto occurrit celebratior anno.

In obitum Præsulis Eliensis.

(Anno Etatis 17.)

ADHUC madentes rore squalebant genæ,
 Et sicca nondum lumina
 Adhuc liquentis imbre turgebant salis,
 Quem nuper effudi pius,
 Dum mœsta charo justa persolvi rogo 6
 Wintoniensis Præsulis.
 Cum centilinguis Fama (proh! semper mali
 Cladisque vera nuntia)
 Spargit per urbes divitis Britanniæ,
 Populosque Neptunc sotos, 10
 Cessasse morti, et ferreis sororibus
 Te generis humani decus,
 Qui rex sacrorum illâ fuisti in insulâ
 Quæ nomen Anguillæ tenet.
 Tunc inquietum pectus irâ protinus 15
 Ebulliebat fervidâ,
 Tumulis potentem sæpe devovens deam:
 Nec vota Naso in Ibida
 Concepit alto diriora pectore;
 Graiusque vates parcius 20
 Turpem Lycambis execratus est dolum,
 Sponsamque Neobolen suam.
 At ecce diras ipse dum fundo graves,
 Et imprecor neci necem,
 Audisse tales videor attonitus sonos 25
 Leni, sub aurâ, flamine:
 Cæcos furores pone, pone vitream
 Bilemque, et irritas minas,
 Quid temerè violas non nocenda numina,
 Subitoque ad iras percita? 30
 Non est, ut arbitraris elusus miser,
 Mors atra Noctis filia,
 Erebove patre creta, sive Erinnye,
 Vastove nata sub Chao:
 Ast illa corlo missa stellato, Dei 35
 Messer ubique colligit;
 Animasque mole carneâ reconditas
 In lucem et auras evocat;

POEMATA.

Ut cum fugaces excitant Horæ diem
 Themidos Jovisque filiæ ;
 Et sempiterni ducit ad vultus patris :
 At justa raptat impios
 Sub regna furvi luctuosa Tartari,
 Sedesque subterraneas,
 Hanc ut vocantem lætus audivi, cito
 Fœdum reliqui carcerem,
 Volatilesque faustus inter milites
 Ad astra sublimis feror :
 Vates ut olim raptus ad cœlum senex
 Auriga currus ignei.
 Non me Bootis terruere lucidi
 Sarraca tarda frigore, aut
 Formidolosi scorpions brachia,
 Non ensis Orion tuus.
 Prætervolavi fulgidi solis globum
 Longæque sub pedibus deam
 Vidi triformem, dum coërcebat suo
 Frænis dracones aureis.
 Erraticorum, siderum per ordines
 Per lecteas vehor plagas,
 Velocitatem sæpe miratus novam ;
 Donec nitentes ad fores
 Ventum est Olympi, et regiam crystallinam, et
 Stratum smaragdis atrium.
 Sed hic tacebo, nam quis effari queat
 Oriundus humano patre,
 Amœnitates illius loci ? mihi
 Sat est in eternum frui.

Naturam non pati senium.

Hæc quàm perpetuis erroribus acta fatiscit
 Avia mens hominum, tenebrisque immersa profundis
 Œdipodioniam volvit sub pectore noctem !
 Quæ vesana suis metiri facta deorum
 Audet, et incisas leges adamante perenni
 Assimilare suis, nulloque solubile sæclo
 Consilium fati perituris alligat horis.
 Ergone marcescet sulcantibus obruta rugis
 Naturæ facies, et rerum publica mater

Omniparum contracta uterum steriliscesc ab ovo ? 10
 Et se fassa senem malè certis passibus ibit
 Siccereum tremebunda caput ? num tetra vetustas
 Annorumque æterna fames, squalloque situsque
 Sidera vexabunt ? an et insatiabile Tempus
 Esuriet Cælum, rapietque in viscera patrem ? 15
 Hæc, potuitne suas imprudens Jupiter arces
 Hoc contra munisse nefas, et Temporis isto
 Exemisse malo, gyrosque dedisse perennes ?
 Ergo erit ut quandoque sono dilapsa tremendo
 Convexi tabulata ruant, atque obvius ictu 20
 Stridet uterque polus, superâque ut Olympius aula
 Decidat, horribilisque relectâ Gorgone Pallas ;
 Qualis in Ægeam proles Junonia Lemnon
 Deturbata sacro cecidit de limine cœli ?
 Tu quoque Phœbe, tui casus imitabere nati 25
 Præcipiti curru, subitâque ferere ruina
 Pronus, et extincta fumabit lampade Nereus,
 Et dabit attonito feralia sibila ponto.
 Tunc etiam ærei divulsus sedibus Hæmi
 Dissultabit apex, imoque allisa barathro 30
 Terrebunt Stygium dejecta Ceraunia Ditem,
 In superos quibus usus erat, fraternaue bella.
 At Pater omnipotens, fundatis fortius astris,
 Consuluit rerum summæ, certoque peregit
 Pondere fatorum lances, atque ordine summo 35
 Singula perpetuum jussit servare tenorem.
 Volvitur hinc lapsu mundi rota prima diurno ;
 Raptat et ambitos sociâ vertigine cœlos.
 Tardior haud solito Saturnus, et acer ut olim
 Fulmineum rutilat cristatâ casside Mavors. 40
 Floridus æternùm Phœbus juvenile coruscat,
 Nec foveat effoctas loca per declivia terras
 Devexo temone Deus ; sed semper amicâ
 Luce potens, eadem currit per signa rotarum
 Surgit odoratis pariter formosis ab Indis, 45
 Æthereum pecus albenti qui cogit Olympo
 Mane vocans, et serus agens in pascua cœli ;
 Temporis et gemino dispertit regna colore.
 Fulget, obitque vices alterno Delia cornu,
 Cæruleumque ignem paribus complectitur ulnis. 50
 Nec variant elementa fidem, solitoque fragore

Larida perculsas jaculantur fulmina rupes.
 Nec per inane furit leviori murmure Corus,
 Stringit et armaferos aequali horrore Gelonos 54
 Trux Aquilo, spiratque hyemem, nimbosque volatat.
 Utque solet, Siculi diverberat ima Pelori
 Rex maris, et raucâ circumstrepit aequora conchâ
 Oceani Tubicen, nec vastâ mole minorem
 Ægeona ferunt dorso Balearica cete.
 Sed neque, Terra, tibi sæcli vigor ille vetusti 60
 Priscus abest, servatque suum Narcissus odorem,
 Et puer ille suum tenet, et puer ille, decorem,
 Phoebe tuasque et Cypri tuus, nec ditior olim
 Terra datum sceleri celavit montibus aurum 64
 Conscia, vel sub aquis gemmas. Sic denique in ævum
 Ibit cunctarum series justissima rerum;
 Donec flamma orbem populabitur ultima, latè
 Circumplexa polos, et vasti culmina coeli;
 Ingentique rogo flagrabit machina mundi. 68

*De Idea Platonica quemadmodum
 Aristoteles intellexit.*

DICITE, sacrorum præsides nemorum deæ
 Tuque O noveni perbeata numinis
 Memoria mater, quæque in immenso procul
 Antro recumbis otiosa Æternitas,
 Monumenta servans, et ratas leges Jovis, 8
 Coelique fastos atque ephemeridas Deûm,
 Quis ille primus cujus ex imagine
 Natura solers finxit humanum genus,
 Æternus, incorruptus, æquævus polo,
 Unusque et universus, exemplar Dei? 16
 Haud ille Palladis gemellus innubæ
 Interna proles insidet menti Jovis;
 Sed quamlibet natura sit communior,
 Tamen seorsus extat ad morem unius,
 Et, mira, certo stringitur spatio loci; 24
 Seu sempiternus ille siderum comes
 Coeli pererrat ordines decemplicis,
 Citimûve terris incolit lunæ globum:
 Sive inter animas corpus adituras sedens,
 Obliviosas torpet ad Lethes aquas: 32

Sive in remotâ forte terrarum plaga
 Incedit ingens hominis archetypus gigas,
 Et diis tremendus erigit celsum caput,
 Atlante major portitore siderum.
 Non, cui profundum cœcitas lumen dedit, 20
 Dircæus augur vidit hunc alto sinu;
 Non hunc silenti nocte Plêiones nepos
 Vatum sagaci præpes ostendit choro;
 Nem hunc sacerdos novit Assyrius, licet 25
 Longos vetusti commemoret atavos Nini,
 Priscumque Belon, inclytumque Osiridem.
 Non ille trino gloriosus nomine
 Ter magnus Hermes (ut sit arcani sciens)
 Talem reliquit Isidis cultoribus.
 At tu perenne ruris Academi decus 30
 (Hæc monstra si tu primus inducti scholis)
 Jam jam, poetas urbis exules tuæ
 Revocabis, ipse fabulator maximus;
 Aut institutor ipse migrabis foras. 35

Ad Patrem.

Nunc mea Pierios cupiam per pectora fontes
 Irriguas torquere vias, totumque per ora
 Volvere laxatum gemino de vertice rivum;
 Ut tenues oblita sonos audacibus alis
 Surgat in officium venerandi Musa parentis. 5
 Hoc utcunque tibi gratum, pater optime, carmen
 Exiguum meditatur opus: nec novimus ipsi
 Aptius à nobis quæ possint munera donis
 Respondere tuis, quamvis nec maxima possint
 Respondere tuis, nedum ut par gratia donis 10
 Esse queat, vacuis quæ redditur arida verbis.
 Sed tamen hæc nostros ostendit pagina census,
 Et quod habemus opum chartâ numeravimus istâ,
 Quæ mihi sunt nullæ, nisi quas dedit aurea Clio,
 Quas mihi semoto somni perperere sub antro, 15
 Et nemoris laureta sacri Parnassides umbræ.
 Nec tu vatis opus divinum despice carmen,
 Quo nihil æthereos ortus, et semina cœli,
 Nil magis humanam commendat origine mentem,
 Sancta Promethææ retinens vestigia flammæ. 20

Carmen amant superi, tremebundaque Tartara carmen
 Ima ciere valet, divosque ligare profundos,
 Et triplici duos Manes adamante coercet.
 Carmini sepositi retegunt arcana futuri
 Phoebades, et tremulæ pallentes ora Sibyllæ; 25
 Carmina sacrificus sollemnes pangit ad aras,
 Aurea seu sternit motantem cornua taurum;
 Seu cùm fata sagax fumantibus abdita fibris
 Consulit, et tepidis Parcam scrutatur in extis. 30
 Nos etiam patrium tunc eum repetemus Olympon,
 Æternæque moræ stabunt immobilis ævi;
 Ibinus auratis per cosli templa coronis,
 Dulcia suaviloque sociantes carmina plectro,
 Astra quibus, geminique poli convexa sonabunt.
 Spiritus et rapidos qui circinat igneus orbes, 35
 Nunc quoque sidereis intercinit ipse choreis
 Immortale melos, et inenarrabile carmen;
 Torrida dum rutilus compescit sibila serpens,
 Demissoque ferox gladio mansuescit Orion;
 Stellarum nec sentit onus Maurusius Atlas. 40
 Carmina regales epulas ornare solebant,
 Cum nondum luxus, vastæque immensa vorago
 Nota gulæ, et modico spamabat coena Lyæo.
 Tum de more sedens festa ad convivia vates,
 Æsculeâ intonsos redimitus ab arbore crines, 45
 Heroumque actus, imitandaque gesta canebat,
 Et chaos, et positi latè fundamina mundi,
 Reptantesque deos, et alentes numina glandes,
 Et nondum Ætneo quæsitum fulmen ab antro.
 Denique quid vocis modulamen inane 'uvabit 50
 Verborum sensusque vacans, numerique loquacis?
 Silvestres decet iste chorus, non Orphea cantus,
 Qui tenuit fluvios, et quercubus addidit aures,
 Carmine, non citharâ; simulachraque functa canendo
 Compulit in lachrymas; habet has à carmine laudes.
 Nec tu perge precor, sacras contemnere Musas, 55
 Nec vanas inopesque puta, quarum ipse peritus
 Munere, mille sonos numeros componis ad aptos,
 Millibus et vocem modulis variare canoram
 Doctus, Arionii meritò sis nominis hæres. 60
 Nunc tibi quid mirum, si me genuisse possam
 Contigerit, charo si tam propè sanguine juncti.

Cognatas artes, studiumque affine sequamur?

Ipsæ volens Phœbus se dispartire duobus,

Altera dona mihi, dedit altera dona parenti, 66

Dividuumque Deum, genitorque puerque, tenemus.

Tu tamen ut similes teneras odisse Camœnas,

Non odisse reor; neque enim, pater, ire jubebas

Quâ via lata patet, quâ prior area lucri,

Certaque condendi fulget spes aurea nummi 76

Nec rapis ad leges, malè custoditaque gentis

Jura, nec insulis damnas clameribus aures;

Sed magis excultam cupiens ditescere mentem,

Me procul urbano strepitu, secessibus altis

Abductum Aonise jucunda per otia ripe, 78

Phœbeo lateri comitem sinis ire beatum.

Officium chara taceo commune parentis,

Me poscunt majora: tuo, pater optime, sumptu

Cùm mihi Romulæ patuit facundia linguae,

Et Latii veneres, et quæ Jovis ora decebant 80

Grandia magniloquis elata vocabula Graiis,

Addere suasisti quos jactat Gallia flores;

Et quam degeneri novus Italus ore loquelam

Fundit, barbaricos testatus voce tumultus,

Quæque Palæstinus loquitur mysteria vates. 85

Denique quicquid habet cœlum, sublectaque cœlo

Terra parens, terræque et cœlo interfluvius aer,

Quicquid et unda tegit, pontique agitable marmor,

Per te nosse licet, per te, si nosse libebit:

Dimotæque venit spectanda scientia nube, 90

Nuda que conspicuos inclinat ad oscula vultus,

Ni fugisse velim, ni sit libâsse molestum.

I nunc, confer opes, quisquis malesanus avitas

Austriaci gazas, Perûanaque regna præoptas.

Quæ potuit majora pater tribuisse, vel ipse 95

Jupiter, excepto, donâset ut omnia, cœlo?

Non potiora dedit, quamvis et tuta fuissent,

Publica qui juveni commisit lumina nato

At que Hyperionis currus, et fræna diei,

Et circum undantem radiatâ luce tiaram. 100

Ergo ego jam doctæ pars quamlibet ima catervæ

Victrices hederas inter, laurosque sedebo;

Jamque nec obscurus populo miscebor inerti,

Vitabuntque oculos vestigia nostra profanos.

POEMATA.

530

Este procul vigiles curæ, procul este querelæ,
Invidiæque acies transverso tortilis hirqæ,
Sæva nec anguiferos extende calumniæ rictus ;
In me triste nihil foedissima turba potestis,
Nec vestri sum juris ego ; securaque tutus
Pectora, vipereo gradiar sublimis ab ictu. 110

At tibi, chare pater, postquam non æqua merenti
Posse referre datur, nec dona rependere factis,
Sic memorâsse satis, repetitaque munera grato
Percensere animo, fidæque reponere menti.

Et vos, O nostri, juvenilia carmina, lusus, 115
Si modo perpetuos sperare audebitis annos,
Et domini superesse rogo, lucemque tueri,
Nec spisso rapiunt obliviam nigra sub Orco,
Forsitan has laudes, decantatumque parentis
Nomen, ad exemplum, sero servabitis ævo. 120

PSALM CXIV.

ΙΣΡΑ'ΗΛ ὅτι παῖδες, ὅτ' ἀγλαὰ φύλ' Ἰακώβου
Αἰγύπτου λίπε δῆμον, ἀπεχθία, βαρβαρόφρων,
Δὴ τότε μόνον ἦν ὅσιον γένος υἱὸς Ἰουδᾶ.
Ἐν δὲ θεὸς λαοῖσι μέγα κρείων βασίλειον.
Εἶδε, καὶ ἐντροπᾶδην φύγαδ' ἐβρώνησε θάλασσα 6
Κύματι εἰλυμένη ῥοθίῳ, ὃδ' ἄρ' ἰστυφιλίχθη
Ἰερὸς Ἰερδάνης ποτὶ ἀργυροειδία πηγὴν.
Ἐκ δ' ὄρεα σκαρθμοῖσιν ἀπιρίσια κλονιόντο,
Ὡς κρεῖοι σφριγόντες ἐτραφεῖν ἐν ἁλῇ.
Βαιοτίραι δ' ἅμα πάσαι ἀνασκίρτησαν ἱρίπναι, 10
Οἷα παρὰ σύριγγι φίλῃ ὑπὸ μητέρει ἄρρις.
Τίπτι σύγ', αἰνὰ θάλασσα, πύλωρ φύγαδ' ἐβρώνησε
Κύματι εἰλυμένη ῥοθίῳ ; τί δ' ἄρ' ἰστυφιλίχθης
Ἰερὸς Ἰερδάνη ποτὶ ἀργυροειδία πηγὴν ;
Τίπτ' ὄρεα σκαρθμοῖσιν ἀπιρίσια κλονίεσθαι. 15
Ὡς κρεῖοι σφριγόντες ἐτραφεῖν ἐν ἁλῇ ;
Βαιοτίραι τί δ' ἄρ' ὑμεῖς ἀνασκίρτησατ' ἱρίπναι,
Οἷα παρὰ σύριγγι φίλῃ ὑπὸ μητέρει ἄρρις ;
Σείο γὰρ τρίουσα θεὸν μεγάλ' ἐκτυπύοντα
Βαῖα θεὸν τρίουσ' ὑπάτον σίβας Ἰσσακίδαι, 20
Ὅς τι καὶ ἐκ σπιλάδων ποταμοὺς χεῖρ μορμύροντας
Κρήνητ' αἰνὰν πίττης ἀπὸ δακρυείσης.

Philosophus ad regem quendam, qui eum ignotum et insontem inter reos forte captum inscius damnaverat, ἐπὶ θανάτῳ περιώμενος, hæc subito misit.

ὦ ἄνα, εἰ ἐλίσσης με τὸν ἴνομον, οὐδέ τιν' ἀνδρῶν
Διὸν ὅλως δράσαντα, σοφώτατον ἴσθι κάρηεν
Ῥωδίας ἀφίλειο, τὸ δ' ὕστερον αὖθι νοήσις,
Μαψιδίως δ' ἄρ' ἵππυτα τιὸν πρὸς θυμὸν ἰδυρή,
Ταῖον δ' ἐκ πόλιος περιώνυμον ἄλλακ' ἐλίσσας.

In effigiei ejus Sculptorem.

Ἄμαθι γιγνέσθαι χερὶ τήνδ' αἰὶν ἐκόντα
Φαίης τάχ' αἶν, πρὸς εἶδος αὐτοφύει βλίσπων.
Τὸν δ' ἐκτυπωτὸν οὐκ ἐπιγνότες φίλοι
Γελάτεις φαύλου δυσμίμημα ζωγράφου.

Ad Salsillum Poetam Romanum agrotantem.

SCAZONTES.

O Musa gressum quæ volens trahis claudum,
Vulcanioque tarda gaudes incessu,
Nec sentis illud in loco minus gratum,
Quàm cum decentes flava Dēiope suras
Alternat aurcum ante Junonis lectum; 5
Adesdum et hæc s'is verba pauca Salsillo
Refer, Camœna nostra cui tantum est cordi,
Quamque ille magnis prætulit immeritò divis.
Hæc ergo alumnus ille Londini Milto,
Diebus hisce qui suum linquens nidum 10
Polique tractum, pessimus ubi ventorum,
In sanientis impotensque pulmonis,
Pernix anhela sub Jove exercet flabra,
Venit feraces Itali soli ad glebas,
Visum superbâ cognitas urbes famâ 15
Virosque, doctæque indolem juventutis.
Tibi optat idem hic fausta multa, Salsille,
Habitumque fesso corpori penitus sanum;
Cui nunc profunda bilis infestat renes,
Præcordiisque fixa damnosum spirat; 20
Nec id pepercit impia quod tu Romano
Tam cultus ore Lesbium condis melos.
O dulce divum munus, O salus Hebes

POEMATATA

541

Germana! Tuque Phoebe morborum terror,
Pythone cæso, sive tu magis Pæan 25
Libenter audis, hic tuus sacerdos est.
Querceta Fauni, vosque rore vinoso
Colles benigni, mitis Evandri sedes,
Siquid salubre vallibus frondet vestris,
Lavamen ægro ferte certatim vati. 30
Sic ille, charis redditus rursùm Musis,
Vicina dolci prata mulcebit cantu.
Ipse inter atros emirabitur lucos
Numa, ubi beatum degit otium æternum,
Suam reclivis semper Ægeriam spectans. 35
Tumidusque et ipse Tiberis, hinc delinitus
Spei favebit annuæ colonorum :
Nec in sepulchris ibit obsessum reges
Nimium sinistro laxus irruens loro :
Sed fræna melius temperabit undarum, 40
Adusque curvi falsa regna Portumni.

MANCUS.

Joannes Baptista Mancus Marchio Vilensis, vir ingenti laude, tum
literarum studio, nec non et bellica virtute apud Italos clarus
in primis est. Ad quem Torquati Tassi dialogus extat de Ami-
citiis scriptus; erat enim Tassi amicissimus; ab quo etiam inter
Campaniæ principes celebratur, in illo poemate cui titulus
Jerusalemme Conquistata, lib. 20.

Fra cavalier magnanimit, e Corteci
 Risplende il Mancuso———

Is authorem Neapoli commorantem summa benevolentia pro-
secutus est, multaque ei detulit humanitatis officia. Ad hunc ita-
que hospes ille antequam ab ea urbe discederet, ut ne ingratus
se ostenderat, hoc carmen misit.

Hæc quoque, Manse, tuæ meditantur carmina laudi
Pierides, tibi, Manse, choro notissime Phœbi,
Quandoquidem ille alium haud æquo est dignatus ho
Post Galli cineres, et Mæcænatæ Hetrusci. [note
Tu quoque, si nostræ tantum valet aura Camœnæ, o
Victrices hederas inter, laurosque sedebis.
Te pridem magno felix concordia Tasso
Junxit, et æternis inscripsit nomina chartis;
Mox tibi dulciloquum non inscia Musa Marinum

Tradidit; ille tuum dici se gaudet alumnus 10
 Dum canit Assyrios divum prolixus amores;
 Mollis et Ausonias stupefecit carmine nymphas,
 Ille itidem moriens tibi soli debita vates
 Ossa, tibi soli, supremæque vota reliquit:
 Nec manes pietas tua chara fefellit amici; 15
 Vidimus arridentem operoso ex ære poetam.
 Nec satis hoc visum est in utrumque, et nec pia ces-
 Officia in tumulo; cupis integros rapere Orco, [sant
 Quâ potes, atque avidas Parcarum eludere leges:
 Amborum genus, et varia sub sorte peractam 20
 Describis vitam, moresque, et dona Minervæ;
 Æmulus illius, Mycalen qui natus ad altam,
 Retulit Æolii vitam facundus Homeri.
 Ergo ego te, Cliûs et magni nomine Phœbæ,
 Manse pater, jubeo longum salvere per ævum, 25
 Missus Hyperboreo juvenis peregrinus ab axe.
 Nec tu longinquam bonus aspernabare Musam,
 Quæ nuper gelidâ vix enutrita sub Arcto
 Imprudens Italas ausa est volitare per urbes.
 Nos etiam in nostro modulantes flumine cygnos 30
 Credimus obscuras noctes sensisse per umbras,
 Quâ Thamesis late puris argenteus urnis
 Oceani Glaucos perfundit gurgite crines:
 Quin et in has quondam pervenit Tityrus oras.
 Sed neque nos genus incultum, nec inutile Phœbe
 Quâ plaga septeno mundi sulcata Trione 36
 Brumalem patitur longâ sub nocte Boëten.
 Nos etiam colimus Phœbum, nos munera Phœbo
 Flaventes spicas, et lutea mala canistris,
 Halentemque crocum (perhibet nisi vana vetustas) 40
 Misimus, et lectas Druidum de gente choreas.
 (Gens Druides antiqua sacris operata deorum
 Heroum laudes imitandaque gesta canebant)
 Hinc quoties festo cingunt altaria cantu
 Delo in herbosa Graiæ de more puellæ, 45
 Carminibus lætis memorant Corinthis Loxo,
 Fatidicamque Upin, cum flavicomâ Hecaerge,
 Nuda Caledonio variatas pectora fuco.
 Fortunate senex, ergo quacunque per orbem
 Torquati decus, et nomen celebrabitur ingens, 50
 Claraque perpetui suæ rescet fama Marini;

Tu quoque in ora frequens venies, plausumque viro-
 Et parili carpes iter immortale volatu. [rum,
 Dicetur tum sponte tuos habitasse penates
 Cynthus, et famulas venisse ad limina Musas : 55
 At non sponte domum tamen idem, et regis adivit
 Rura Pheretiadæ, cœlo fugitivus Apollo ;
 Ille licet magnum Alciden suscepit hospes ;
 Tantùm ubi clamoros placuit vitare bubulcos,
 Nobile mansueti cessit Chironis in antrum, 60
 Irriguos inter saltus, frondosaque tecta,
 Peneium prope rivum : ibi sæpe sub ilice nigrâ,
 Ad citharæ strepitum, blanda prece victus amici,
 Exilii duros lenibat voce labores.
 Tum neque ripa suo, barathro nec fixa sub imo 65
 Saxa stetero loco ; nutat Trachinia rupes,
 Nec sentit solitas, immania pondera, silvas ;
 Emotæque suis properant de collibus orni,
 Mulcenturque novo maculosi carmine lynces.
 Diis dilecte senex, te Jupiter æquus oportet 70
 Nascentem, et anti lustrarat lumine Phœbus,
 Atlantisque nepos ; neque enim, nisi charus ab ortu
 Diis superis, poterit magno favisse poetæ.
 Hinc longæva tibi lento sub flore senectus
 Vernat, et Æsonios lucratur vivida fusos ; 75
 Nondum deciduos servans tibi frontis honores,
 Ingeniumque vicens, et adultum mentis acumen.
 O mihi si mea sors talem concedat amicum,
 Phœbæos decorasse viros qui tam bene nôrit,
 Si quando indigenas revocabo in carmina reges, 80
 Arturumque etiam sub terris bella moventem !
 Aut dicam invictæ sociali fœdere mensæ
 Magnanimos Heroas, et (O modo spiritus adsit)
 Frangam Saxonicas Britonem sub Marte phalanges.
 Tandem ubi non tacitæ permensus tempora vitæ, 85
 Annorumque satur, cineri sua jura relinquam,
 Ille mihi lecto madidis astaret ocellis,
 Astanti sat erit si dicam, sim tibi curæ ;
 Ille meos artus, liventi morte solutos,
 Curaret parvet componi molliter urna : 90
 Forsitan et nostros ducat de marmore vultus,
 Nectens aut Paphia myrti aut Parnasside lauri
 Fronde cemas, at ego securo pace quiescam.

Tum quoque, si qua fides, si præmia certa bonorum,
 Ipse ego cælicolûm semotus in æthera divûm,
 Quò labor et mens pura vehunt, atque ignea virtus,
 Secreti hæc aliqua mundi de parte videbo,
 Quantum fata sinunt: et tota mente serenûm
 Ridens, purpureo suffundar lumine vultus,
 Et simul æthereo plaudam mihi lætus Olympo. 100

EPITAPHIUM DAMONIS.

ARGUMENTUM.

Thyrsis et Damon ejusdem viciniae pastores, eadem studia sequuti, a pueritia amici erant, ut qui plurimum. Thyrsis animi causa profectus peregre de obitu Damonis nuncium accepit. Domum postea reversus, et rem ita esse conperio, se, suamque solitudinem hoc carmine deplorat. Damonis autem sub persona hic intelligitur Carolus Deodatus ex urbe Hetruriæ Luca paterno genere ortundus, cætera Anglus; ingenio, doctrina, clarissimisque cæteris virtutibus, dum viveret, juvenis egregius.

HIMERIDES nymphæ (nam vos et Daphnin et Hylan,
 Et plorata diu meministis fata Bionis)
 Dicite Sicelicum Thamesina per oppida carmen:
 Quas miser effudit voces, quæ murmura Thyrsis,
 Et quibus assiduus exercuit antra querelis, 5
 Fluminaque, fontesque vagos, nemorumque recessus;
 Dum sibi præruptum queritur Damona, neque altam
 Luctibus exemit noctem loca sola pererrans.
 Et jam bis viridi surgebat culmus arista,
 Et totidem flavas numerabant horrea messes, 10
 Ex quo summa dies tulerat Damona sub umbras,
 Nec dum aderat Thyrsis; pastorem scilicet illum
 Dulcis amor Musæ Thusca retinebat in urbe.
 Ast ubi mens expleta domum, pecorisque relictæ
 Cura vocat, simul assuetâ seditque sub ulmo, 15
 Tum verò amissum tum denique sentit amicum,
 Coepit et immensum sic exonerare dolorem.
 Ite domum impasti, domino jam non vacat, agni.
 Hei mihi! quæ terris, quæ dicam numina cælo,
 Postquam te immiti rapuerunt funere, Damon! 20
 Siccine nos linquis, tua sic sine nomine virtus
 Ibit, et obscuris numero sociabitur umbris?

At non ille, animas virgâ qui dividit aureâ,
Ista velit, dignumque tui te ducat in agmen,
Ignavumque procul pecus arceat omne silentum. 25

Ite domum impasti, domino jam non vacat, agni.
Quicquid erit, certè nisi me lupo antè videbit,
Indeplorato non comminuere sepulchro,
Constabitque tuus tibi honos, longumque vigebit
Inter pastores: Illi tibi vota secundo 30
Solvere post Daphnin, post Daphnin dicere laudes
Gaudebunt, dum rura Pales, dum Faunus amabit:
Si quid id est, priscamque fidem coluisse, piùmque,
Palladiâsque artes, sociùmque habuisse canorum.

Ite domum impasti, domino jam non vacat, agni. 35
Hæc tibi certa manent, tibi erunt hæc præmia, Damon,
At mihi quid tandem fiet modò? quis mihi fidus
Hærebit lateri comes, ut tu sæpe solebas
Frigoribus duris, et per loca foeta pruinis,
Aut rapido sub sole, siti morientibus herbis? 40
Sive opus in magnos fuit eminùs ire leones,
Aut avidos terrere lupos præsepibus altis
Quis fando sopire diem, cantuque solebit?

Ite domum impasti, domino jam non vacat, agni.
Pectora cui credam? quis me lenire docebit 45
Mordaces curas, quis longam fallere noctem
Dulcibus alloquiis, grato cùm sibilat igni
Molle pyrum, et nucibus strepitat focus, et malus
Miscet cuncta foris, et desuper intonat ulmo? [auster

Ite domum impasti, domino jam non vacat, agni. 50
Aut æstate. dies medio dum vertitur axe,
Cum Pan æsculeâ somnum capit abditus umbrâ,
Et repetunt sub aquis sibi nota sedilia nymphæ,
Pastoresque latent, stertit sub sepe colonus;
Quis mihi blanditiasque tuas, quis tum mihi risus, 55
Cecropiosque sales referet, cultosque lepores?

Ite domum impasti, domino jam non vacat, agni.
At jam solus agros, jam pascua solus oberro,
Sicubi ramosæ densantur vallibus umbræ;
Hic serum expecto; supra caput imber et Eurus 60
Triste sonant, fractæque agitata crepuscula sylvæ.

Ite domum impasti, domino jam non vacat, agni.
Heu, quarum culta mihi priùs arva procacibus herbis
Involvuntur, et ipsa situ seges alta fatiscit!

Innuba neglecto marcescit et uva racemo, 65
 Nec myrteta juvant; ovium queque tædet, at illæ
 Mœrent, inque suum convetunt ora magistrum.

Ite domum impasti, domino jam non vacat, agni.
 Tityrus ad corylos vocat, Alpheſibœus ad ornos,
 Ad salices Aegon, ad flumina pulcher Amyntas, 70
 ' Hic gelidi fontes, hic illita gramina musco,
 Hic Zephiri, hic placidas interstrepit arbutus undas;
 Ista canunt surdo, frutices ego nactus abibam.

Ite domum impasti, domino jam non vacat, agni.
 Mopsus ad hæc, nam me redeuntem forte notarat, 75
 Et callebat avium linguas, et sidera Mopsus)
 Thyrsi quid hoc? dixit, quæ te coquit improba bilis?
 Aut te perdit amor, aut te malè fascinat astrum,
 Saturni grave sæpe fuit pastoribus astrum,
 Intimaque obliquo figit præcordia plumbo. 80

Ite domum impasti, domino jam non vacat, agni.
 Mirantur nymphæ, et quid te, Thyrsi, futurum est?
 Quid tibi vis? aiunt, non hæc solet esse juventæ
 Nabila frons, oculique truces, vultusque severi,
 Illa choros, lususque leves, et semper amorem 85
 Jure petit, bis ille miser qui serus amavit.

Ite domum impasti, domino jam non vacat, agni.
 Venit Hyas, Dryopæque, et filia Baucidis Aegle
 Docta modos, citharæque sciens, sed perdita fastu,
 Venit Idumanii Chlorus vicina fluenti; 90
 Nil me blanditiæ, nil me solantia verba,
 Nil me, si quid adest, movet, aut spes ulla futuri.

Ite domum impasti, domino jam non vacat, agni.
 Hei mihi, quam similes ludunt per prata juveni,
 Omnes unanimi secum sibi lege sodales! 95
 Nec magis hunc alio quisquam secernit amicum
 De grege, si densi veniunt ad pabula thoes,
 Inque vicem hirsuti paribus junguntur onagri;
 Lex eadem pelagi, deserto in littore Proteus
 Agmina phocarum numerat, vilisque volucrum 100
 Passer habet semper quicum sit, et omnia circum
 Farra libens volitet, serò sua tecta revisens,
 Quem si sors letho objecit, sua milvus adunco
 Fata tulit rostro, seu stravit arundine fossor,
 Protinus ille alium socio petit inde volatu. 105
 Nos durum genus, et diris exercita fati

Gens homines, aliena animis, et pectore discors.
 Vix sibi quisque parem de millibus invenit unum;
 Aut si sors dederit tandem non aspera votis,
 Illum inopina dies quâ non speraveris horâ 110
 Surripit, æternum linquens in sæcula damnus

 Ite domum impasti, domino jam non vacat, agni.
 Heu quis me ignotas traxit vagus error in oras
 Ire per æreas rupes, Alpemque nivosam!
 Ecquid erat tanti Romam vidiſſe ſepultam, 115
 (Quamvis illa foret, qualem dum viſeret olim,
 Tityrus ipſe ſuas et oves et rura reliquit;)
 Ut te tam dolci poſſem caruiſſe ſodale,
 Poſſem tot maria alta, tot interponere montes
 Tot ſylvas, tot ſaxa tibi, fluviosque ſonantes! 120
 Ah certè extremùm licuiſſet tangere dextram,
 Et bene compositos placidè morientis ocellos,
 Et dixiſſe ' Vale, noſtri memor ibis ad aſtra '

 Ite domum impaſti, domino jam non vacat, agni.
 Quamquam etiam veſtri nunquam meminiffe pigebit,
 Paſtores Thuſci, Muſis operata juventus, 125
 Hic Charis, atque Lepos; et Thuſcus tu quoque Damon
 Antiqûa genus unde petis Lucumonis ab urbe.
 O ego quantus eram, gelidi cum ſtratus ad Arni
 Murmura, populeumque nemus, quâ mollior herba,
 Carpere nunc violas, nunc ſummas carpere myrtos,
 Et potui Lycidæ certantem audire Menalcam,
 Ipſe etiam tentare auſus ſum, nec puto multàm
 Diſplicui, nam ſunt et apud me munera veſtra
 Fiſcellæ, calathique, et cerea vincla cicuta: 135
 Quin et noſtra ſuas docuerunt nomina fagos
 Et Datis, et Francinus, erant et vocibus ambo
 Et ſtudiis noti, Lydorum ſanguinis ambo.

 Ite domum impaſti, domino jam non vacat, agni.
 Hæc mihi tum læto dictabat roſcida luna, 140
 Dum ſolus teneros claudebam cratibus hœdos.
 Ah quoties dixi, cum te cinis ater habebat.
 Nunc canit, aut lepori nunc tendit retia Damon,
 Vimina nunc textit, varios ſibi quod ſit in uſus:
 Et quæ tum facili ſperabam mente futura 145
 Arrigui voto levis, et præſenta finxi,
 Heus bone numquid agis? niſi te quid forte retardat,
 Imus? et argutâ paulum recubamus in umbra,

Aut ad aquas Colni, aut ubi jugera Caseibelauni?
 Tu mihi percurres medicos, tua gramina succos, 150
 Helleborúmque, humilésque crocos, foliúmque
 hyacinthi.

Quasque habet ista palus herbas, artesque medentúm,
 Ah pereant herbæ, pereant artesque medentúm,
 Gramina, postquam ipsi nil profecere magistro.
 Ipse etiam, nam nescio quid mihi grande sonabat
 Fistula, ab undecima jam lux est altera nocte, 156
 Et tum forte novis admóram labra cicutis,
 Dissiluere tamen ruptâ compage, nec ultra
 Ferre graves potuere sonos, dubito quoque ne sim
 Turgidulus, tamen et referam, vos cedite sylvæ. 160

Itte domum impasti, domino jam non vacat, agni.
 Ipse ego Dardanias Rutupina per æquora puppes
 Dicam, et Pandrasidos regnum vetus Inogeniæ,
 Brennúmque Arvigarumque duces, priscúmque
 Belinum,

Et tandem Armoricos Britonum sub lege colonæ;
 Tum gravidam Arturo fatali fraude lögernæ, 166
 Mendaces vultus, assumptaque Gorlöis arma,
 Merlini dolus. O mihi tum si vita supersit,
 Tu procul annosa pendebris fistula pinu
 Multúm oblita mihi; aut patriis mutata Camœniæ 170
 Brittonicum strides, quid enim? omnia non licet uni
 Non spersâse uni licet omnia, mi satis ample
 Merces, et mihi grande decus (sim ignotus in ævum
 Tum licet, externo penitusque inglorius orbi)
 Si me flava comas legat Usa, et potor Alauni, 175
 Vorticibusque frequens Abra, et nemus omne Treantæ,
 Et Thamesis meus ante omnes, et fusca metallis
 Tamara, et extremis me discant Orcades undis.

Itte domum impasti, domino jam non vacat, agni.
 Hæc tibi servabam lentâ sub cortice lauri, 180
 Hæc, et plura simul; tum quæ mihi pocula Mansus,
 Mansus Chalcidicæ non ultima gloria ripæ,
 Bina dedit, mirum artis opus, mirandus et ipse,
 Et circum gemino cælaverat argumento:
 In medio rubri maris unda, et odoriferum ver, 185
 Littora longa Arabum, et sudantes balsama sylvæ,
 Has inter Phoenix divina avis, unica terris,
 Cæruleúm fulgens diversicoloribus alis,

Auroram vitreis surgentem respicit undis ; 189
Parte alia polus omnipatens, et magnus Olympus :
Quis putet ? hic quoque Amor, pictæque in nube
 pharetræ,

Arma corusca faces, et spicula tincta pyropo ;
Nec tenues animas, pectusque ignobili vulgi
Hinc ferit, ad circum flammantia lumina torquens
Semper in erectum spargit sua tella per orbes 195
Impiger, et pronos nunquam collimat ad ictus.
Hinc mentes ardere sacræ, formæque deorum.

Tu quoque in his, nec me fallit spes lubrica, Damon,
Tu quoque in his certè es, nam quò tua dulcis abiret
Sanctaque simplicitas, nam quò tua candida virtus ?

Nec te Lethæo fas quæsisisse sub orco, 201

Nec tibi conveniunt lacrymæ, nec flebimus ultra,
Ite procul lacrymæ, purum colit æthera Damon,
Æthera purus habet, pluvium pede repulit arcum ;
Heroumque animas inter, divósque perennes, 205
Æthereos haurit latices et gaudia potat

Ore sacro. Quin tu, cœli post jura recepta,
Dexter ades, placidusque fave quicumque vocaris,
Seu tu noster eris Damon, sive æquior audis
Diodotus, quo te divino nomine cuncti 210

Coelicolæ nôrint, sylvisque vocabere Damon :
Quòd tibi purpureus pudor, et sine labe juvenus
Grata fuit, quod nulla tori libata voluptas,
En etiam tibi virginei servantur honores ;
Ipse caput nitidum cinctus rutilante corona, 215
Lætæque frondentis gestans umbracula palmæ,
Æternum perages immortales hymenæos ;
Cantus ubi, choreisque furit lyra mista beatæ,
Festa Sionæo bacchantur et Orgia Thyrsæ.

**Ad JOANNEM ROUSIUM Oxoniensis Academia
Bibliothecarium.**

(Jan. 23, 1646.)

De libro Poematum amisso, quem ille sibi deavo mitti postula-
bat, ut cum aliis nostris in bibliotheca publica reponeret. *vers.*

Strophe 1.

GEMELLE cultu simplici gaudens liber,
Fronde licet geminâ,
Munditięque nitens non operosâ,
Quam manus attulit
Juvenilis olim, 5
Sedula tamen haud nimii poetę;
Dum vagus Ausonias nunc per umbras,
Nunc Britannica per vireta ludit
Insons populi, barbitęque devius
Indulsit patrio, mox itidem pectine Daunio 16
Longinquum intonuit melos
Vicinis, et humum vix tetigit pede :

Antistrophe.

Quis te, parve liber, quis te fratribus
Subduxit reliquis dolo?
Cum tu missus ab urbe, 15
Docto jugiter obsecrans amico
Illustre tendebas iter
Thamesis ad incunabula
Cęrulei patris,
Fontes ubi limpidi 20
Aonidum, thyasusque sacer,
Orbi notus per immensos
Temporum lapsus redeunte cęlo,
Celeberque futurus in ævum ?

Strophe 2.

Modò quis deus, aut editus deo, 25
Pristinam gentis miseratus indolem,
(Si satis noxas luimus priores,
Mollique luxu degener otium)
Tollat nefandos civium tumultus,
Almaque revocet studia sanctus, 30

Et relegatas sine sede Musas
 Jam penè totis finibus Angligenam ;
 Immundasque volucres
 Unguibus imminentes 34
 Figat Apollineâ pharetrâ, [gasto,
 Phinéamque abigat pestem procul amne Pa-

Antistrophe.

Quin tu, libelle, nuncii licet malâ
 Fide, vel oscitantiâ,
 Semel erraveris agmine fratrum,
 Seu quis te teneat specus, 40
 Seu qua te latebra, forsan unde vili
 Callo tereris institoris insulsi,
 Lætare felix, en iterum tibi
 Spes nova fulget posse profundam
 Fugere Lethen, vehique superam 45
 In Jovis aulam remige pennâ :

Strophe 3.

Nam te Roûsius sui
 Optat peculi, numerôque justo
 Sibi pollicitum queritur abesse,
 Rogataque venias ille, cujus inclyta 50
 Sunt data virum monumenta curæ :
 Teque adytis etiam sacris
 Voluit reponi, quibus et ipse præsidet
 Æternorum operum custos fidelis,
 Quæstorque gazæ nobilioris, 55
 Quàm cui præfuit Iôn
 Clarus Erechtheides
 Opulenta dei per templa parentis
 Fulvosque tripodas, donaque Delphica,
 Ion Actæâ genitus Creusâ. 60

Antistrophe.

Ergo tu visere lucos
 Musarum ibis amœnos,
 Diamque Phœbi rursus ibis in domum,
 Oxoniâ quam valle colit,
 Delo posthabitâ, 65
 Bifidâque Parnassi jugo :

Ibis honestus,
 Postquam egregiam tu quoque sortem
 Nactus abis, dextri prece sollicitatus amici.
 Illic legeris inter alta nomina 70
 Anthorum, Graiae simul et Latinae
 Antiqua gentis lumina, et verum decus.

Epodos.

Vos tandem haud vacui mei labores,
 Quicquid hoc sterile fudit ingenium,
 Jam serò placidam sperare jubeo 75
 Perfunctam invidia requiem, sedesque beatas,
 Quas bonus Hermes
 Et tutela dabit solers Roſsi, [longè
 Quo neque lingua procax vulgi penetrabit, atque
 Turba legentum parva facesset; 80
 At ultimi nepotes,
 Et cordatior ætas
 Judicia rebus æquiora forsitan
 Adhibebit, integro sinu.
 Tum, livore sepulto, 85
 Si quid meremur sana posteritas sciet,
 Roſsio favente.

Ode tribus constat Strophis, totidemque Antistro-
 phis, unâ demum Epodo clausis, quas, tametsi omnes
 nec versuum numero, nec certis ubique colis exactè
 respondeant, ita tamen secuimus, commodè legendi
 potiùs, quàm ad antiquos concinendi modos rationem
 spectantes. Alioquin hoc genus rectiùs fortasse dici
 monstrophicum debuerat. Metra partim sunt *κατὰ
 σχῆσιν*, partim *ἀπολελυμένα*. Phalencia quæ sunt
 Spondæum tertio loco bis admittunt, quod idem in
 secundo loco Catullus ad libitum fecit

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THE END.

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